¶ The Minde of the FRONT.

THis CONSTANT *compleat* Souldier *doth oppose*
The Failing *World, the* Infecting *Flesh, the Diuell*
In Iesuited *Angel-shape: Three foes*
Deadly, and daily tempting men to Euill.
Christ comforts with his own name-ensign'd Ensigne;
And crowneth his owne victory in fine.

Back-sliding IVLIAN *is at peace with Hell;*
Conflicts with heauen; the knowne truth doth despight;
Whom Christs victorious Banner doth compell
To yeeld the glorious Conqueror his right.
Snares, Swords, Fire, Brimstone, are his fearefull lot;
He now feeles him, whom earst he feared not.

Selfe-strangling Iudas, *and selfe-stabbing* Saul,
Stand euerlasting Pillars *of Despaire,*
To warne Succession of their dreadfull fall,
Neuer to be repair'd by faithfull Prayer:
Yet Heau'ns three yeeres and six month congeal'd soft
Elias *feruent prayer thaw'd at last.*

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THE Whole Armour of GOD.

OR

A Christians Spirituall Furniture, to keep him safe fro all the assaults of Satan.

The second Edition corrected & inlarged: whereunto is added a Treatise of the Sin against the Holy Ghost.

By William Gouge.

Resist the Diuell and he will flee fro ther. Iam. 4.7.

Imprinted at London by Iohn Beale. 1619.

To the right Honourable, Sr SEBASTIAN HARVY Knight, Lord Maior of the Honourable Citie of London, *and to the right Worſhipfull Aldermen and Sheriffes his* Brethren, and to the right Worſhipfull Mr Recorder, together with the *whole eſtate of the ſaid City, all true happineſſe.*

Right Honourable, Right Worſhipfull;

YOur *Honour* and *Worſhips* being (by the good guiding prouidence of GOD) the *Generall, Captaines*, and *Liefetenants* of this *Metropolis*, this chiefe *City* & *Caſtle* of the Kingdome, wherein (by the ſame Prouidence) I am (thogh one of the meaneſt, yet) one of the *Watchmen*; To whom ought I rather to preſent theſe fruits of my *watchmans* function, then vnto your Honour and Worſhips? As duty in regard of your places, ſo gratefulneſſe alſo in regard of your kindneſſes, requires as much. My Father, Grandfather, and other Predeceſſors, haue of old from time to time beene beholding to this *Honourable City*: the kindneſſe which they formerly receiued, is ſtill continued to mee. Which as I doe with all humble thankfulneſſe acknowledge, ſo from my heart I deſire the *Almighty* to remember your Honor and Worſhips, together with the whole eſtate of this Honourable City, in goodneſſe, and not to wipe out the kindneſſe which is ſhewed to the Miniſters of his Word, and to poore diſtreſſed people. Long hath the Goſpell beene purely, powerfully, plentifully preached in this honourable *City*, and great countenance and maintenance hath by many therein beene giuen thereunto. Good orders haue within theſe later yeeres beene taken for the better ſanctifying of the Lords Sabbath. Much reliefe is from time to time giuen to the poore. Theſe and ſuch like workes of *Piety* and *Charity*, are the beauty, honour, ſtrength, and wealth of this *City*. I denie not, but that in the outward

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politicke gouernment of this great *Corporation*, and the many ſeuerall *Companies* therein, *London* may be accounted the glorie of the earth. But the things which make it exceed in glory, are, the faire houſes of Prayer and preaching the Word; the great Aſſemblies of Gods people frequenting the ſame to worſhip God: the ſpacious Hoſpitals and places of Charity, together with the liberall prouiſion therein made for reliefe of poore children and orphants, of aged and impotent men and women, of lame and maimed ſouldiers, and of many other like ſuccourleſſe perſons; the thrones of Iuſtice and Iudgement, with the like, wherein *London* may be compared to *Sion* the City of God, whereof great and excellent things are ſpoken. *Right Honourable* and *Right Worſhipfull*, goe on this way, (which is the onely right way) to procure the peace and proſperity of your *City*. Let the Miniſtry of Gods Word be more and more promoted: Let the Lords Sabbaths haue their due obſeruations, let the poore be releeued, and the oppreſſed be ſuccoured; let profane perſons and all euill doers (the enemies of Chriſtian Policies) be puniſhed: In a word, let Gods Ordinances be aduanced, and right iudgement executed, and ſo ſhall *London* be accounted the *City of the great King*, where he will delight to dwell, and beſtow his bleſſing. For in theſe things is God highly honoured: Now God who can and will performe it, hath ſaid it; *Them that honour me, will I honour.* It lieth much in the power of Magiſtrates to procure or hinder the bleſſing of God in thoſe Cities & places ouer which they are ſet. For they being publike perſons, their good deeds are by the wiſe God publikely rewarded, and their euill deedes publikely reuenged. *Right Honourable* and *Right Worſhipfull*, accept, I pray you, the duty, and pardon the boldnes of your Watchman. And, *O Lord of Lords*, doe good to this *City* of thine, continue the peace and proſperity thereof: ſo prayeth

1 Sam. 2. 30.

Your Honours and Worſhips in all duty for euer bounden

WILLIAM GOVGE.

TO THE RIGHT HONOVRABLE, RIGHT WORSHIPFVLL, AND OTHER my beloued Pariſhioners, Inhabitants of *the precinct of Blacke-fryers* London, Grace in Chriſt.

Right Honourable, Right Worſhipfull, Beloued;

AMong *the many great bleſsings which the Lord hath beene pleaſed to beſtow on me, his poore ſeruant, vnworthy of the leaſt, I account this to be an high Fauour, that he hath* put me in his Seruice, *and appointed me to be one of the* Miniſters of his Word. *Baſely is this calling accounted of by the greater, and vulgar ſort of people: but my conſcience beareth me witneſſe that I receiue ſuch contentment therein, and hold my ſelfe ſo honoured thereby, as I preferre it to all other callings, and am prouoked thereby to giue ſome euidence of my thankefull acceptance thereof: which better I know not how to doe, then by imploying and improuing to my poore power, the* Talent *which my* Maſter *hath committed to my* charge. *I am not ignorant how inſufficient I am thereunto, and that not onely in regard of the greatneſſe of the worke* (whereunto who is ſufficient?) *but alſo in compariſon of other* Miniſters, *whom God in great number hath raiſed vp in theſe our dayes. Yet withall I know that the great* Maſter *accepted the imployment of* two talents *as well as of* fiue: *yea, if he that receiued but* one talent, *had imployed it, euen he alſo ſhould haue beene accepted: for God, the* righ-

ὁμοίᾳ τοῦτο νόει ἐπιστολῇ. 2 Cor. 2, 16.

Mat. 25. 23.

2 Tim. 4.8. righteous Iudge, *neither exacteth, nor expecteth more then he giueth.* If there be a willing mind, it is accepted according to that which a man hath, and not according to that which he hath not. *This is it which moueth me, as by* Preaching, *so also by* publishing *some part of my labours in Print, to seeke the edification of Gods Church. I account* Preaching *the most principall part of my function: for this is Christs charge,* Goe preach the Gospell; *and this is that* Ordinance *wherein and whereby God doth ordinarily, and most especially manifest his owne* power, *and bestow his* blessing. *This is it therefore which hitherto I haue most attended vpon, and intend so to continue as long as God shall affoord mee ability and liberty. Yet I doubt not but Gods people doe also receiue much benefit by sundry Treatises in diuers kinds published in print. For as* Preaching *is of power especiallie to worke vpon the affections, so Printing may be one especiall meanes to informe the iudgement. For that which is Printed lieth by a man, and may againe and againe be read, and throughly pondered, till a man come to conceiue the very depth of that he readeth. Besides, herein is a great benefit of printing, that the gifts and paines of Gods seruants are made much more common then otherwise they could be: hereby wee partake of the labours of those who haue liued in former times, or in other Countries, and whom we could neuer haue heard speake. Now a good thing, the more common it is, the better it is. It cannot be denied but that knowledge and learning haue wonderfully encreased by the benefit of Printing. Whereas there is a cõmon complaint against multitude of Books, it is for the most part against idle & euill Bookes, or else an vniust cõplaint. If it be said, that there can nothing be written, but what hath beene written before, I answer, that though it should be true in regard of the summe and substance of matters, yet in regard of a more full opening, a more perspicuous deliuering, a more euident prouing, a more powerfull vrging and pressing of points,*

2 Cor. 8.12.

Mar. 16.15.

Vox audita perit, littera scripta manet.

Bonum quo communius eo melius.

points, a more fit applying of them to preſent occaſions more and more may be, and daily is added by ſundry Authors, whereby the Church of God is much edified. But may not the ſame argument be alleadged againſt Preaching? and doe not many alleadge it? Howſoeuer ſome, too enuiouſly minded, cenſure the meanes which God in mercy hath affoorded for the building vp of the body of Chriſt Ieſus, my deſire is euery way to doe what good I can; and therefore I haue beene bold to commit to your eies and reading, ſome part of that which I haue heretofore commended to your eares and hearing. I doe now make a triall of my paines in this kind: if I ſhall obſerue that Gods Church reapeth any benefit thereby, I ſhall be encouraged to take the more paines hereafter, as I ſhall find any leaſure. I am the ſeruant of Chriſt, and of his Church; ſo long as my life, health, ſtrength, liberty, or any ability is by the good prouidence of God preſerued vnto me, my deſire is to ſpend it in the ſeruice of Chriſt, and of his Church. Among others I eſpecially entreat you (my beloued Pariſhioners and Auditors, of what rancke or degree ſoeuer ye be) in the beſt part to interpret, and with the beſt mind to accept theſe my endeauours; whereby, though I haue aimed at a more generall good, then I could by preaching (hoping that many whom I neuer knew, nor ſaw, may reape ſome benefit by my paines) yet eſpecially I intend your good, whoſe proper and peculiar Miniſter I am, and for whoſe ſoules I watch, as hee that muſt giue an account. In this triall which I make of publiſhing ſome of my meditations, I beginne with the laſt part of my labors, becauſe they are freſheſt in your memories that heard them preached, and containe points more largely diſcuſſed, and, as I take it, of greater vſe then any other, which throughout the courſe of my Miniſtry I haue handled. For the time of our life being a time of warre, a time wherein our ſpirituall enemies (who are many, mighty, malitious, ſedulous, and ſubtile) put forth their ſtrength, and beſtir themſelues to the vttermoſt that

Aliquid nouus adijcit Author.

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1 Pet. 5. 8.

poſsibly they can, Seeking whom to deuoure, *what can bee more behoueful, then to diſcouer their cunning ſtratagems and wyles, to declare wherein their ſtrength lieth, to furniſh Chriſts Souldiers with compleat armour and ſufficient defence, and to ſhew how our enemies may bee diſappointed of their hopes, and weſt and faſt againſt all their aſſaults? This is the* ſcope *of this Treatiſe. The* Analyſis *and* Tables *which I haue cauſed to be ſet before and after the Booke, doe point out the ſeuerall and diſtinct points contained therein, ſo as I neede not here make any repetition of them. I haue laboured to bee as perſpicuous and briefe as I could, in handling ſo weighty matters. I haue in many places delinered no more then the heads of ſuch points as I largely handled in delinering them out of the Pulpit: which any may well coniecture to be ſo, that ſhall know that the ſubſtance of almoſt an hundred ſeuerall Sermons is contained in this Treatiſe. My deſire of brenity moued me to referre the quotation of moſt places of Scripture vnto the margent, and to leaue the Text to be ſearched out by the Reader, which I wiſh thee to doe as thy leaſure will permit thee. To conclude, I commend this Treatiſe to your diligent reading, and fauourable acceptance, my ſelfe to your Chriſtian prayers, and all of vs to the good grace of God, and reſt*

Church-court in *Black-friers London*, December 31. 1618.

Your ſeruant in the Lords worke,

WILLIAM GOVGE.

AN ADVERTISEMENT
to the Reader.

CHRISTIAN READER,

THE good entertainment which this Treatiſe of *The whole Armour of God*, hath found among Gods people, emboldeneth me againe to publiſh the ſame. The ſame it is for ſubſtance which thou haddeſt before: for I find no iuſt cauſe to alter any part of the ſubſtance thereof. Onely here and there ſome thing hath beene added, to make ſuch points as ſeemed too conciſe and obſcure, more perſpicuous.

Some there were, that finding the head of *Faſting* in the Table, looked for a diſtinct and larger diſcourſe of that point, which when they found not (for I did but briefly by the way touch it, as an helpe to Prayer) they entreated mee to take a little more paines thereabout. To their good motion I haue yeelded, and according to my poore abilitie, and little leaſure, I haue more copiouſly handled that very-needfull, but too-much-neglected dutie of *Faſting*.

I was further informed that the point of *not praying for them that ſinne againſt the Holy Ghoſt*, would much trouble the conſciences of ſome, if they were not informed in the nature of that ſin; and thereupon I haue beene mooued to annex a Treatiſe concerning that ſinne: in handling whereof, leſt Satan ſhould take aduantage vpon weake conſciences, from the

fearefull iſſue thereof, to exclude themſelues or others (who haue not fallen into that ſinne) from all hope of pardon. I haue (treading in the ſteps, and following the path wherein Ieſus Chriſt hath gone before mee) with the ſeuerity of Gods *Iuſtice* in affording no pardon to that ſinne, mixed the riches of his *Mercy*, in offering pardon to all other ſinnes: ſo as this Treatiſe affordeth more matter of hope and comfort, then of feare and deſpaire.

In this Edition there are for thy helpe more diſtinctions of ſeuerall points then were before. For that which before was ſet forth as one Treatiſe, is now diuided into three ſeuerall Treatiſes, and the Treatiſe of the *Sinne againſt the Holy Ghoſt*, added thereto, maketh a fourth.

Theſe ſeuerall *Treatiſes* are alſo diuided into their diſtinct *Parts*: and againe ſubdiuided into ſundry *Sections*: ouer euery of which the ſumme and head of the matter therein handled, is ſet. Thus both great light is giuen for better vnderſtanding, and alſo a ready way is made for finding out the ſeuerall points contained in this Booke.

A Table of all theſe *Diuiſions*, and of the diſtinct heads of euery of them is ſet before the Booke, that if it pleaſe thee, thou mayeſt at once take a briefe view of all.

That which I eſpecially haue aymed at for thee, is thy ſpirituall edification. That which I earneſtly deſire of thee, is the helpe of thy faithfull prayers. Pray for me

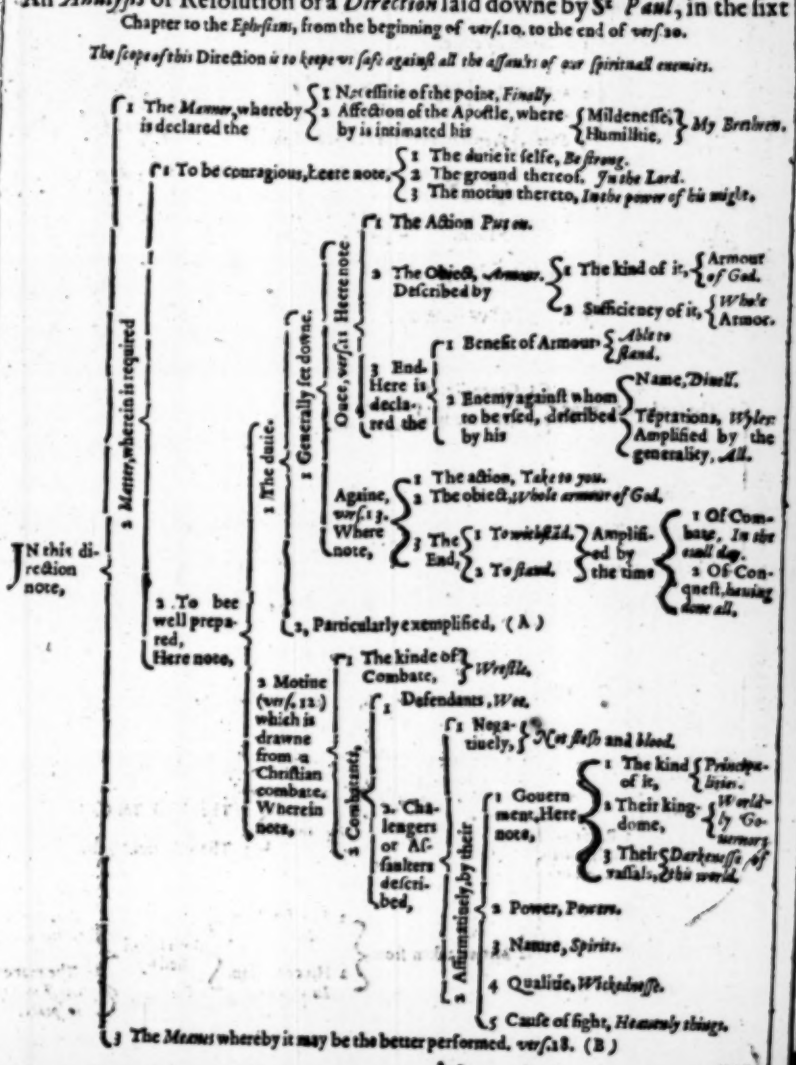
The ſeruant of Chriſt, and of his Church,

W. G.

Church-court in *Black-friers London*, December 31. 1618.

An *Analyſis* or Reſolution of a *Direction* laid downe by St *Paul*, in the ſixt Chapter to the *Epheſians*, from the beginning of *verſ.* 10. to the end of *verſ* 20.

The ſcope of this Direction *is to keepe us ſafe againſt all the aſſaults of our ſpirituall enemies.*



(A) In the particular explication note,

- 2 The ductie, *Stand.*
- 2 The manner of performing it. Here are to six peeces of armour resembled six graces } To
  - 1 A *Girdle*, } Veritie.
  - 2 A *Brest-plate*, } Righteousnesse.
  - 3 *Shooes*, } Preparation of the Gospell of peace.
  - 4 A *Shield* Faith. } Heere is declared the benefit of Faith. } *Whereby ye shall be able to quench.* } This is amplified by the object. *Darts*, described by the
    - 1 Generality, *All.*
    - 2 Quality, *Fierie.*
    - 3 Author, *Divell.*
  - 5 An *Helmet*, } Hope.
  - 6 A *Sword*, } Word of God

(B) The meanes in *Prayer*, amplified by

- 1 The kindes set downe,
  - 1 Generally, *All.*
  - 2 Particularly, { *Prayer.* *Supplications.*
- 2 The time, *Alwayes.*
- 3 The ground, *The Spirit.*
- 4 The helpe thereto, *Watchfulnesse.*
- 5 The continuance, *All perseverance.*
- 6 The persons for whom, set downe,
  - 1 Generally, *All Saints.*
  - 2 Particularly, *Me.* Here note
    - 1 The matter to be craved, *Utterance.* This is amplified by the
      - 1 Manner { *Opening the mouth.* *Boldnesse.*
      - 2 End. Here note,
        - 1 The action, *To make known.*
        - 2 The object, *The Gospell.*
        - 3 The qualitie, *Mysterie.*
    - 2 *Motives*, taken from
      - 1 His function, *Ambassadour.*
      - 2 His condition. *In a Chaine.*

      Both amplified by
      - 1 The end, *That I may preach boldly.*
      - 2 The manner *As I ought, to speake.*

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The end of the Table.

Faults eſcaped, thus to be amended.

PAge 9. line 6. reade Luke 14.31. p 40. l. 6. r. and long experieneed. p. 41. l. 25. r. much trouble. p. 62. l. 26. r. earth *hath*. p. 66. l. 25. r. ſeruants *of* God. p. 99. l. 2. r. imply. p. 112. The marginall note ſhould be in the laſt line. p. 114. l. 27. r double. p. 122. l. 22. r. §. 2. p. 123. l. 16. r. *is in* the law. p. 133. l. 26. r. many *to* be. p. 138. l. 25. r. entred. p. 153. l. 21. r. *many* wayes. p. 170. l. 20. r. *and* croſſes. p. 172. l. 14. r. *ouer* our ſelues, ibid. l. 28. r. *no ſuch* matter. p. 176. l. 18. r. Iſmaelites all. p. 193. l. 30 r. thanketh *him*. p. 198. l. 12. r. what is. p. 203. l. 5. r. Heb. 11. 6. p. 231. l. 23. r. *very* God. p. 231. l. 29. r. *after a* peculiar. p. 244. l. 1. r. *at our*. ibid. l. 2. r. from *breeding* faith. p. 251. l. 4. r. *a contrary* affection. p. 267. l. 31. r. I will *not* therefore. p. 268. l. 13. r. what *to* doe. p. 281. l. 18 r. *where* they light. p. 284. l. 31. r. of *striuing*. p. 354. l. 19 r. *Gods* worſhip. p. 381. l. 23. r. *an* ordinary. p 389. l. 20. r. to *the*. p. 391. l. 16. r. they *were*. p. 447. l. 13. r. reſpectiuely. p. 452. l. 32. r. *for recreation* p. 457 l. 3. r. *the* iſſue. p. 458. l. 33. r. . . *As* for. p. 460 l. 20. r. *are* ſubordinate. p. 461. l. 4. r. *from* among. p. 464. l. 17. r. extraordinary. ibid. l. 29. r. other *helpe*. p. 482. l. 8. r. the *gift*. p. 485 l. 26. r. good. p. 490. l. 23. r. ought p 490. l. 25 r. ſynecdochically. p. 492. l. 19. 20. r. Diſciples. p. 522 l. 4 r. their lungs. p. 529. l. 7. r. ſpoken *of*. p. 530. l. 7. r. abſtruſe. p. 532. l. 2. r. Marcionites. ibid. l. 28. r Enthuſiaſts. p. 537. l. 31. put out the parentheſis. p. 540 l. 14 r. procureth, preſerueth ſafely. p. 547. l. 23. r. *inſt* offence. p. 566. l. 16. r. he *that* caſteth. p. 583. l. 15 r. of *his* ſinne. p. 587. l. 15. r. mourne. p. 589. l. 14. r. *in* his complaint. p. 595. l. 30 r. obiect of his *iuſtice*. p. 600. l. 5 r. what is *it* to. p. 606. l. 22. r. *haue* gone. p. 613. l. 21. r. giuing *no* raines. p. 614. l. 6. r. ſpectacle. p. 615. l. 22. r. the *Kings* of. p. 620. l. 5. r. *courts* of men.

Faults in the margine.

Page 8. Deut. 30. 8. p. 10. Prou. 27. 7. p. 11. *or* in any. p. 352. Heb. 4. 12. p. 500. *a* Luk. 8. 7. p. 523. *b* Mat. 1. 22.

Errata Hebr. Græc. Lat. in marg.

Pag. 3. λεγόμ. p. 32. τέλεια. p. 40. quaſi *δείγμα*. p. 60. *πνεῦμα*. p. 65. τῆς ἐξουσίας. p. 68. τὸ βίλιον. p 132. in monte. p. 146. ſunt. p. 207. emolumenti. p. 255. ſine charitate. p. 268. oculos ſuos. p 278. illi vitæ. p. 389. flagellamur. p. 431. tonitrui. p. 494. vigil ales. p. 509. eoſdem. p. 529. τέλεια *a* μεμελέτηκας. p. 532. S. S. Trid. p. 577. יהוה כי־טוב

Multa alia per inſcitiam & incuriam typographi occurrunt errata, præſertim in Græcorum vocum tonis, & Hebr. characteribus: quæ cum eruditus lector facilè poſſit deprehendere, ſingula recenſendis iuuare non eſt neceſſe.



THE Whole Armour of GOD.

THE FIRST TREATISE.
Of Arming a Christian Souldier.

THE FIRST PART.
The Fountaine of Christian Courage.

Ephes. 6. 10. Finally my Brethren be strong in the Lord, and in the power of his might.

§. 1. *The Summe and seuerall Heads.*

SAint PAVL hauing deliuered such [a] doctrines of faith, and [b] precepts of maners (both [c] generall concerning all Christians, and [d] particular concerning the distinct degrees of seuerall persons in a family) as hee thought most meete, in the closing vp of his Epistle, giueth a worthy *direction* for the better performing of them all; which is, to bee *couragious and well furnished against all those difficulties and dangers,*

[a] *Chap.* 1, & 2, & 3.
[b] *Chap.* 4, 5, & 6.
[c] From *Chap.* 4 *vers.* 1. to *Chap.* 5. *ver.* 22.
[d] From *Chap.* 5. *vers.* 22. to *Chap.* 6. *v.* 10.

The sum.

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wherewith they are like to meete in their Chriſtian courſe. Wel knew the Apoſtle that the beſt Chriſtians while here they liue in this world, are both prone to faint by reaſon of their own weakneſſe, and alſo in hazard to be foiled by reaſon of their enemies power; therefore he taketh vpon him the perſon of a wiſe, vigilant, and valiant Captaine; and in ſouldier-like termes animateth the Lords Souldiers, that they neither *faint* in themſelues, nor be *daunted* with their enemies.

This *Direction* is continued from verſe 10. to 21.

The Reſolution.

The parts of it are two:
1. That wee bee couragious, *verſe* 10.
2. That we be well prepared: *v.* 11. &c.

In the former note
1. The *manner* of the Apoſtles
2. The *matter* exhortation.

The *manner* is in theſe words, *Finally my brethren.*

The *matter* in theſe, *Be ſtrong in the Lord*, &c.

In the latter note
1. The Meanes, how wee muſt be well
2. The Motiue, why prepared.

The meanes is *to bee well armed*, which point is firſt in generall laid downe: and then in particular exemplified.

The [e] generall is once declared, *verſ.* 11. and againe, (becauſe of the neceſſitie thereof) repeated *verſ.* 13. and in both places amplified by the [f] end.

[g] In the particular exemplification there are ſixe *ſpirituall graces*, fitly reſembled to ſixe *peeces of Armour.*

Now becauſe of our ſelues we are as children, and no better able to weild this Armour of God, then [h] *Dauid* the armor of *Saul*, the Apoſtle addeth that heauenly exerciſe of [i] *prayer*, teaching them how to pray for themſelues and others: eſpecially for him who was one of their chiefe guides.

The

[e] *Put on the whole Armor of God.*
[f] *That yee may be able to ſtand, &c.*
[g] *Verſ.* 14, 15, 16, 17.
[h] 1 *Sam.* 17. 39
[i] *Verſ.* 18. *&c.*

The *Motiue* is taken from the *danger*, in which wee are by reaſon of our ſpirituall enemies, whom he deſcribeth *verſ.* 12. Euery word almoſt in this *Direction* is of weight, and worthy to be ſearched into.

§. 2. *The neceſsitie of the point.*

THe firſt point in order is the *Manner* of the Apoſtles exhortation,

Which ſetteth forth,
1. The neceſſitie of the thing vrged, *Finally.*
2. The affection of him that vrgeth it, *my Brethren.*

The original word tranſlated *finally*, ſignifieth, a *remainder*, and implieth that yet remained one neceſſary point to be deliuered before he made an end, as if with more copie of words he had thus ſaid; *Though I haue ſufficiently inſtructed you in doctrines of faith, and precepts of manners, yet there is one needfull point behinde, which being deliuered, I may conclude all: there is yet (I ſay) a remainder, and the only remainder of all, by which yee may make good vſe of all that hath beene hitherto deliuered, without which, all will bee in vaine.*

τὸ λοιπὸν.

Obſer. 1. The neceſſity of this Direction.

Is this *Direction* ſo needful a point? a point which may not be omitted? a point worthy of the laſt place, as moſt of all to be remembred? then [k] ought we to *giue the more earneſt heed thereunto, leſt at any time we ſhould let it ſlip.* In hearing we muſt well heede it: after we haue heard it, wee muſt well keepe it, and [l] not let it ſlip like water put into a colinder or riuen diſh.

Vſe.

[k] Hebr. 2. 1.

[l] μη παραῤῥυῶμεν.

§. 3. *The Apoſtles affection.*

TO vrge this point yet ſomewhat the more forcibly, the Apoſtle in the next place manifeſteth his affection

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in these words, *My brethren*, which declare both the *humilitie* of his minde, and the *gentlenesse* of his spirit.

Obser. 2. The Apostles humilitie.

Brother is a word of equalitie: in calling them *Brethren*, he maketh himselfe equall vnto them, though he himselfe were one of the principall members of Christs body, one of the eyes thereof, a Minister of the Word, an extraordinarie Minister, an Apostle, a spirituall Father of many soules, a planter of many famous Churches, yea the planter of this Church at *Ephesus*: and though many of them to whom he wrote, were poore meane men, handicrafts men, such as [a] laboured with their hands for their liuing: and many also [b] seruants, and bond-men; yet without exception of any, he termeth and counteth them all his *brethren*, and so [c] maketh himself *equall to them of the lower sort*. Behold his humilitie: For if to affect titles of superioritie, as *Rabbi*, *Doctor*, *Father*, bee a note of arrogancie (as it is, [d] and therefore Christ in that respect taxeth the Scribes and Pharises) then to take and giue titles of equallitie, is a note of humilitie. The like notes of humilitie may be oft noted both in other Epistles of this Apostle, and in the Epistles of other Apostles; yea and in all the Prophets also.

[a] *Chap.* 4. *v.* 28
[b] *Vers.* 5, 8.
[c] *Rom.* 12. 16.
[d] *Mat.* 23. 7, &c.

Reason.

Well they knew, that notwithstanding there were diuers offices, places, and outward degrees, among Christians: yet they [e] *all had one Father*, and were fellow members of [f] *one and the same bodie*, and in regard of their spirituall estate [g] *all one in Christ Iesus*.

[e] *Mal.* 2. 10. *Ephes.* 4. 6.
[f] 1 *Cor.* 12. 12.
[g] *Gal.* 3. 28.

Vse. Account all Brethren.

Take my Brethren the Prophets, take the Apostles, yea take Christ himselfe for an example of humilitie. For Christ, though he were Lord of all, yet for as much as [h] *he tooke part with vs, and so all were of one, hee was not ashamed to call vs Brethren*. Who then can disdaine to call any Saint *Brother*? This point of humilitie and meekenesse

[h] *Heb.* 2. 11, 14.

Christ

Christ willeth vs after an especiall manner to [i] learne of him. It is a grace which will highly grace vs before God and man. It maketh vs amiable in Gods eyes, who [k] *Giueth grace to the lowly*: and it maketh our company very acceptable to men. An humble minded man who maketh himselfe equall to them of the lower sort, & accounteth all his brethren, will be sociable and willing to conuerse with any for their mutual good. But proud and ambitious spirits are full of scorne and disdaine, so as men cannot well endure their company, and [l] *God will resist them*. Wherefore, to conclude this point, whatsoeuer your parts of nature, or gifts of Gods Spirit be, whatsoeuer your place or calling bee, whatsoeuer excellencie or eminencie you haue aboue others, remember that all Saints haue one Father, all are of one body, all are one in Christ, therefore all account one another *Brethren*. Let Magistrates, Ministers, and all of all sorts apply this.

[i] *Matth.* 11. 29.

[k] *Prou.* 3. 34.

[l] 1 *Pet.* 5. 5.

As for such prophane persons, who deride the Saints for giuing this title *Brethren* one to another, doe they not thorow those Saints sides strike the Prophets, the Apostles, yea and Christ himselfe?

Vse 2. This title *brother*, not to be corned.

Note further the gentle and milde spirit of the Apostle; *Brethren*, is a title of kindnesse and loue: *My*, an attribute which addeth emphasis thereunto. In other places he vseth other attributes, which adde greater emphasis, as [m] *My beloued brethren*, [n] *My brethren beloued and longed for*. So likewise other phrases which imply as great meekenesse and gentlenesse, as [o] *My little children*; [p] *My beloued children*, &c.

Obser. 3. The Apostles mildnesse.

[m] 1 *Cor.* 15. 58.
[n] *Phil.* 4. 1.
[o] *Gal.* 4. 19.
[p] 1 *Cor.* 4. 14.

It was not want of authority to command that made him thus gently exhort, but rather an earnest desire that he had to perswade, and euen prouoke them to doe that which was their bounden duty and tended to their good.

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Marke how he dealeth with *Philemon*, *verſ* 9,10,20. by this meekeneſſe he inſinuateth himſelfe into them, and ſheweth that hee ſeeketh not *himſelfe*, and his *owne good*, ſo much as *them* and *their good*.

Vſe. Inforce exhortations with euidence of loue.

Learne Miniſters, Maſters, Parents, and all Chriſtians how to enforce your exhortations and perſwaſions: euen with euidences of loue, with all mildneſſe and gentlenes. (f *The ſeruants of the Lord muſt not ſtriue, but bee gentle toward all men.*) Thus ſhall you giue them a pleaſant ſauour and ſweete relliſh, yea though the things whereunto yee exhort be vnpleaſing to mens naturall taſte, and carnall appetite. When fulſome potions or bitter pills are ſweetned with ſugar, they will the ſooner be ſwallowed, and better digeſted: ſo exhortations ſeaſoned with termes of mildneſſe and gentleneſſe.

f 2 *Tim.* 2.24.

Simil.

Thus much for the manner *of the Apoſtles* direction.

§. 4. *The need of Chriſtian courage.*

THe *matter* followeth, the firſt part whereof is in theſe words, *Bee ſtrong in the Lord, and in the power of his might:* wherenote, firſt, *what* is required, ſecondly, *how* that which is required may be performed.

The thing required is to be *ſtrong*, the Apoſtle heere ſpeaketh of an inward ſpirituall ſtrength, the ſtrength of the inward and new man, and his meaning is that wee ſhould bee valorous and couragious in the performance of thoſe Chriſtian duties which we take in hand.

Doct. 1. Spirituall valour needfull.

Chriſtian valour and ſpirituall courage is a needfull grace. Note with what varietie of phraſe the Apoſtle doth exhort hereunto, 1. *Cor.* 16.13. *Stand faſt, quit you like men, be ſtrong:* hereunto g God perſwadeth his ſeruant *Ieſhuah*, and h *Dauid*, his ſonne *Salomon*. i *Dauid* had in him this holy valour and courage, when hee went againſt *Goliah*, and

g *Ioſ* 1.6.7.
h 1 *Chr.* 28.10.
i 1 *Sam.* 17.45

and [k] *Paul* when he was going to *Ieruſalem*. But moſt valorous and ſtrong did Chriſt our Captaine ſhew himſelf, when he was going vp to *Ieruſalem* to ſuffer, [l] The Euangeliſt ſaith, *he ſtedfaſtly ſet his face*, he ſetled himſelfe fully to go: though it were to drink a moſt bitter cup, he would not be drawne from it. Becauſe *Peter* labored to diſſwade him, [m] he ſharpely rebuked him, and called him *Satan*.

[k] *Acts* 21. 13.

[l] *Luke* 9. 51.

[m] *Mat.* 16. 23.

The reaſons why this ſpirituall valour is ſo needfull, are ſpecially two.

Reaſon 1.

Firſt, becauſe of our owne indiſpoſition, timerouſnes, dulneſſe, and backwardneſſe to all holy and good duties. What Chriſtian findeth not this by woefull experience in himſelfe? when he would pray, heare Gods word, partake of the Sacraments, ſanctifie the Sabbath, or performe any other like Chriſtian dutie, there is I know not what fearefulneſſe in him, his fleſh hangeth backe, as a Beare when he is drawne to the ſtake. [n] This the holy Apoſtle found in himſelfe: ſo that for the rowſing vp of our own dulneſſe we haue need of valour.

[n] *Rom.* 7. 18. &c.

Reaſon 2.

Secondly, becauſe of thoſe many oppoſitions which we are like to meet withal. We heard before how the *fleſh* would hang back, and ſo labour to hinder vs. The *world* will likewiſe do what it can, either by vaine inticements to ſeduce vs (as it drew away *Demas*,) or elſe by reproach, trouble, and perſecution, to terrifie vs, (as thoſe who forſooke *Paul*) But aboue all the *Diuell* will be readie to reſiſt vs, (as [a] hee reſiſted *Iehoſhuah*) and to hinder vs ([b] as hee hindred *Paul*) yea to buffet vs (as [c] hee buffeted the ſame *Paul*.) To omit other inſtances, moſt liuely is this ſet foorth in our *Head* and *Generall Chriſt Ieſus*. So ſoone as hee was ſet apart to his publike Miniſterie, [d] *the Tempter came to him*: after he began to execute it, Satan ſtirred vp the Rulers, Prieſts, Scribes, Phariſes, and many

[a] *Zach.* 3. 1.
[b] 1 *Theſſ.* 2. 18.
[c] 2. *Cor.* 12. 7.

[d] *Matth.* 4. 1.

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[c] *Mat.16.22.* other to hinder him; yea he mooued [c] *Peter* to diſſwade him, and when Chriſt was about to offer vp himſelfe a ſa-

[f] *John 14.30.* crifice, then again [f] *came the Prince of this world* to diſcou-rage him. The like oppoſitions are all Chriſts members to looke for; ſo as there is no hope, no poſſibilitie of hol-ding out and enduring to the end without this Chriſtian valour and magnanimitie heere ſpoken of.

Vſe 1. Timerouſnes taxed. Iuſtly may they be taxed, who either too timerouſly, or too ſecurely and careleſly enter into a Chriſtian courſe, and vndertake ſuch Chriſtian duties as are requi-red at their hands. Hence it commeth to paſſe that many duties are cleane omitted of them, other intermitted and broken off before they are halfe done: and as for thoſe which are done, ſo vntowardly are they done, that little or no comfort can be found in doing of them. Lamenta-ble experience ſheweth how ſmall matters doe diſcou-rage many who know the right way, and are oft in con-ſcience moued to walke therein.

Such as want this Chriſtian courage, were better not giue vp their names to bee Chriſts Souldiers, or profeſſe that they intend to fight the Lords battailes: for by their timerouſneſſe and cowardlineſſe they diſcourage other Souldiers of the Lord, and hearten the enemie. The Lord

[g] *Deut 21.8. Judges 7.3.* would not ſuffer any that were [g] *fearefull and faint hearted* to fight his battailes on earth againſt earthly enemies, leſt they made others faint like themſelues. Can wee thinke that he will entertaine faint hearted ſouldiers in his ſpiri-tuall battailes againſt ſpirituall enemies, in which com-bates his owne honor, and his childrens ſaluation are ſo deepely ingaged?

As for the Enemie he is like a Wolfe, if ſtrongly he be

[a] *Iames 4.7.* reſiſted, [a] *he will flie*; if timerouſly he be yeelded vnto, he will more eagerly purſue and inſult.

Indeauour

Indeauour we therefore to get vnto our ſelues an holy courage and ſpirituall valour, ſhaking off our naturall fearefulneſſe, [b] *that in nothing we feare our aduerſaries*, but (as Chriſt our *Generall* did) [c] endure the croſſe, and deſpiſe the ſhame.) We that will be Chriſts ſouldiers muſt duely conſider the aduice which our Lord giueth, *Luke* 14 13. which is, to obſerue what kinde of enemies, how many, how mightie, we are to encounter withall. We ſhal [d] hereafter heare how hard a battaile we are to vndertake, how many, mightie, malicious, ſubtill our enemies be: if notwithſtanding al this we be minded to fight vnder Chriſts banner, then be we ſtrong and couragious, bold as [e] Lions; ſo are the [f] righteous.

Vſe 2.

[b] *Phil.* 1. 28.

[c] *Heb.* 12. 2.

[d] *On verſe* 12.

[e] *Prou.* 30. 30.

[f] *Prou* 28. 1.

§. 5. *All ſtrength from God.*

BVt alaſſe, what are we weake fleſh and bloud? What ſtrength can there bee in vs to fight againſt ſuch enemies as will ſet on vs?

Obiect.

For remouing this ſcruple, the Apoſtle addeth this clauſe, *in the Lord*, &c. whereby he ſheweth how we come to be *ſtrong*, not by any ſtrength in our ſelues, but by ſeeking ſtrength in the Lord, caſting our ſelues wholly and onely on him, and on his power.

Answere.

The ſtrength and valour whereby wee are enabled to fight the Lords battaile, is hid in the Lord, and to be had from him. For [a] *all our ſufficiencie is of God*, [b] without Chriſt we can doe nothing. Hence is it that *Dauid* ſaith vnto God, [c] *I loue thee dearely, O Lord my ſtrength: The Lord is my rock and fortreſſe*, &c.

Doct. 2. Our ſtrength is in the Lord.

[a] 2 *Cor.* 3. 5.

[b] *Iohn.* 15. 5.

[c] *Pſal.* 18. 1, 2.

It is more euident then needs be proued, that this our Apoſtle was a ſtrong and valiant champion of the Lord; but whence had he this ſtrength? [d] *I am able* (ſaith he) *to doe all things through the helpe of Chriſt which ſtrengtheneth mee.*

[d] *Phil.* 4. 13.

mee. That which in particular he saith of himselfe, he also affirmeth of other Saints, who [c] *were strengthned with all might through Gods glorious power.*

[c] Col.1.11.

Reasons.

The Lord hath thus reserued all strength in himselfe, and would haue vs *strong in him:* partly for his owne *glorie*, and partly for our *comfort.*

1 2.Cor.12.9.

For his *glory*, that in time of need we might flye vnto him, and in all streights cast our selues on him: and being preserued and deliuered, acknowledge him our Sauiour, and accordingly giue him the whole praise.

2

For our *comfort*, that in all distresses wee might bee the more confident. Much more bold may wee bee in the Lord, then in our selues. Gods power being *infinite*, it is impossible that it should bee mated by any aduerse power, which at the greatest is *finite*: were our strength in our selues, though for a time it might seeme somewhat sufficient, yet would there be feare of decay: but being in God, we rest vpon an *omnipotencie*, and so haue a farre surer proppe vnto our faith, as we shall heare in the next Doctrine.

Vse 1. Renounce all confidence in thy selfe.

Learne wee to renounce all confidence in our selues, and to acknowledge our owne inabilitie and weakenesse. Thus shall wee bee brought to seeke for helpe out of our selues. They who ouerweene themselues, and conceit that they are sufficiently able to helpe themselues, will bee so farre from seeking strength, that they will foully scorne it, when it is offered vnto them. Marke what is said of the wicked man, who is proud in his owne conceit, [a] *He contemneth the Lord:* as [b] *he that is full despiseth an hony combe*, so he that is confident in his owne strength, despiseth help from any other.

[a] Psal.10.3.
[b] Prou.27.7.

Vse 2. Rest on a sure ground.

Hauing seene our owne weakenesse, and thereupon renounced all confidence in our selues, our care must be to flye

flye to a ſure ground, and reſt thereon: ſo ſhall we be ſafe and ſure, yea ſo may wee bee quiet and ſecure. This ſure ground, and ſafe rocke is onely the *Lord*: ſtrong he is in himſelfe, and can both ſtrengthen vs, and weaken our enemies. In this confidence did [c] *Dauid* come againſt *Goliah*, and preuailed. Thus may wee be ſure of victorie: [d] *Through God we are more then conquerours.*

But vaine is the confidence of ſuch as truſting to themſelues and their owne ſtrength, defie all their enemies. Proud crakers they are, whoſe pride at length ſhall haue a fall. Such in regard of outward power were [e] *Goliah*, and [f] *Senacherib*. Intollerable is this preſumption, euen in outward ſtrength: note their end, 1. *Sam.* 17. 50. & *Iſa.* 37. 36, 37, 38. But more then moſt intollerable in ſpirituall ſtrength, whereof we haue not one dramme in our ſelues, but in that reſpect are as [g] *water ſpilt vpon the ground.* [h] *Peter* was too confident therein: had hee not ſeene his preſumption after he began to be puffed vp, and ſpeedily humbled himſelfe, fearefull had beene the iſſue thereof: for nothing more prouoketh God then ſpirituall [a] pride, becauſe nothing is more derogatory to his glory.

Vaine alſo is their confidence who goe from weake to weake, from themſelues to other creatures; like the [b] Iſraelites, who went to the Egyptians for helpe. Fitly doth the [c] Prophet compare them to a *reede*, whereupon if one leane, it breaketh and renteth his arme. Such are the ſilly Papiſts, among whom ſome thinke to bee ſtrong in Pope *Gregorie*, Pope *Boniface*, Pope *Alexander*, and ſuch others, whom without breach of charitie wee may thinke to bee very feenes in hell: other in Saint *George*, Saint *Chriſtopher*, and ſuch other who neuer were: the Hiſtories of them are meere fictions: other (who thinke they haue a far ſurer ground of confidence) in Saint *Peter* and

[c] 1 *Sam.* 17. 45

[d] *Rom.* 8. 37.

Vſe 3. It is vaine to truſt in ones ſelfe.

[e] 1 *Sam.* 17. 8.
[f] *Iſa.* 36. & 37

[g] 2 *Sam.* 14. 14
[h] *Mat.* 26. 33.
[a] *Iames* 4. 6. Or in any other creature.
[b] *Iſa.* 30. 2, 3.
[c] *Ezec.* 29. 6. 7

Gregory 7. furnamed *Heldebrand* (a very brand of hell) a Necromancer & a bloodie tyrant. *Boniface* 7. & 8. cruell oppreſſors, and ſacrilegious robbers. *Alexander* 6. compacted with the diuel to bee Pope, an inceſtuous, vnſatiable adulterer.

and Saint *Paul*, and such like holy and worthy Saints: but the best Saints that euer were, had no strength to helpe others; they only had a sufficiencie for themselues. Thus it commeth to passe, that in their greatest need, when they seeke and looke for best help, they are all like those [d] *who came to the wels and found no water: they returned with their vessels emptie: they were ashamed, and confounded, and couered their heads.*

[d] *Ier.14.3.*

§. 6. *Gods power most mightie.*

THat wee may bee the rather mooued to renounce all vaine confidence in our selues or other creatures, and be bold, valiant, and *strong in the Lord*, casting our whole confidence in him alone, the Apostle addeth these next words (*in the power of his might*) which are a very forceable amplificatiō of this former point. Some distinguish these two words, *power* and *might*, as the *cause* and *effect*, attributing *might* to God, and *power* to the Saints, & so make *Gods might* the cause of *their power*, as if hee had said, bee strong *in that power which yee receiue from the might of God.* But I take this distinction heere to bee, First too *curious*, and without good ground. Secondly, *impertinent*, because that which the Apostle aimeth at, is to raise vp our faith to God, and to settle it firme in him, and therefore he setteth foorth the power of God, as it is in God himselfe. Thirdly, *not agreeable* to the phrase, which is the same in this clause as in the former, *in the Lord*, & *in the power*, &c. which implieth that the *power* heere spoken of, is a power in the Lord, and that as the *Lord* himselfe is without vs, and aboue vs, so is this *power*. The phrase therfore which the Apostle heere vseth, I take to be an *Hebraisme*, which some for perspicuitie take translate thus, *in his mightie power*, and not vnfitly. This very phrase is vsed [a] before, and

[a] *Chap.1. vers.19.*

and by moſt tranſlated *his mightie power*: this Hebraiſme *power of might*, addeth great emphaſis, and implieth, that *might* by an excellencie and propriety belongeth to Gods power onely; and that all other power in compariſon of it, is meere weakneſſe.

The point hence to be noted is this, that

The power of God whereunto wee are to truſt, is a moſt mighty and ſtrong power, a power able to protect vs againſt the might of al aduerſe power whatſoeuer. In this reſpect the Apoſtle calleth Gods power, [b] *an exceeding greatneſſe of power*. Hee ſearcheth after rare and high phraſes to ſet foorth this power of God, becauſe of the infinite greatneſſe thereof, which cannot by ordinary and vſuall phraſes be expreſſed.

Doct. 3. Gods power is a moſt mightie power. [a] *Chap. 1. v. 19.*

τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως. *Reaſon.*

According to Gods greatneſſe is his power, infinite, incomprehenſible, inutterable, vnconceiueable: as a mighty winde which driueth all before it: as a ſwift and ſtrong ſtreame againſt which none can ſwimme: as a burning flaming fire which conſumeth and deuoureth all; ſo is Gods power. Whatſoeuer ſtandeth before it, and is oppoſed againſt it, is but as chaffe before a ſtrong winde, or bulruſhes before a ſwift current, or ſtubble before a flaming fire; for all aduerſe power, though to our weakneſſe it ſeeme neuer ſo mightie, yet can it be but finite, being the power of creatures, and ſo a limited power, yea, a dependant power, ſubordinate to this *power of might*, of *his* might, who is Almightie, and ſo no proportion betwixt them.

A ſtrong prop is this vnto our faith, and a good motiue to make vs [a] *perfectly* truſt vnto the power of God without wauering or doubting, notwithſtanding our owne weaknes, or our aduerſaries power: though [b] *there bee no ſtrength in vs*, yet is there power in God: though wee bee on

Vſe 1. Gods mighty power a prop to faith. [a] *1 Pet. 1. 13.* [b] *2 Chr. 20. 12.*

on euery side enuironed with strong and fierce enemies, our flesh and the violent lusts thereof, as headstrong rebels and traytors within vs; the furious world, with the potent and raging persecutors thereof, on one side; that fierce Lion and cruell Dragon the Diuell, with all his hellish hoast, on the other side; yea all these banding their forces together continually in armes against vs, yet is there in God *a power of might*, in comparison whereof all the power of all our aduersaries is but weakenesse. When we know not what to doe, then may wee, then must wee
2 Chron. 20, 12. with faithfull *Iehosaphat* turne our eyes to God, and *to the power of his might*. When we see potent enemies against vs, and no outward meanes to defend vs against them, we
a 2. King 6. 15. are ready to crie, a *Alas how shall we do?* and with the
b Psal. 78. 19, 20. b Israelites to doubt of the power of God, and say, Can God helpe in such straits? can hee support such weaklings as we are? can he subdue such and such enemies as assault vs? Against such doubts we are to meditate of this *mightie power of God*. Gods power being *a power of might*, he needeth nothing to helpe him. The weaker we are, the more
c 2 Cor. 12. 9. is his power manifested: for it is c *made perfect in weakenesse*: neither can Gods power be weakned or hindred by
d 1 Sam. 14. 6. 2 Chr. 14. 11. any aduerse power. d Many and mighty enemies are to him a few and weake ones: so that the more mightie his
e Iudges 7, 2, &c. enemies be, e the more honor redoundeth to him in subduing them. Wherefore for strengthning our faith, that
f 2 King 6. 17. we may be *strong in the Lord*, pray wee that f *God would open our eyes*, that we may
g Chap. 1. v. 19. g see *what is the exceeding greatnes of his power to vs-ward who beleeue*: so shal we neither feare because of our enemies power, nor faint because of our
h Exod. 14. 13. owne weakenesse, but h *stand still and behold the saluation of God*.

Vse 2. It is no matter of presumption to be sure of victory, being

ing *ſtrong in this mightie power*. Indeed, if the ground of our aſſurance reſted in, and on our ſelues, it might iuſtly be counted preſumption; but the *Lord, and the power of his might* being the ground thereof, they either know not what is the might of his power, or elſe too too lightly eſteeme it, who account aſſured confidence thereon, preſumption. No doubt but many ſo deemed of *Dauids* cõfidence, when he vndertooke the combate with *Goliah*: yea it is manifeſt that [i] his eldeſt brother *Eliab*, and alſo *Saul* ſo iudged: but *Dauids* eye was lifted vp to God, hee was *ſtrong in the power of Gods might*, [k] which made him ſo bold and confident. Thus wee with like confidence and aſſurance may truſt vnto the ſame mighty power, though all the world count vs preſumptuous for it. The truth is that our aduerſaries might well obiect this againſt vs, if our confidence were in our owne power, or rather weakneſſe: but being in *the power of Gods might*, vniuſtly they ſlander vs, and moſt iniuriouſly impeach Gods mightie power.

It is no preſumption to be confident in Gods mightie power.

[i] 1 *Sam.* 17. 28. 33.

[k] 1 *Sam.* 17. 37.

§. 7. *The benefit of confidence in God.*

TO conclude this firſt general point of Chriſtian courage and confidence in the Lord, and in the power of his might, great is the benefit thereof, and that in three reſpects eſpecially;

The benefit of truſting to Gods power.

1. It will remooue cauſeleſſe feare, [a] as in *Nehemiah*: [b] *Salomon* ſaith, that a ſlothfull timerous man is loath to ſtep out of doores, fearing that there is a Lion without, when he hath no cauſe ſo to feare: and that [c] *The wicked flie when none purſue*. But he that is ſtrong in the Lord, and in the power of his might, will make the vttermoſt triall.

[a] *Neh.* 6. 11.

[b] *Prou.* 22. 13.

[c] *Prou.* 28. 1.

2. It will make bold in apparent danger. Inſtance the example

example of [d] *Dauid*. In this reſpect [e] are the righteous reſembled to a Lion.

3. It will recouer a mans ſpirit, though hee ſhould by any occaſion be wounded, ſtrucken downe and foiled, ſo as at firſt hee preuaile not, yet it will make him riſe vp againe and renew the battaile, like to the [f] *Iſraelites:*

Thus at length ſhall we come to be Conquerours.

[d] *Pſal.3.6.*
[e] *Prou.28.1.*
[f] *Ioſ.8.3.&c. Judg 20.30.*

THE SECOND PART.
The meanes of ſtanding ſure.

Epheſ. 6. 11. *Put on the whole armour of God, that yee may be able to ſtand againſt all the wiles of the Diuell.*

§. 1. *The heads of thoſe meanes.*

THE ſecond part of the Apoſtles *Direction* now followeth, which declareth how wee may be well prepared againſt all danger.

Wherin firſt we are to conſider the means whereby we may be prepared.

In the ſetting downe whereof,

the Apoſtle declareth { 1. What the meanes be. 2. How to be vſed.

The means are expreſſed vnder this metaphor, *Armor*.

And further deſcribed, { 1. By the kind thereof, *Armour of God*. 2. By the ſufficiencie of it, *whole armour*.

§. 2. *Chriſtians are Souldiers.*

FOr the metaphor, it is taken from Souldiers, who in time of warre, when they enter the field againſt their enemies, are ſubiect to much danger and many annoyances

ances of ſwords, ſpeares, darts, arrowes, bullets, and ſuch like weapons of their enemies, and therefore for their better ſafegard vſe to be well prouided & fenced with good armour. In that the Apoſtle exhorteth Chriſtians to put on *armour*, he giueth vs to vnderſtand, that,

A Chriſtians courſe of life is a warfare: for armour, eſpecially the vſe of armour, is a token of warre: armour is not giuen to a man to ſit with it at a fire, or to lye lazing on a bed, or wantonly to dance vp and downe, or follow paſtimes and pleaſures in it, but to *fight:* to this purpoſe many like metaphors are vſed. Chriſtians themſelues are called [a] *Souldiers*; their courſe of life [b] *a fight*; they which oppoſe againſt them [c] *enemies*; the temptations wherwith they are annoyed [d] *aſſaults*; in a word, this is a difference betwixt the Church in Heauen and in earth, that this is *militant*, that *triumphant*.

Doct. 1. Our life a warfare.

a 2 *Tim.* 2. 3.
b 1 *Tim.* 1. 18.
c *Luke* 1. 71.
d 1 *Pet.* 2. 11.

Thus hath God in wiſedome diſpoſed our eſtate on earth for weightie reaſons.

Reaſons.

1. The more to manifeſt his pittie, power, prouidence and truth in keeping promiſe: the ſtraits whereunto in this world we are brought, the promiſes which God hath made to deliuer vs, and the many deliuerances which we haue, ſhew that God pitieth vs in our diſtreſſes, that he is prouident and carefull for our good, and wiſe in diſpoſing euill to good, that hee is able to deliuer vs, and faithfull in doing it. For this cauſe did [e] God ſuffer the Iſraelites to goe into *Egypt*, to be there kept in hard bondage, to be brought into many dangers, and ſet vpon by many enemies.

e *Exod.* 14. 17. 18.

2. To make proofe of the gifts hee beſtoweth on his children. A ſouldiers valour is not knowne but in warre: in time of peace what difference is ſeene betwixt a valourous man, and timerous coward? by that ſore combate

wherunto [a] *Iob* was brought, were the graces which God had beſtowed on him euidently made knowne.

3. To weine them the better from this world: for ſo long as all things are quiet in the world, without troubles, oppoſitions, and aſſaults, we are exceedingly prone to delight in it, and to ſay, [b] *It is good to bee heere.* Much proſperity maketh many to be like that [c] *foole* that bid his ſoule *liue at eaſe*, &c.

4. To make Heauen the more longed for while wee are on earth, and the more acceptable when we come to poſſeſſe it. How earneſtly doth the ſouldier in tedious and dangerous combates deſire victorie? How welcome is triumph after warre? As a ſafe hauen to Marriners toſſed vp and downe in troubleſome ſeas, is moſt welcome; ſo Heauen to Chriſtians, whoſe life in this world is a warfare, a ſea-fare.

Vſe 1. Be like ſouldiers.

Is our Chriſtian eſtate a ſouldier-like eſtate, a warfare? [d] accordingly let vs carry our ſelues; a little ſleepe, a little food is enough for a ſouldier, hee lyeth not on beds of downe, he pampereth not his body with delicate cheare: but he watcheth much, hee fareth hard, and lyeth hard. Thus Chriſtians may not ſuffer themſelues to be ouertaken with the vaine delights and pleaſures of this world. Note what the Apoſtle ſaith of a Chriſtian ſouldier, [e] *No man that warreth intangleth himſelfe with the affaires of this life, that hee may pleaſe him who hath choſen him to be a ſouldier.* Who hauing this armour thinke to take their eaſe, follow their pleaſures, embrace the world, they peruert the maine end of it: for it is giuen *to ſtand*, *and to reſiſt*; which if they doe not, vnworthy they are of armour, and ſhall be caſhired. Eaſe and reſt is not heere to be looked for, but rather temptations and aſſaults which wee muſt watch againſt, and when one conflict is paſt, looke for another,

[a] *Iob* 1.12.

[b] *Mat.* 17.4.

[c] *Luke* 12.19.

[d] 2 *Tim.* 2.3: συνκακοπαθησον. Indure hardneſſe.

[e] 2 *Tim.* 2.4.

other, and resist all as they come: of all things wee must take heed of security, and prouide that at any time wee be not vnfurnished: reade the [a] historie of the people of *Laish*, and make a spirituall application thereof.

[a] *Iudges* 18.10. 27.

Thus much for the Metaphor.

§. 3. *The vse of spirituall graces.*

COnsider we now what is meant thereby. It is euident by the [b] Apostles exemplification hereof, that such spirituall sanctifying graces, as God indueth his Saints withall, are the armour heere meant. In that these are compared to armour, obserue that

[b] *Verse* 14,15, 16,17.

Doct. 2. Spiritual graces for defence.

The graces of Gods Spirit are for safegard and defence. This is the maine and principall end of armour, as the Apostle himselfe in this, and in the 13. *verse*, plainely sheweth: for in both places expresly hee saith, that wee must put on and take to vs the whole armour of God for this very end, *to stand against*, and *to resist* our enemies. Thus is *righteousnesse* as a *brest-plate*, *hope* as an *helmet*, *faith* as a *shield*, al for defence, as we shal after more distinctly shew: in the meane while let this general obseruation be noted, both of such as yet haue none of those graces, and also of such as haue them, or at least thinke they haue them.

Vse 1. Who want them seeke them.

For the first sort, with what care and diligence are they to desire and seeke after them, being so needfull and necessary? what rest can they giue vnto their soules, till they haue obtained them? would we not count him a madde man, or at least weary of his life, who should rush naked without any armor into the field among his deadly enemies? what then may we iudge of those that liue in this world, among the mortall enemies of their soules, vtterly destitute of all sauing graces? how many thousands thus liue, as it were, weary of their soules, and [a] *iudge themselues vnworthy of eternall life?*

[a] *Acts* 13.46.

Vſe 2. Who haue them, vſe them for defence.

For the other ſort which haue theſe graces, they are to vſe them for their defence, as armour is vſed, and not for oſtentation. Armour is not giuen to iet vp and downe in it, and be proud of it, as many are of apparell. Let thoſe who haue no better gifts then ſuch as are called *parts of nature*, as wit, ſtrength, bewtie, and the like, boaſt in them, if they liſt: theſe are like light, ſleight, gay ſtuffes, which make children and fooles bragge. Gods graces are of a more ſound and ſolide ſubſtance, and therefore to be vſed accordingly, and not made a matter of ſhew & oſtentation. Let this be noted of ſuch as are ouerconceited, and ſo proud of their knowledge, faith, patience, & other graces.

§. 4. *Chriſtians armour ſpirituall.*

Why armour of God.

THus hauing handled the Metaphor, and the meaning thereof, come wee to the amplification. The firſt point whereof is the kinde of armour heere ſet forth. It is called armour *of God*, and that in foure eſpeciall reſpects,

1. It is [b] made of God, euen in heauen.
2. It is [c] preſcribed of God, euen in his Word.
3. It is [d] giuen of God, euen by his Spirit.
4. It is [e] agreeable to God, euen to his will.

[b] *Iam.* 8.17.
[c] *Pſal.* 119.98.
[d] 1 *Cor.* 1 4.
[e] *Heb.* 13,21.

All theſe doe ſhew that,

Doct. 3. The Chriſtians armour is ſpirituall.

The armour wherewith Chriſtians are fenced, is diuine, and ſpirituall. In this reſpect, ſaith the Apoſtle, [f] *The weapons of our warfare are not carnall*: by denying one contrarie, he affirmeth the other: *not carnall*, that is, *ſpirituall.* The ſeuerall peeces after mentioned do euidently proue this point.

[f] 2 *Cor.* 10.4.

Reaſon

Our enemies are ſpirituall, and their aſſaults ſpirituall: muſt not then our armour needs be ſpirituall? What other armour can ſtand vs in ſtead againſt ſuch enemies, ſuch

ſuch aſſaults? as good haue a ſheete of paper on our naked breſts to keepe off a muſket ſhot, as vſe any other armour then ſpirituall, againſt the ſpirituall aſſaults of ſpirituall enemies.

Hereby is diſcouered the egregious folly of many in fencing themſelues againſt ſpirituall enemies: as

Vſe 1. Mans folly in fencing himſelfe.

1. Of Coniurers, Sorcerers, and ſuch like, who imagine that the Diuell may be driuen away by charmes, and they kept ſafe from him by ſpels, circles, &c.

2. Of ſuperſtitious Papiſts, who thinke to driue the Diuell away with Holy-water, Holy-oyle, Croſſes, Crucifixes, *Agnis Dei*, &c.

Bellar. de cult. Sanct. li. 3. cap. 7. vtimur aqua, oleo, &c. ad fugandos dæmones.

3. Of ſottiſh worldlings, who ſeeke to arme themſelues againſt the ſpirituall aſſaults of Satan by outward meanes, as againſt griefe of minde and terrour of conſcience, by [a] muſicke, company, gaming, &c. the truth is, that by theſe meanes great aduantage many times is giuen to the Diuell: for thus hee getteth a ſurer poſſeſſion in them.

[a] 1 Sam. 16. 16

Not much vnlike to theſe are they, who think by phyſicke to purge away trouble of conſcience: as ſoone may an Ague bee purged away by drinking cold water. All theſe are very childiſh and ridiculous toyes, meere ſcarcrowes, which the Diuell laugheth at.

Vſe 2. Learne to diſcerne right armour.

For our parts, ſeeing there is *an armour of God*, let vs be wiſe in diſtinguiſhing betwixt this and all counterfeit armour: for this end obſerue wee diligently Gods word which deſcribeth it, and that ſo plainly as wee may eaſily diſcerne it: we haue no warrant to vſe any other: neither can we ſafely truſt to any other. Hauing therefore found which is the *armor of God*, ſeek we it [a] *from aboue of the Father of lights, from whom it commeth downe*, and [b] *it ſhall be giuen.* Hauing receiued it, giue we the praiſe and glorie

[a] James 1. 17.
[b] Verſe 5.

thereof to him that hath giuen it, and vse it according to his will, so may we confidently trust vnto it.

§. 5. *Christians armour compleate.*

THe next point is the *sufficiencie* of this armour, termed *whole armour*. The [c] Greek word is a compound word, and signifieth both all manner of armour that is needfull, and also such compleate armour as couereth all the bodie, and leaueth no part naked or vnfenced. This is thus set downe both to commend vnto vs this armour, and also [d] to instruct vs how to vse it. In the first respect I obserue, that

[c] πανοπλία.

[d] See *Doct.* 6.

Doct. 4. The armour of God is compleate.

The armour of God is a compleate armour, euery way sufficient: sufficient to defend vs in euery part, and sufficient to keepe off and thrust backe euery assault, and euery dart of our spirituall enemies. For the first, if wee well note the particular peeces of this armour hereafter described, we shall finde the Christian souldier armed from top to toe: For the last, [f] the Apostle saith of one peece, that by it *all* the fiery darts of the wicked may be quenched: if by one peece, much more by euery peece ioyntly together, may *all* assaults be repelled. Hence it is that the [g] Scripture which prescribeth this armour, *is able to make the man of God absolute.*

[f] *Vers.* 16.

[g] 2 *Tim.* 3. 17.

Reason. This armor being of God, it must needs be compleate, or else question might be made of his power, as if he were not able to prouide sufficient armour; or of his prouidence, as if he cared not to haue his souldiers well armed; or of his goodnesse, as if hee were not moued with the wounds and foyles of his seruants, which for want of good armour they must needs receiue: but Gods power, prouidence and goodnesse being without all defect, wee may conclude that this *armour of God is compleate.*

Neuer

Neuer were any of the Saints ſo ſufficiently armed: for the Diuell hath ſtill found ſome part or other vnfenced, euen in the beſt; and thereby wounded them. Inſtance, [a] *Noah*, [b] *Lot*, [c] *Abraham*, [d] *Dauid*, [e] *Peter*, &c. *Obiect.* 1.

Anſ. The fault was not in the inſufficiencie of their armour, but in the negligent and careleſſe vſe thereof, as if a ſouldier which hath very good armour of proofe, euerie way compleat, ſhould either not at all, or very looſely put on his head-peece, or breſt-plate, or any other peece: and this is euident, becauſe in ſuch parts where ſome were wounded, other were well fenced. *Noah* and ſome other failed in the vſe of their breſt-plate of righteouſnes: *Peter* failed in holding out his ſhield of faith. If the fault were in the armour, either in the weakneſſe or want of this or that peece, then would the Diuell without faile foile euery Chriſtian in one and the ſame part.

[a] *Gen.* 9. 21.
[b] & 19. 33.
[c] & 16. 4.
[d] 2 *Sam.* 11. 4.
[e] *Mat.* 26. 70.

This ſufficiencie of Gods armour ought to incite vs diligently and carefully to ſeeke after it. A ſouldier which is to go into a dangerous fight, if at leaſt he haue any care of his limbes and life, will not bee quiet till hee hath got good and compleate armour of proofe. How carefull was *Saul* well to furniſh *Dauid* when he was to enter combate with *Goliah*? rather then he ſhould want, [a] *Saul* was ready to haue afforded him his owne, if it had beene fit. Loe heere is the compleate armour of God, ſufficient to keepe vs ſafe: let vs firſt labour to get it. *Vſe* 1. Get this compleat armour.

[a] 1 *Sam.* 17. 38.

Hauing got it, let vs bee bold and confident in this armour of God, becauſe it is of proofe, and compleate. It was this armour that made *Dauid* ſo confident againſt [b] *Goliah*, though he had no outward armor on him. They who are well armed, and yet faint hearted, diſhonor him that gaue them their armour, abuſe the gift it ſelfe, and make themſelues ridiculous to all that ſee or know them. *Vſe* 2. Be confident in it.

[b] 1 *Sam.* 17. 45

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§. 6. *The armour of God to be vsed.*

HItherto haue we handled the meanes appointed for our safetie: now we are to declare how this armour is to be vsed. *Put on the whole armour.*

Heere are two points to be noted, 1. That we *put on* armour. 2. That we put on *whole armour*.

This word *put on*, is a word of practise, by which the Apostle followeth his former metaphor, taken from souldiers which are in the field: they doe not as housholders in the time of peace, let their armour hang on the walles without vse of it, till it rust, but they make vse of it by putting it on, wearing it, and putting it to the proofe; so

Doct. 5. The graces of God to be imployed.

Christians ought to be well furnished alwayes, and well prepared with the graces of Gods Spirit: they must euer haue them in readinesse at hand to vse them, and make proofe of them. In this sence is this [c] phrase of *putting on* oft vsed, and [d] applied to many particular graces, yea to [e] Christ himselfe, whereby is implied, that we should apply Christ vnto our selues, and so make vse of him, and of all his actions and sufferings: yea also of all those graces, which he conueyeth into vs. Other Metaphors are also vsed to set forth the same point: [a] *stirre vp* the gift of God which is in thee (saith the Apostle.) The Metaphor is taken from a fire, which is of little vse when it is couered ouer and smothered vp with ashes, but stirred and blowne vp, it is of great vse. Againe, our Lord vseth another Metaphor to the same purpose, [b] A good man (saith hee) *bringeth forth* good things. As a wise man that hath store of treasure will not let it lye rusting and cankering in his chest, (this is a note of a couetous miser, who were as good be without treasure as haue abundance, for he wanteth in his greatest abundance, because hee vseth not that he

[c] *Rom.* 13.12.
[d] *Col.* 3.12. 1 *Thes.* 5.8.
[e] *Rom.* 13.14.

[a] 2 *Tim.* 1.6. ἀναζωπυρεῖν.

[b] *Mat.* 12.35.

he hath) but bringeth forth and imployeth it for his own and others good: ſo doth a good man with the treaſure of grace which God hath beſtowed on him. Excellent Metaphors to illuſtrate and vrge this point.

Reaſon. All the benefit and good of a thing commeth from the vſe of it: as armour ruſting by the walls ſide, as fire ſmothered with aſhes, as money cankering in cheſts, ſo are the graces of Gods Spirit, if they be not imployed: though in themſelues they be neuer ſo excellent, yet to vs and others they are fruitleſſe and vnprofitable, without a right vſe of them. This *Dauid*, no doubt, well knew, and therefore [c] *hid not Gods righteouſneſſe in his heart.*

[c] *Pſal.* 40. 10.

Vſe 1. A deceit to thinke a man may haue armour, and yet none ſeene vpon him.

Farre ſhort come they of this Apoſtolicall direction, who vpon conceit that they haue as good armour as the beſt, pleaſe themſelues therein, and yet ſhew forth no practiſe thereof: knowledge they haue, and well are they able to diſcourſe of the kindes of graces, and of the differences betwixt current and counterfeit grace, as alſo of the many wiles of Satan, and of the meanes to auoid them, and yet no proofe doe they giue of the ſoundneſſe of any grace in themſelues. For example, many imagine that they haue very good and ſound faith, and yet liue altogether by ſence: for while all things goe well, according to their deſire, they can beleeue and depend vpon God: but when any croſſe falleth vpon them, then their ſhield of faith is to ſeeke, euery dart pierceth them to the very heart. Other conceit they haue a good breſt-plate of righteouſnes, and yet no practiſe of pietie, none of charitie, to be obſerued in them. They are like thoſe of whom Saint *Iames* [a] ſpeaketh, that can ſay to ſuch as are naked and deſtitute of daily food, *bee you warmed and filled*, notwithſtanding they giue them not thoſe things which are needfull for the body.

[a] *Iam.* 2. 16.

Let

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Vſe 2. Make proofe of what thou haſt.

Let vs for our parts make proofe of the graces wee haue: what armour wee ſeeme to haue, let it bee ſeene on our backes. Thinke we that we haue the ſhield of faith? Let vs liue by our faith, [b] as the Patriarches did: or the breſt-plate of righteouſneſſe? [c] *Let it couer vs as a robe:* let vs be ſo conſcionable in practiſing the ſeuerall duties thereof, that with the teſtimony of a good conſcience we may ſay to God as *Nehemiah* did, [d] *Remember me, O my God, in goodneſſe for all that I haue done for thy people.* Or the girdle of verity? let vs ſo vprightly and ſincerely behaue our ſelues, as we may with comfort ſay with honeſt *Hezechiah*, [e] *Lord remember how I haue walked before thee in truth.* Thus may the generall doctrine be applied in all the particular branches of this Chriſtian armour: which that we may the rather doe, note what is further required: that *the whole armour be put on.*

[b] *Heb.11.*

[c] *Job 29.14.*

[d] *Neh.5 19.*

[e] *Iſa.38.3.*

§. 7. *Euery grace to be vſed.*

AS this particle, *whole*, is annexed to armour, to commend vnto vs the ſufficiencie of the armour of God, whereof we haue heard before: ſo this compound word, *whole armour*, is inferred vpon that action of *putting on*, to teach vs, that it is not ſufficient to put on ſome parts and peeces thereof, but euery part and peece, the whole armour muſt be put on. From the true ſcope of the Apoſtles meaning, I gather that,

Doct.6. Euery grace to be manifeſted.

The power of euery ſanctifying grace muſt be manifeſt in the life of a Chriſtian. This was it whereunto he exhorted before, ſaying, [a] *Let vs in all things grow vp*, &c. There he vſeth a Metaphor taken from the members of a naturall body, implying that ſpirituall graces are to the ſpirit, as fleſhly members to a body; now if the body grow in ſome parts only, and not in euery part proportionably, (as if it ſhould

[a] *Epheſ.4.15.* expounded.

ſhould grow all in the head, and not anſwerably in the legs, or all in the ſhoulders, and not at all in the thighes) it would bee but a monſtrous body: or if it abound with noiſome humors, which make it ſwel in ſome parts, thoſe humors wil be ſo far from preſeruing the body, that they will rather impaire the health, and ſhorten the life of it. So if a Chriſtian ſhall be hot in faith, and cold in loue; or haue great knowledge, and ſhew little obedience: or bee full of deuotion, and empty of diſcretion, ſurely hee is a monſtrous Chriſtian: the want of ſome graces make the other to bee of no vſe. Such profeſſors are a ſhame and diſhonor to others; they are full of noyſome and diſtempered humors, which will deſtroy that ſhew of ſpirituall life which they ſeeme to haue. Fitly may they be compared to [b] *Nebuchadnezzars* Image, *whoſe head was of gold, but his feet of yron and clay*: what was the end of that Image? the feet therof were ſmitten, and ſo all broken together. Such is like to be the end of al monſtrous Chriſtians.

[b] *Dan.* 2. 32. &c.

Queſtion. But is it poſſible that any one Chriſtian ſhould haue all ſanctifying graces?

Anſwere. Yea verily, it is not onely poſſible, but alſo neceſſarie that not onely any one, but euery one be endued with euery kinde of ſanctifying grace, which appertaineth to the eſſentiall being of a Chriſtian. For regeneration is as perfect in the kinde thereof, as our naturall birth.

Men ordinarily are borne with all the parts and members of a man: if not, they are eyther monſters, or at leaſt imperfect: but in the ſpirituall birth, which is [a] *from aboue*, euen [b] *of God*, there is no imperfection of parts, there are no monſters: all that are borne of the Spirit, haue all the eſſential parts of the Spirit; & thus are al alike, though not in meaſure, yet in number of graces. For as the fleſh hath corrupted euery power of the ſoule & part of the body, ſo

[a] *ἄνωθεν. Iohn.* 3. 3. [b] & 1. 13.

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so doth the Spirit renew euery power and part of both.

c 1. Cor. 1. 5, 7. The Apostle testifieth of the Corinthians, that c *in all things* they were made rich, and not destitute of *any* gift.

Reasons. Forceable and weightie motiues there are to vrge this point, as

1 God maketh nothing in vaine. 1. God maketh nothing in vaine. Now then God hauing made this whole armor, whole armour must be put on. If a carefull and wise Captaine should prouide sufficient armour for all his souldiers, and some of them bee careless in putting on euery peece thereof, might hee not bee offended with them, and that iustly? Much more should we prouoke God, by neglecting any thing which he in his good prouidence hath prouided for vs.

2 Euery grace needfull. 2. Wee stand in great need of euery peece of this armour: for vnlesse we put on euery peece, we lye open to our enemies, euen as if we had put on neuer a peece: for they are very subtil, they narrowly view vs on euery side, and soone can espie if any part be naked. What if a souldier haue an helmet and want a brest-plate, if a dart light vpon his brest, and pierce to his heart, what good getteth he by his head-peece? Or if hee haue a brest-plate, and want a girdle to knit it close, or tassets and cushes to couer his belly? Thus if faith, or hope, or righteousnesse, or veritie, or any other part of the Christian armour bee wanting, the Diuell can thereby take his aduantage to destroy the soule: so as not onely duetie to God, but safety of our selues may moue vs to put on the whole armour.

3 Who haue not euery grace, haue neuer a grace. 3. True triall of the truth of those graces, which wee seeme to haue, is made by the concurrence & meeting of al together. Single graces, that is, graces which stād alone, are counterfeit graces. Faith without righteousnes is presumption: righteousnes without truth is hypocrisie, & so in the rest. Al come from the same fountaine: he that hath not all, hath none at all.

How

How needful is it that we follow the counsel of [a] Saint *Peter*, which is, to giue all diligence to ioyne one grace vnto another, to knowledge faith, to faith hope, to hope righteousnesse, to righteousnesse truth, to truth patience, and so in the rest? Thus will it not repent the Lord to haue prouided whole armor for vs, when we shall vse all: Thus shall we giue no aduantage to our spirituall enemies; thus shall we haue euident proofe of the Spirits abode in vs, and be assured that indeed we are borne anew.

Vse 1. Adde grace to grace.

[a] 2 *Pet.* 1. 5, 6, &c.

§. 8. *Mans endeauour to be added to Gods assistance.*

THe two generall parts of the Apostles direction haue hitherto beene distinctly handled: now let vs consider them ioyntly together. The first part is that wee bee *strong in the Lord.* The second, that wee vse those meanes which God hath appointed for our safetie. Whence obserue, that

Doct. 7. Gods assistance and mans endeauour are ioyned together.

Gods assistance and mans endeauour concurre together: they may not be seuered. Without Gods mighty power man can doe nothing: vnlesse man put on the whole armour of God, God will doe nothing. This the Church knew right well, and therefore both prayeth vnto God to bee enabled by him (*draw me*) and also promiseth to doe her vttermost endeauour, and follow his direction (*wee will runne after thee.*) The like we reade of [b] *Dauid*: but most clearely is this point laid downe by [c] Christ, who hauing said, *No man can come to mee, except the Father draw him,* (wherby he sheweth that God must enable man to come to him) addeth, *Euery man that hath learned of the Father commeth to mee,* (whereby he sheweth, that man enabled of God, addeth his owne endeauour.)

[a] *Cant.* 1. 3.

[b] *Psal.* 119. 32.

[c] *Ioh.* 6. 44. 45.

Why Gods powerfull worke is necessary, hath beene shewed before on *vers.* 10. namely, because of our owne vtter

Reasons.

vtter inabilitie to doe any thing of our ſelues. [d] Before God quickeneth vs, we are dead in ſinnes, no more able to doe any ſpirituall function, then a dead corpſe to doe any naturall function: yea, after we are quickned, we are [e] ſtill ſupported by Gods grace, which worketh in vs: yet being quickned wee muſt do our endeanour, becauſe of that order which the Lord hath in wiſdome appointed to bring vs to glory.

[d] *Epheſ.* 2. 5.

[e] 1. *Cor.* 15. 10.

For this end doth *God worke in vs both to will, and to doe*, that we ſhould *worke out our owne ſaluation*, *Phil.* 2. 12. 13. * God worketh not vpon vs, as vpon ſtockes or ſtones, but giueth to vs life and abilitie, as when hee raiſed the Widdowes ſonne, the Rulers daughter, and *Lazarus*, he put life into them, and inabled them to mooue, riſe vp, walke, eate, and doe other functions of the liuing.

* *Non ſicut in lapidibus inſenſatis, &c. Deus ſalutem noſtram operatur. Aug. cont. Pel de pec. rem. lib. 2. cap. 5.*

Vſe 1. Papiſts attribute too much to mans will.

By this is diſcouered the error of proud preſumptuous Papiſts on the one ſide, and of ſecure careleſſe Libertines on the other. The Papiſts to eſtabliſh their owne power and ſtrength, hold and teach, that after the firſt motion and ſtirring of the heart, which they acknowledge to bee of God only, [a] a man abſolutely by his free will may doe well if hee will. But Chriſt ſaith of the branches which were in the vine, whoſe hearts were ſtirred vp, [b] *Without me yee can doe nothing*.

[a] *Bell. de grat. l. 5. c. 29. poteſt homo abſolute per liberum arbitrium benefacere ſi velit.*

[b] *Ioha* 15. 5.

The care which the Apoſtle hath to direct them vnto the fountaine of ſtrength, *the Lord*, euen then when eſpecially hee vrgeth them to arme themſelues, argueth that without continuall ſtrength ſupplied vnto them from the Lord, they are not able to ſtand of themſelues againſt the aſſaults of their enemies.

Libertines too careleſſe in doing what they ought.

Libertines fall into another extreame, they, to pamper their fleſh, and purſue their carnall delights, ſo referre all to the worke and power of God, that they are altogether care-

careleſſe in vſing any meanes themſelues, vpon conceit that God is able of himſelfe to ſaue them, and that when God pleaſeth he wil ſaue them, do they in the meane time what they liſt. But fondly they argue from Gods power, who neglect the meanes which God hath appointed and reuealed, wherein and wherby he wil manifeſt his power. [a] His reuealed will is the ground of our faith and obedience: if we follow the direction of it, then may we ſafely truſt vnto the power of God; otherwiſe in attributing all to the grace of God, we abuſe it, and [b] *turne it into wantonneſſe.* Were it not neceſſary for vs to doe what God enableth vs to do, as wel as truſt to the power of Gods might, the Apoſtle needed not haue been thus careful in ſtirring vs vp to arme our ſelues.

[a] *Deut. 29. 29.*

[b] *Jude verſ. 4.*

As wee preſume not in truſting to our owne ſtrength, leſt we prouoke God to reſiſt vs, ſo neither tempt we God in neglect of the meanes which he hath appointed, leſt we cauſe God to forſake vs: but as wee looke for helpe and ſtrength from God, ſo muſt we be carefull in well vſing all thoſe meanes which God hath ordained for our helpe and ſafety. To this purpoſe tend all the exhortations in the Scripture, whereby any duety is required at our hands. Note the complaint of our Lord againſt *Ieruſalem*; [c] *How often would I haue gathered thy children together, and yee would not?* Be we not like to them, leſt wee be reiected as they were: Know we this for certaine, that God wil not with cart-ropes by force and violence, againſt our wills draw vs to Heauen.

Vſe 2.

[c] *Mat. 23. 37. Totum ex Deo, non tamen quaſi dormientes, non quaſi vt non conemur, &c. ſine voluntate tua non erit in te iuſtitia Dei, &c. qui fecit te ſine te, non te iuſtificat ſine te, &c. Aug. de verb. Apo. ſerm. 15.*

To this end doth God take out of vs that ſtonie and inflexible heart which is in vs by nature, and giueth vs an heart of fleſh which is flexible, that it being made pliable by Gods Spirit, ſhould apply it ſelfe to Gods worke, as *Dauid* did, *Pſal.* 119. 112. The truth is, that many Chriſtians

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ſtians are wonderfully wounded and foiled by the Enemie, becauſe of their owne idlenesſe and ſecuritie, in that they are backward in putting forth themſelues, and negligent in endeuouring to do what God inableth them to doe.

Loe here is compleate armour of God prouided for our defence and ſafetie; be we careful in putting it on and well vſing it.

Thus much for the meanes to be vſed.

§. 8. *The end and benefit of Chriſtian armour.*

THe end why this meanes is to bee vſed, followeth in theſe words; *That yee may be able to ſtand*, &c. In ſetting downe this end, hee declareth the benefit of the forenamed armour, which is an *abilitie to ſtand*, amplified by the enemie againſt whom we ſtand, *the Diuell*, and his ſubtiltie, in this word, *wyles*.

The Apoſtle ſtill followeth and continueth his Metaphor taken from Souldiers, who being euery way well fenced and prepared againſt their enemies, ſtand ſtoutly againſt them, neither fall downe, flye away, nor giue ground. Wherefore this word *ſtand*, is a word of ſafetie and freedome from danger; yea, of victory and conqueſt, implying, that they which are well prepared with the armour of God, ſo long as they well vſe it, can neither bee ſlaine, nor taken captiues, nor beaten downe, nor made to flye, nor yet foiled or put backe, and forced to giue ground, but ſtand faſt and ſafe vpon their ground, yea ſtand faſt in the field when their enemies are driuen away, and ſo remaine Conquerors, as we ſhal [a] after heare. And this is all the conqueſt which in this world wee can looke for, to keepe our ſelues ſafe, that we be not conquered or foiled, and that we giue no aduantage to our enemies.

[a] *Verſe* 13.

mies. As for the vtter ſubduing of the Diuel and his hoſt, that belongeth to Chriſt our Captaine and Champion.

This ſafe *ſtanding* being laid downe as the end why this armour of God is giuen, and declaring the benefite which followeth vpon the well vſing of the armour, theſe two Doctrines naturally flow from thence,

1. *There is no hope, no poſsibilitie of remaining ſafe without ſpirituall armour.* — *Doct. 8.*

2. *They who well put on the armour of God, and vſe it as they ought, are ſafe and ſure, and ſo may be ſecure.* — *Doct. 9.*

§. 9. *Who are without armour, can haue no hope to ſtand.*

FOr the firſt, that which the Prophet ſaith of one peece of this armour, the ſhield of faith, I may well apply to the whole armour, if yee haue it not on you, [a] *Surely yee ſhall not be eſtabliſhed*, yee cannot ſtand. — No ſafetie without armour. [a] *Iſa. 7. 9.*

Without this armour wee are naked, and lye open to euery dart and ſhot of our ſpirituall enemies: and are no more able to free our ſelues from the power of the Diuel, then a poore ſilly Lambe or Kid from a roaring Lion or rauenous Beare. If being vnfenced, we ſtand ſafe, it muſt be either by reaſon of the goodneſſe of the Diuell, that he pittieth vs, and cannot finde in his heart to take any aduantage againſt vs; or of his careleſneſſe and blindneſſe, that he prieth not about vs, or obſerueth when, & where we are fenced or naked; or of his weakneſſe, that he is not able to pierce and wound vs, though wee be naked: but ſuch is his malice, his ſubtiltie, and ſedulitie; ſuch alſo his power (as wee ſhall after heare) that none can imagine there ſhould be any ſuch goodneſſe, careleſneſſe, blindneſſe, or weakneſſe in him. — *Reaſon 1.*

Beſides, by neglecting to vſe this armour prouided — *Reaſon 2.*

of God, wee prouoke God to cast vs into the power of our enemies, and to giue them power ouer vs,[a] as he dealt with *Ahab*.

[a] 1 King. 22. 20, 21, &c.

Vse 1. Many ouerbold.

How egregiously doe they deceiue themselues, who conceiue that though they haue no part or peece of this armour of God, they can be as safe and sure, and may be as secure as they who haue the whole armour on them; much like to the seuen sonnes of *Sceua*, who ouerboldly ventured to adiure an euill spirit (*Acts* 19. 14, 15, 16.) but what was the issue? being vnarmed they could not stand, they were ouercome and forced to flye.

Many thinke there needeth no such care about faith, righteousnesse, sinceritie, &c. as some doe take:

Obiect. For ought they see, they are most assaulted and most foiled, who are most busie and diligent in putting on this armour, and fitting it to them.

Answer. To grant that they which put on this whole armour of God are most assaulted, because the Diuell without any great assaulting, preuailes against such as haue it not on; I vtterly deny that they are most foyled: for they who are without it are cleane vanquished, and in the power of the Diuell, which the other neuer shall be.

Obiect. 2. Yea but say they, we find and feele no such matter, we are very quiet, no way molested.

Answere. I easily beleeue it: but what is the reason? because the Diuell hath them in his power, hee needeth not eagerly pursue them.

Simil. Miserable is that rest and quiet which they haue: euen like to that which the poore Kid hath, when it is brought into the Lions den, or the Mouse when it is in the Cats mouth, the Cat can play with the Mouse when shee hath once caught it: and the Lion can let the Kid lye quiet in his den, while he rangeth and roreth after that prey which is

is out of his clutches. But what ſecurity of life haue theſe that are ſo taken? their ſecuritie is, that they are ſure to be gnawed to peeces and deuoured. This is the caſe of thoſe who being deſtitute of the armour of God, yet thinke themſelues quiet and well. They are faſt bound with the chaines of ſinne, and wholy in the Diuels power, where he ceaſeth to moleſt them for a while, but rather dallieth with them, while he eagerly purſues ſuch as haue on this armour, and are out of his power, and ſtand manfully againſt him. Againſt theſe he caſteth all the darts hee can, but all in vaine, as the next Doctrine ſheweth.

§. 10. *Who well vſe their armour are ſure to ſtand.*

THey who well put on the armour of God, and vſe it as they ought, are ſafe and ſure, and may bee ſecure. Saint *Peter* exhorting Chriſtians to ſeeke after ſuch graces as may be compriſed vnder this armour, expreſly ſaith, [a] *If yee doe theſe things, yee ſhall neuer fall.* Saint *Iohn* ſaith of one peece of this armour, namely faith, that [b] *it is the victory which ouercommeth the world.* What then may bee ſaid of this whole armour, of euery peece of it together? Saint *Paul* goeth yet further, and ſaith of himſelfe, and of other Chriſtians like himſelfe, who haue put on this armour, [c] *We are more then Conquerers.*

Doct. 9. They are ſafe who well vſe the armour of God.

[a] 2 *Pet.* 1. 10.

[b] 1 *Iohn* 5. 4.

[c] *Rom.* 8. 37.

The points which haue bin before deliuered, that this is compleate armour, the compleate and whole armour of God, doe ſufficiently confirme this point.

Reaſons.

A ſtrong motiue this is to perſwade vs to *put on the whole armour of God.* This is the maine end which the Apoſtle aimeth at in laying downe this end, to ſhew that as this is armour of proofe in it ſelfe, ſo it will ſufficiently defend vs, and keepe vs harmeleſſe. If at any time wee be foiled, the fault is our owne, wee can blame none but

Vſe. Be perſwaded to vſe this armour.

our ſelues, becauſe the Lord giueth ſuch meanes whereby *wee may be able to ſtand.* Is it a benefit to ſtand faſt and ſafe? Is it a matter to bee deſired to bee kept free from ſpirituall wounds and hurts, yea from eternall bondage and ſlauerie vnder ſinne, Satan, and other mortall enemies of our ſoules? and from euerlaſting torment and torture that followeth thereupon? (how blinde are they which ſee it not! how fooliſh are they which regard it not!) If this (I ſay) bee a benefit, then take notice of the meanes whereby wee may bee inabled to ſtand faſt in that libertie which Chriſt hath purchaſed for vs, and made free from the forenamed ſlauerie: and withall make conſcience, and giue all diligence to vſe the means aright. It is a point of notorious folly to be deſirous of a thing, and careleſſe in doing that whereby our deſire may bee accompliſhed. Yea, it is a cunning wile of the Diuell in good things to make men ſeparate the meanes from the end, but in euill the end from the meane; as to make men deſire and looke for the good and happie end of righteouſneſſe, and yet bee backward in walking in that way that leadeth thereto: and contrariwiſe, eagerly and ſwiftly to runne in the way of ſinne, and yet not feare the wages of ſinne, and the Iſſue of that courſe. In the firſt kinde *Balaam* was deceiued. In the ſecond *Euah* was deluded. *Balaam* deſired to *dye the death of the righteous*; but careleſſe hee was in leading ſuch a life as brought foorth ſuch a death. [a] *Euah* was perſwaded ſhee ſhould not dye, and yet feared not to eate of that fruite, [b] againſt which death was denounced. Let the fearefull end of both theſe make vs wiſe againſt theſe wiles. Worldly men are wiſe enough herein, if they obſerue a good benefit to bee had, they will ſeeke how it may be obtained, and do with all diligence that whereby it may be obtained.

Numb. 23.10.

[a] *Gen.* 3.4.

[b] *Gen.* 2.17.

tained. This maketh them to passe ouer Sea and Land to get such commodities as their owne Land affordeth not: this maketh them when they feare enemies, to haue all warlike prouision readie; oft to muster their men, to keep continuall watch and ward at their chiefe port-townes, with the like. * Now this end heere laid downe, being a matter of so great consequence (for if we *stand not fast*, but suffer our selues to be foiled and ouercome, no lesse damage and danger followeth thereof, then losse of eternall happinesse on the one side, and vtter destruction on the other.) Why should we be more foolish in spirituall matters, then worldlings are in temporall? They indeede are more sensible of temporall things, whether good, or euill. Let vs therefore in spirituall matters giue the better heed to the direction of Gods word: that *faith* may make *vs* as wise, as *sence* maketh *them*.

* To stand.

§. 11. *Satan our aduersarie.*

THe necessitie and benefit of this armour will be better manifested, if we shall duely weigh *who* is our enemy, and [c] *what* his assaults be?

The enemie, against whom we are made able by the whole armour of God to stand, is the Diuell. Thus is he called our [c] *Aduersarie*, [d] *Enemie*, [e] *Tempter*, [f] *Murtherer &c.* Much might be spoken of the creation, nature, fall, and many other points of the Diuell: but I will content my selfe with such points as may most serue for our present purpose, which is to shew how fearefull and terrible an enemie he is.

Doct. 10. The Diuell our enemie.
[c] 1 *Pet.* 5. 8.
[d] *Mat.* 13. 39.
[e] *Matth.* 4. 3.
[f] *Iohn* 8. 44.

§. 12. *Satan a terrible enemie.*

FOr the better vnderstanding whereof, know, that the Diuels by creation were good Angels, as powerfull, wise,

What Diuels were by creation.

wiſe, quicke, ſpeedie, inuiſible, immortall, &c. as any other Angels: equall in euery reſpect, but inferiour in no reſpect to the very beſt Angels.

What they loſt by their fall.

When they fell they loſt not their naturall ſubſtance, and eſſentiall properties thereof, no more then man loſt his when he fell: for as man remained to be not only fleſh and bloud, but alſo a liuing, yea and a reaſonable creature after his fall, ſo the Diuell remaineth to bee a ſpirit, inuiſible, immortall, quicke, ſpeedie, &c. as before: onely the qualitie of his nature and properties is altered from good to euill: as powerfull as he was before to good, ſo powerfull is he now to euill; inuiſible and quicke hee is, wonderfull cloſe and ſpeedie in working miſchiefe, hee was not more deſirous of good before his fall, then ſince he is miſchieuous, and euen ſet vpon euill.

What makes them terrible

There are foure eſpeciall things which make the Diuell very fearefull;

Firſt, his power. Secondly, his malice. Thirdly, his ſubtiltie. Fourthly, his ſedulitie and ſpeede.

Who feareth not a powerfull enemie? This made [a] *Goliah* ſeeme ſo terrible. If an enemie bee malicious, euen for his malice hee is feared as [b] *Doeg:* or if hee bee craftie and ſubtill, for which [c] *Achitophel* was feared: yea alſo the enemies of *Iſrael* were accounted fearefull in regard of their ſwiftneſſe, [d] *That they came haſtily with ſpeede.* How terrible will all theſe make an enemie, when they all meete together? It may bee thought that if an enemie bee malicious, and wanteth power, hee may conſume himſelfe with malice, and doe little hurt to others: or if hee bee powerfull and malicious, but want witte, crafte, and ſubtiltie, hee may like an vnbridled Horſe runne on head-long in his powerfull malice to his owne ruine and deſtruction: or though to his power and malice,

[a] 1 *Sam.*17.11.
[b] 1 *Sam.*22.22
[c] 2 *Sam.*15.31
[d] *Iſa.*5.26.

lice, ſubtiltie bee alſo added, yet if hee bee ſlow and careleſſe, hee is the leſſe feared, in hope that hee may be preuented in all his enterpriſes. But where malice is ſtrengthned by might, might whetted on by malice; both malice and power guided by craft, craft and all ſtirred vp by diligence, ſedulitie, and ſpeed, who can ſtand againſt ſuch an enemie?

Now all theſe do in a very high degree concurre in the Diuell, as [a] Saint *Peter* doth notably ſet them downe in this deſcription of the Diuell; *Your aduerſarie the Diuell like a roaring Lion walketh about, ſeeking whom to deuour.* His name * *Diuell*, and that which he ſeeketh for, to *deuoure*, ſheweth his malice. The beaſt whereunto he is reſembled, *Lyon*, ſheweth his power and craft, and the attribute, *roaring*, addeth terror thereunto: laſtly, his *walking vp and downe*, ſheweth his ſedulitie. Of his power, malice and ſedulitie, I ſhal haue occaſion more diſtinctly to ſpeak on the 12. *verſe*.

[a] 1 Pet. 5. 8. Expounded.

* διάβολος.

§. 13. *The Diuels wiles.*

SAtans ſubtiltie is heere particularly expreſſed vnder this word, *wyles*. The Greeke word ſignifieth artificiall, crafty, cunning conueyances of matters, windings vp and downe, and turning euery way to get the greateſt aduantage. Fitly is this word vſed by the Apoſtle, for his temptations and aſſaults are very cunning, full of much deceit, of many windings, which make him ſo mightily preuaile againſt the greateſt ſort of the world, euen againſt all that are not ſtrong in the Lord, and wiſe in well vſing the whole armour of God.

Satans ſubtiltie. μεθοδίαι, μεθοδεῖαι ἤγουν πλάνοι, &c. Chryſoſt.

The titles which in Scripture are giuen to the Diuell, doe euidently imply his great craft. He is termed a *Dragon*, and a *Serpent*, which of al other beaſts are counted the craftieſt,

craftieſt, and [a] wiſeſt: yea to ſhew that he hath had long time of experience to make him the more ſubtill and crafty: he is called an [b] *old Serpent, a great red Dragon.* There are names in Greek which we ordinarily tranſlate *Diuell*, that yet further ſignifie his great ſubtilty, for they note out his great knowledge and vnexperienced skill.

[a] *Gen.* 3. 1. *Mat.* 10. 16.
[b] *Reu.* 12. 3, 9.
δαίμων δαήμων quaſi δαίμων guarus, peritus. *Plat. in Crat.*

As his names are, ſo is his practiſe, full of many windings, full of much craft. It is an infinite taske, a matter of impoſſibility to diſcouer all his cunning ſtratagems and ſubtill deuices. He hath old trickes, which long hee hath vſed, becauſe by long continued experience, he hath found that ſilly men are ſoone deceiued with them, and that the harme of ſome cannot warne others: and yet doth he daily inuent new vpon new, euer ſhifting from one to another: if one will not ſerue, he hath another preſently in a readineſſe. For diuers perſons, diuers conditions, and diſpoſitions, he hath diuers temptations. Sometimes hee playeth the part of a roaring rauenous Lion: ſomtimes of a craftie fawning Fox: ſometimes appearing in his owne ſhape, ſometimes changing himſelfe into an Angell of light, doing any thing for his aduantage. Becauſe the Apoſtle holdeth himſelf cloſe to the metaphor taken from warre, I will alſo follow it, and vnder it diſcouer ſome few particular ſtratagems, leauing it to the particular meditation of others to finde out other.

Satans ſhifts.

1. He can well tell how to marſhall and ſet his armie in array; he well knoweth how to order his temptations: For firſt he vſeth to make the on-ſet with light skirmiſhes and to begin with ſmall temptation; and then by degrees to follow with greater and mightier forces. Thus came he to [a] *Eue*; firſt onely he made a queſtion whether God had forbidden them any of the trees: and then by degrees he came [b] directly to contradict the expreſſe word of

[a] *Gen* 3. 1.
[b] *Gen.* 3. 4.

of God. So when he tempted Christ, [c] he began with a doubt whether Christ were the Sonne of God or no, and lastly tempted him to monstrous idolatry.

Thus he maketh men careleſſe at the firſt, and his temptation lightly to be regarded, till he haue gotten ſome aduantage; which when he hath gotten, he will follow with all the might and maine that poſſibly he can.

2 If thus he preuaile not, but at firſt he be put backe, he can change his ranckes and weapons: he can alter his temptations, and beginne with fierce and violent aſſaults. Thus he ſet on [d] *Iob*. If hee cannot ſeduce men by moouing them to make light account of ſin, he will perſwade them that euery ſinne is moſt hainous, that their ſins are vnpardonable. If hee cannot make them ſuperſtitious, he will ſtriue to make them prophane: and thus help one temptation with another.

3. If he obſerue the forces of the Lords Souldiers to be ſtrong and well ordered and fortified, then his endeauour will be pollitikely to allure ſome out of their rancks, and ſo make a breach; it ſeemeth that thus he preuailed much, and got great aduantage in the Church of *Corinth*. For thus hee bred [a] Schiſmes and contentions among them. Whereupon the Apoſtle exhorteth [b] *euery man to abide in the ſame vocation wherein he was called*. Thus in theſe our dayes hath hee cauſed muſt trouble in Gods Churches by the inordinate walking of many perſons; who leauing their owne places, haue cauſed diuiſions, ſects, and ſeparations from the Church.

4. If hee obſerue ſome prouident Captaine, watchfull ouer the Lords armies, and carefull to keepe his ſouldiers in good order, animating and incouraging them, then will the Diuell vſe the [c] King of *Arams* ſtratagem: all his forces ſhall be bent againſt that Captaine. Thus hee fiercely

[c] *Mat.* 4. 3. 9.

[d] *Iob* 1. 13. &c. & 2. 7.

[a] 1 *Cor.* 1 11.
[b] *Ibid.* 7. 20.

[c] 1 *King.* 22. 31

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fiercely ſet vpon our chiefe Captaine [d] in the wilderneſſe, and throughout the whole courſe of his life; but eſpecially [e] in the Garden, and [f] on the Croſſe. Thus did he deſire to [g] winow the Apoſtles: Thus doth he ſorely tempt Magiſtrates, Miniſters, & ſuch as haue charge ouer others.

5. If he preuaile not againſt them, rather then faile, he will ſet vpon the weakeſt. Thus dealt he by the miniſtery of Heretikes, who [h] *led captiue ſimple weomen.* And thus in our dayes dealeth he by the miniſtery of Papiſts, Anabaptiſts, Separatiſts, and all other Sectaries.

6. If by none of theſe meanes hee can accompliſh his plots, as hee deſireth, face to face, or force againſt force, then will he lay ſome ſecret ambuſhments or other, to ſet on the Lords ſouldiers vnawares behinde their back, like to that ſtratagem of [a] *Ioſhuah*, and of [b] the Iſraelites: as when he ſuffers Chriſtians to goe on in doing the worke of the Lord, and performing ſuch dueties as belong vnto them, but will come behinde, and caſt into their hearts ſome conceits of merit and pride. Thus he gaue [c] *Paul* a backe-blow. Thus he ouercommeth the Papiſts, and many ignorant perſons among vs. Sometimes alſo hee will caſt luſtfull and worldly thoughts and cares into them, and ſo [d] choake all.

7. If the Lords ſouldiers be ſo circumſpect, as neither by force nor fraud hee can preuaile, hee will not ſticke to change his flag: and ſeeme to fight vnder the Lords banner, as [e] *Tobiah*, *Sanballat*, and other deadly enemies of the Iewes endeauoured to doe. In this reſpect the Apoſtle ſaith, that [f] *Satan transformeth himſelfe into an Angell of light, and his Miniſters into the Apoſtles of Chriſt.* Thus oftentimes hee preuaileth with ſuch as are of tender conſciences to make many needleſſe ſcruples, by accounting ſuch things to bee ſinne, which Gods word neuer made ſinne,

[d] *Matth* 4.
[e] *Mat.* 26.37.
[f] *&* 27.46.
[g] *Luke* 22.31.
[h] 2 *Tim.*3.6.
[a] *Ioſ* 8.4.
[b] *Iudg.*20.19.
[c] 2 *Cor.*12.7.
[d] *Mat.* 13.22.
[e] *Ez* 4.4. *Neh.*6.2.
[f] 2 *Cor.*11.13, 14,15.

ſinne, and by thinking many things to be neceſſary duties, which belong not at all vnto them.

Thus haue we a taſte of ſome of his wiles, I will not further range foorth into this ſpacious field, leſt I bee too tedious.

Hauing ſuch an enemie as the Diuell is, had wee not need to bee ſtrong in the Lord, and in the power of his might? this enemy hauing ſo many wyles, had wee not need be alwaies prepared with the whole armor of God? aſſuredly if we be not ſtrong in the power of Gods might, there is no ſtanding againſt the Diuell. If at any time we be without the whole armour of God, doubtleſſe we ſhal ſoone be ouertaken with ſome of his wiles. *Vſe.* See Doct. 3. of verſ. 10.

How doth this which hath beene ſaid of the *Diuell* and his *wyles*, commend vnto vs the prouident care of God ouer vs, who keepeth vs ſafe from ſuch an enemy, and from ſuch wiles? and how doth it ſet foorth the excellencie of the fore-named *whole armour of God?* Very excellent muſt needs that armour be, which is able to keepe vs ſafe from ſo potent and malicious an enemie, who hath ſo many wiles to deceiue vs. This ſheweth it to be very compleate and euery way ſufficient, for while we haue it on, well fitted to vs, all the craft of the Diuell cannot finde a naked place where to wound vs, his ſtrength is not able to pierce it; no though his craft and ſtrength be both whetted on with malice. Is there not now great reaſon we ſhould put it on, and alwaies keepe it on? that we neither wake, nor ſleepe, be alone, or in company without it? *Vſe* 2.

Labour to haue our eyes enlightned (that we may diſcrie thoſe wiles of the Diuel) and to be filled with ſpirituall prudence and wiſdome, that we eſcape theſe ſnares. Let vs preſerue in vs an holy iealouſy ouer our ſelues, & ſuſpition of the Diuel and his wiles, fearing leſt he ſhould find *Vſe* 3.

vs

vs ſomewhere vnarmed, and ſometime vnprepared (for otherwiſe we are ſafe.) Gods word is able to afford vnto vs wiſdome enough to auoid his wiles. For [a] *Danid* thereby was made wiſer then his enemies. Let vs therein exercise our ſelues, and withall pray with [a] *Dauid*, that God would turne the wiles and counſels of the Diuell into fooliſhneſſe: For [b] *God catcheth the wiſe in their owne craftineſſe.*

[a] *Pſal.* 119.98

[a] 2 *Sam.* 15.31

[b] 1 *Cor.* 3. 19.

THE THIRD PART.

The reaſon why we muſt be well armed.

Epheſ. 6. 12. *For wee wreſtle not againſt fleſh and blood, but againſt Principalities, againſt Powers, againſt worldly Gouernours,* Princes *of the darkneſſe of this world, againſt ſpirituall wickedneſſe in heauenly* things.

§. 1. *The coherence.*

IN this verſe is laid downe the motiue which the Apoſtle vſeth, to vrge the fore-named direction. It may haue a double reference Firſt, generall to the former exhortation, *Be ſtrong*, &c. yea, and *put on the whole armour*, &c. becauſe we haue ſuch enemies as are heere deſcribed. Secondly, particular to the laſt clauſe of the former verſe, where he ſhewed that we were to ſtand againſt the Diuell, ſo it ſerues as an amplification of them: for if the queſtion be asked, what is

is the Diuell, that we ſhould be ſo prepared againſt him? theſe words ſet him forth; *not fleſh and blood, but principalities*, &c. The firſt particle [a] *for*, being a cauſall particle, which intimateth a reaſon, implieth the firſt reference: the immediat connexion of this verſe vpon the laſt clauſe of the former verſe, implieth the ſecond. Both may well ſtand together: for both import one and the ſame thing: namely, that becauſe wee haue ſo dreadfull and deadly enemies, wee ought to bee well prepared againſt them.

[a] In.

§. 2. *Danger maketh watchfull.*

FRom the inference then of this verſe, and from the force of the Apoſtles argument, I collect, that

Doct. 1. The more danger we are in, the more watchfull we muſt be.

The greater danger we are ſubiect vnto, the more watchfull and carefull we muſt be for our ſafety. When Chriſt obſerued what a ſore agony he was to enter into, he did not only watch and pray himſelfe, but called vpon his Diſciples to [a] *watch* and *pray*: and becauſe they did not, he rebuked them for their ſluggiſhneſſe. Saint [b] *Peter* vrgeth this dutie of watchfulneſſe vpon a like reaſon; namely, becauſe we haue ſo feareful an enemy. [c] Outward temporal dangers make naturall men watchfull and carefull for their temporal eſtates and liues, as the hiſtories of all times and ages ſhew. Seeing then that ſpirituall dangers are much more fearfull, ought we not to be much more carefull?

[a] *Mat.* 26, 38, 40, 41.
[b] 1 *Pet.* 5. 8.
[c] *Ioſ.* 9. 12, &c. & 10. 1, 2, &c.

Reaſon

If we be, we doe not only ſhew that we haue regard of our ſoules, and ſeeke the good of them, but alſo we ſhall procure much good vnto them, and preuent and keepe away much miſchiefe from them.

Vſe.

What falſe conſequences doe moſt make of that ſpirituall danger, whereunto they vnderſtand that they are ſubiect by reaſon of their ſpirituall enemies? Euen cleane

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cleane contrary to this inference of the Apoſtle, and the wiſdome thereby taught vs; and that in two extreames: one of preſumption, the other of deſpaire: for ſome, when they heare of ſuch enemies as are heere deſcribed, they doe too vainely, careleſly, and proudly contemne them, like [a] *Gaal*: other too meanely, baſely, and ſlauiſhly dread them, like [b] *Ahaz*.

[a] *Iudges* 9. 28.
[b] *Iſa.* 7. 2.

§. 3. *Againſt preſumption.*

Preſumption ariſeth from

THe former extreame, which is preſumption, ariſeth partly from too great a *conceit of our ſelues*, and of our owne ſtrength; and partly from too *light credence* and beleefe of that which is recorded of the Diuell.

1. Selfe-conceit.

That ſelfe-conceit maketh vs fondly imagine that wee are well able to reſiſt all temptations of the Diuell, or any of his inſtruments: whereupon many are ready to ſay (when they are exhorted to take heed of the Diuell, and of his ſtrong temptations) *I defie the Diuell and all his wicked crue, he can doe no hurt to me: I can (I thanke God) eaſily auoid his temptations: the gates of hell cannot preuaile againſt mee*; and yet proud ſilly fooles, they are ouertaken and ouercome with euery ſlight temptation. [c] *Peter* (though otherwiſe a man of good gifts) was ſomewhat too conceited of himſelfe, and too much inclined to this extreame, and yet when he was to ſtand to it, a ſilly wench daunted him.

[c] *Luke* 22. 33. 56. 57.

2. Incredulity

Light credence maketh vs thinke the Diuell cannot be ſo terrible, as he is ſet forth to be; but that the things which are written and ſaid of him and his wiles, are but as ſcarcrowes and bugbeares to make men afraid, like to olde tales of *the walking of ſpirits, of fairies, hobgoblins*, &c. This incredulitie much hindereth the power of ſuch exhortations, directions, admonitions and rebukes, which are gi-

uen

uen vs for our good. Both *Peter* and the other Diſciples were ſomewhat tainted herewith: for when [d] Chriſt told them all, that all of them ſhould be offended by him, and that *Peter* in particular ſhould deny him, none of them would beleeue it: *Peter* ſaith, *Though all ſhould, yet he would neuer*: and againe, *though he ſhould die, yet would he not deny Chriſt*: and ſo ſaid all the Diſciples.

[d] *Mat.* 26. 31. &c. *Iob.* 13. 36, &c.

§. 4. *Againſt Deſpaire.*

THe latter extreame which is *Deſpaire*, ariſeth partly from *too deepe an apprehenſion* of the power of the Diuell (as if his power were infinite, and he were able to do whatſoeuer his malice led him vnto, and ſo could doe what hee would: or vnlimited, God letting the raines looſe vnto him, and holding him in no further then he liſt himſelfe, and ſo he might doe what he could, like an vntamed horſe that is not curbed and bridled in) and partly from too *light an eſteeme* of that power which is to be had in God, and of the great helpe and benefite which the whole armour of God affordeth, as if God were not able to make vs ſtrong enough, nor that whole armour ſufficient to make vs ſafe.

Whence ariſeth deſpaire.

Theſe two cauſes of deſpaire made the *Iſraelites* often times vtter moſt deſperat ſpeeches againſt God: for when [a] they heard that in *Canaan* (the Land which was giuen them for inheritance) *the people were ſtrong, that there were men of great ſtature, euen Giants therein, that the Cities were walled, and exceeding great*, they deſperately expoſtulated with the Lord, why he brought them into that Land to fall by the ſword, and in deſpaire of euer poſſeſſing *Canaan*, whou d needs returne againe into *Egypt*: and another time they plainly made doubt of Gods power, ſaying, [b] *Can God prepare a table in the wilderneſſe? Can he giue bread?*

[a] *Num.* 13. 29. 33 34 & 14 3 4. &c

[b] *Pſal.* 78. 19, 20.

bread? As theſe Iſraelites murmured againſt God, and made queſtion of his power and truth in performing his promiſes, in regard of their temporall enemies, whom they iudged to bee too ſtrong for them: ſo doe many in regard of their ſpirituall enemies. Thus wee ſee how prone wee are to peruert thoſe things to our deſtruction, which the Lord hath ſet forth for our inſtruction. Heere the Apoſtle layeth downe both the meanes for our defence; and alſo the danger to which wee are ſubiect, that we ſhould be the more carefull in arming our ſelues: we either preſumptuouſly defie our enemies, and care not to vſe any meanes of ſafegard; or elſe are too timerouſly daunted with our enemies, and thinke the Lords defence can doe vs no good.

Wherefore that in hearing the great danger wherein we are by reaſon of our enemies heere deſcribed, we take not occaſion thereby to fall into any of theſe extreames, but rather the more carefully auoide them, and keepe in the middle way, which is, ſo much the more earneſtly to flye vnto the power of Gods might, and ſo much the more carefully to keep faſt on the whole armour of God; I thought good before-hand to deliuer this inſtruction, which naturally ariſeth from the force of the Apoſtles reaſons.

Now come wee more diſtinctly to handle the words themſelues.

§. 5. *Expoſition of the words.*

Verſe 12. Summe.

IN this verſe is a *Deſcription of a Chriſtian combate.* The parts are two. In the firſt is noted the *kinde* of combate, *wreſtle.*

In the ſecond are ſet forth the *Combatants*, or the *Perſons*, which on either ſide maintaine the combate. Theſe are

are on the one side *Defendants*; on the other side *Assaulters*, which are largely described; & that both negatiuely, *not flesh and blood*, and affirmatiuely, but *principalities*, &c.

The first point in order to be handled, is the kinde of combate, implied vnder this word *wrestle*. In the originall it is thus set downe word for word, [a] *There is a wrestling*. Wee may not thinke that hereby is meant a matter of sport, as our English word, *wrestling*, may seeme to imply: for though the [b] Greek word, as well as the English, be sometimes attributed to a strife of sport, yet is it also vsed for a serious and fierce fight and combate. The Greek word according to the proper [c] notation of it, signifieth such a strife as maketh the body of him that striueth to shake againe.

[a] ἐστὶν ἡ πάλη.

[b] πάλη.

[c] πάλη dicitur quia corpus πάλλεται, i. quatitur.

It implieth then that the combate heere spoken of, is not a light skirmish, with enemies aloofe off, but a grapling with them hand to hand; & in that respect the more fierce and dangerous. If they were far off from vs, and aloofe should shoote or throw their weapons against vs, we might thinke to espie their darts before they fall on vs, or that they might misse of their ayme: But the combate being, as it were, a grapling hand to hand, all such hopes are taken away: for they are neere vs to espie where to annoy vs, and so may assault vs the more fiercely.

§. 6. *The danger of a Christians combate.*

Doct. 2. The Christians warre a fierce warre.

Our spirituall war is a sore, fierce and dangerous war. It is a kinde of combate which will trie our prowesse and courage, wherby proofe will soone be made whether our armor be armor of proofe or not, or whether we haue put on this whole armour. [d] The truth of this was manifested in Christ our head, whom the diuel hurried from wildernes to pinacle, from pinacle to mountain: what the diuell

[d] *Mat.* 4. 4. &c.

did to Christ outwardly, and visibly, he vseth to doe to others inwardly and secretly. The estate and condition of Christ while hee liued on earth, is a liuely representation of the estate and condition of his Church in this world.

[a] *Luke* 22.31. [b] 2 *Cor.*12.7. [a] *Peter* felt such a wrestling, so did [b] *Paul*, so doe all that slauishly yeeld not themselues to the power of the Diuel.

Reasons. Thus God ordereth our estate, 1. The more to manifest and magnifie the power of his might, and the sufficiencie of his armour. For the sorer the fight is, and the more dangerous, [c] the greater doth that strength appeare to be, and the more excellent the meanes whereby we are supported.

[c] 2 *Cor.*12.9.

2. To make vs with greater and stronger confidence to depend and relye vpon him, as [d] *Dauid*, and [e] *Iehosaphat.*

[d] 1 *Sam.* 30.6. [e] 2 *Chr.*20.12.

3. To vse the meanes appointed more carefully, as the [f] Iewes who while they were working, were prepared against their enemies.

[f] *Neh* 4.16.17

Vse 1. Triall. This may serue as a meanes to make triall of our estate: if all be quiet within vs, that there bee no wrestling, no fighting; or if any, now and then a light skirmish, it is to be feared that our enemies haue gotten possession of vs, and we slauishly haue yeelded to them, and so made [g] a couenant with them. Fierce combates doe giue vs more assurance that the Lord is still our God, and we his souldiers, then light or no assaults: for if the Diuell bee our Lord, he can let vs be quiet; but if our enemie, assuredly we shall feele his hand.

[g] *Isa.*28.15.

Vse 2. The cause of fainting. This sheweth the reason why so many faint, and are foiled: for it were no great matter to endure light and easie combates: but when wee come to bee shaken indeed, then to stand fast is a token of extraordinary courage: this was it which proued the * patience and courage of *Iob.*

* *Iob* 2.3.

Thinke

Thinke not that we haue done enough, when we haue passed ouer some light trials, but prepare for greater; we must come to a *wrestling*. Marke what the Apostle saith of them which had [a] endured a great fight, *Yee haue neede of patience*; and againe, [b] *Ye haue not yet resisted vnto blood.*

Vse 3. Prepare for great conflicts

[a] *Heb.* 10. 32, 36.
[b] & 12. 4.

For our comfort, note, that though wrestling imply a sore combate, yet it implieth not a conquest ouer vs: of this there is no feare: for Christ our head hath ouercome our enemie, and [c] *destroyed him that had the power of death, that he might deliuer all them, which for feare of death were all their life time subiect to bondage: hee* [d] *hath led captiuitie captiue, and* [e] *deliuered vs from the power of darknesse*, that we might be free from being *ouercome*, though not from *wrestling*.

Vse 4. No feare to be ouercome.

[c] *Heb.* 2. 14. 15
[d] *Ephes.* 4. 8.
[e] *Col.* 1. 13.

§. 7. *None exempted from fight.*

THe *Defendants* who maintain this wrestling are comprised vnder this particle *we*, which includes himselfe and all like to himselfe, together with them to whom hee wrote, and all like vnto them: so that

Iust.

All of all sorts are to wrestle and fight this spirituall combate. Neither Ministers, nor people, poore nor rich, male nor female, newly planted, nor old grown, none of whatsoeuer rancke, condition, estate, age, qualitie, &c. exempted. [g] Whosoeuer is of the *seed of the woman*, must looke to haue *his heele bruised*. There is enmitie betwixt the two seeds; the [h] Diuell spared not the woman which was the weaker vessell, and [i] hee feared not the head, Christ himselfe, who was the strongest of all. Who may thinke to be spared? who can imagine that Satan will feare to wrestle with him?

Doct. 2. All must fight

[g] *Gen.* 3. 15.
[h] *Gen.* 3. 1.
[i] *Matth.* 4. 3.

God will haue all of all sorts to be tried: and the Diuell beareth a like hatred against all: [a] *hee seeketh whom to*

Reasons.

[a] 1 *Pet.* 5. 8.

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deuoure: so he may deuour them, he careth not who they be: as a Wolfe spareth none of the flocke, ramme, sheepe or lambe that he can come by.

Vse 1. All must apply the directions of the word.

Let all, Ministers and people, strong and weake, all of al sorts apply all the exhortations & directions here deliuered vnto themselues. Let not the weaker sort put them off vpon conceit that fierce combats belong to strong Christians; Satan hauing greatest hope to preuaile against the weakest, will not faile to set on them: nor yet let the stronger put them off, vpon conceit that the diuell dareth not meddle with them: for though there may be some difference betwixt them and the weaker Christians, yet the strength of the strongest is nothing in comparison of the diuels might, if they come in confidence of it, and not of the Lords strength. Besides, Satan, knowing that their fall will proue a discouragement to others, will make the greatest assaults against them.

Vse 2. Ministers preach to themselues.

Let Ministers know that the precepts they giue others, belong to themselues, which the Apostle heere implieth: for though his direction were in the second person (*be yee strong, put yee on*) yet hee layeth downe the motiue in the first person (*we*) to shew that he was in as great danger as they, that he stood in as great need of helpe as they; and that therefore the forenamed directions belonged to him as well as to them. [b] Ministers are *men as well as others, subiect to like passions as others.* If they preach not to themselues, what means of edification, of direction and incouragemẽt belongeth vnto them? Wherfore as people may not imagine that these matters of spiritual warfare belong only to Ministers, as if they onely were the Lords souldiers, so neither may Ministers put them off from themselues to the people, as if they were only to look on, & the people to fight; but euery one apply them to themselues.

[b] *Acts* 14, 15.

§. 8. *Expos-*

§. 8. *Expoſition of words.*

VVE haue heard of the Defendants: Who are the challengers and aſſaulters? they are ſet downe negatiuely, not fleſh and blood. For this particle *not*, hath reference to this latter clauſe, as if there were a comma betwixt *wreſtle* and *not*, thus, *we wreſtle, not with fleſh*, &c.

By *fleſh and blood*, are here meant ſuch creatures as haue a bodily ſubſtance which conſiſteth of fleſh and blood: in which reſpect man is termed [a] *fleſh*, and Chriſt is ſaid to be made [b] *fleſh*, becauſe he had a corporall ſubſtance: herein a [c] difference is made betwixt a *Spirit*, and a *bodie*.

Who are fleſh and blood.
[a] *Gen. 6. 3.*
[b] *Iohn 1. 14.*
[c] *Luke 24. 39.*

Haue we not then any enemies that haue bodily ſubſtances in this ſpirituall combate? are ſpirits onely our enemies?

Queſt. 1.

[d] Our owne fleſh is an enemie vnto vs. Other men alſo are enemies: *there are many aduerſaries*, as infidels, idolaters, heretiques, worldlings, all ſorts of perſecutors, yea and falſe brethren.

Anſwere.
[d] *Rom. 7. 23, 24.*
[e] *1 Cor. 16. 9. & 15. 32.*

Why then is *fleſh and blood* heere excluded?

Queſt. 2.

They are not excluded, for this negatiue clauſe is not to be taken ſimply, but

Anſwer.

1 Comparatiuely, not ſo much with *fleſh and blood* as with *principalities*. With theſe eſpecially wee wreſtle. Thus the Apoſtle forbiddeth ſeruants to [f] ſerue *men*. Or not onely with *fleſh and blood*, but alſo with *ſpirits*: ſo ſaith Chriſt, * *call not thy friends* to dinner, that is, not them alone, but the poore alſo. Or *not with fleſh and blood* alone, as it is in it ſelfe, weake and fraile, but ſet on worke, aſſiſted and guided by ſpirits. As if ſome Engliſh ſouldiers were in pay vnder the Turke or Spaniard, againſt whom wee

[f] *Verſ. 7.*
* *Luke 14. 12.*

maintaine warre, though they be in battaile against vs, yet it might be said, we fight not with English men.

2. By way of exposition, not with such as are weake, fraile, foolish, visible and mortal, as flesh and blood. Thus [b] the horses of the Egyptians are called [b] flesh, that is, weak, opposed to *Spirit*: so as this phrase *not flesh and bloud*, implieth *more*, or *other* then flesh and blood.

[b] *Isai.* 31. 3.

§. 9. *How our spirituall enemies exceed flesh and bloud.*

Doct. 4. Our enemies more then flesh and blood.

OVr *most mortall enemies are more then flesh and blood*, more in number, greater in power, craftier in their wiles, of longer continuance, more enuious, malicious, furious, cruell, not so open and visible, but inuisible, close and secret, and in many other respects more fearefull and dangerous.

1. Among flesh and bloud, none so mightie but may be confronted: as [c] *Daniels* visions of the beasts sheweth. The great Monarchs of the world haue bin destroyed one of another, but no flesh & blood can confront the Diuell.

[c] *Dan.* 7. 3. &c.

2. Among flesh and blood none so politike, but they meete with some that at length match, yea and out-reach them. *Achitophel* [d] whose counsell was counted as an oracle, [e] was ouer-matched by *Hushai*: But all the wit of all the world cannot match the subtiltie of the Diuell.

[d] 2 *Sam.* 16. 23
[e] & 17. 14.

3. Suppose that among flesh and blood some bee so mightie, as none mightier then they, so subtill as none can goe beyond them, yet are they flexible, and may by faire means be perswaded and intreated to allay their furie, as [a] *Dauid* by wise *Abigail*; yea, & wicked [b] *Saul* by *Dauids* humbling of himselfe, & pleading his innocency: but there is no such flexibility in the Diuel, his malice wil not suffer him to be moued, vnlesse for greater aduantage.

[a] 1 *Sam.* 25. 33
[b] & 24. 17.

4. Grant that some among men were implacable, yet their

their fury might bee auoided by flying from them, as [c] *Dauid* auoided *Sauls* furie, [d] *Eliab Iezabels*, [e] *Ioseph* and *Mary*, *Herods*: From the Diuels we cannot flye, they are euery where, they can soone ouertake vs.

[c] 1 *Sam.* 21. 10
[d] 1 *Kings* 19. 3
[e] *Matth.* 2. 14.

5. But what if no meanes of escape could bee gotten, but that needs we must be subiect to the rage of flesh and blood, yet in their greatest pride, power and rage, they may be cleane taken away by death, as [f] *Pharaoh* and his host were drowned: [g] *Herod* the great died, and [h] the other *Herod* who persecuted the Apostles: but our spirituall enemies are not subiect to death. I might in many other respects make comparison betwixt flesh and blood on the one side, and Spirits on the other, and shew how there is no comparison betwixt them, that these are not flesh and blood, but much more fearefull.

[f] *Exod.* 14. 28. *&c.*
[g] *Mat.* 2. 20.
[h] *Acts* 12. 23.

This doth much aggrauate the terror of our spirituall enemies: for if [i] *the wrath of a King* (a King that is but flesh and blood) *be like the roaring of a Lion*: if a man mightie in his owne strength, as [k] *Goliah*, be fearefull: if a subtill man, as [l] *Achitophel*, cause doubt and dread: if a malicious man, as [m] *Doeg*, bee mischieuous: if an host of [n] *flesh and blood* bee terrible; how much more these enemies which are not *flesh and blood*?

Vse 1. Spirituall enemies are terrible.
[i] *Prou.* 19. 12.
[k] 1 *Sam.* 17. 11
[l] 2 *Sam.* 15 31.
[m] 1 *Sam.* 22. 9.
[n] 2 *Kings* 6. 15

It is no easie matter to preuaile against them, or to auoid their assaults: it is not outward prowesse and courage, not strength of body, dint of sword, troopes of armed men, it is not state-policie, or war-like subtiltie that can annoy them, or keepe vs safe from them. To oppose wit or power of flesh and blood against such as are *not flesh and blood*, is to set drye straw against flaming fire. [o] *The weapons of our warfare must not be carnall*, but spirituall, and so *mightie towards God*, to keepe vs safe from these enemies. For seeing our enemies are *not flesh and blood*,

Vse 2. No outward prowesse can daunt them.
[o] 2 *Cor.* 10. 4.

in vaine is ſuch armour as can protect vs onely from fleſh and blood.

§. 10. *The Diuell hath his hand in euery temptation.*

Doct.5. Satan the principall in all conflicts.

IN combates euen with fleſh and blood wee haue eſpecially to doe with Satan: Fleſh and blood is but Satans inſtrument, he is the Generall, he the Captaine, he ſetteth fleſh and blood on worke, he aſſiſteth fleſh and blood, ſo as he is the author and finiſher of the euil which they doe: they being but his vaſſals, though they ſeeke to annoy vs; yet wee wreſtle not with them, but with an higher power.

[b] *Gen.3.1.* [b] When the Serpent tempted *Euah*, ſhee had to doe with the Diuell; and therefore the [c] Diuell is ſaid to be a murtherer from the beginning. The Sabeans and Chaldeans robbed *Iob*, yet [d] is the deed attributed to Satan. Though a mayde and a man brought *Peter* to deny his Maſter, yet therein [e] Satan winowed him. [f] Chriſt ſaith to *Peter* who tempted him, *Goe behind me Satan.* The perſecuting Iewes hindred *Paul* from comming to the Theſſalonians, yet he ſaith [g] *Satan hindred him.* [h] Satan is ſaid to caſt ſome of the Smyrnians into priſon, yet men-perſecutors did it. In this reſpect he is called [i] *the god of this world*, [k] *the father of murtherers*, [l] *a ſpirit that worketh in the children of diſobedience:* and falſe Apoſtles are called [m] *miniſters of Satan*, That which is ſaid of *fleſh and blood*, in regard of others ſoliciting vs to ſinne, or hindering vs from good, may be applied to our ſelues in regard of our corruption and euill luſts, which prouoke vs to euill: Satan hath an hand in them; yea hee is the author and finiſher of the miſchief which they do, ſo as in thoſe temptations which ariſe from our fleſh, we haue to doe with Satan. Therefore the Apoſtle dehorting vs from anger ſaith, [a] *Giue no place to the Diuell.* When couetouſneſſe moued *Ananias*

[c] *Ioh.8.44.*
[d] *Iob 1.12.*
[e] *Luke 22.31.*
[f] *Mat. 16.23.*
[g] *1.Theſ.2.18.*
[h] *Reu.2.10.*
[i] *2.Cor.4.4.*
[k] *Ioh.8.44.*
[l] *Epheſ.2.2.*
[m] *2.Cor.11.15*
[a] *Epheſ.4.27.*

to

to lye againſt his conſcience, Saint *Peter* ſaid, [b] *Why hath Satan filled thine heart?* When pride mooued *Dauid* to number the people, it is ſaid [c] *Satan prouoked him:* for as the ſpirit of God ſtirreth vs vp to euery good thing, ſo the ſpirit of the Diuell ſuggeſteth vnto vs euery euill thing.

[b] *Acts* 5. 3.

[c] 1 *Chr.* 21. 1.

Learne wiſdome of the men of *Aram*. In all combates whether againſt our owne corruptions, or againſt euill men, as perſecutors, ſeducers, and the like, ſtriue to driue the Diuell away, and that by ſpirituall armour; yea, pray to God to rebuke him. Aſſuredly fleſh and blood cannot much annoy vs, if Satan be reſiſted and withſtood. Obſerue in all hiſtories of all ages, the records of battels, and yee ſhall finde that if the Generals and Captaines haue beene conquered, the common ſouldiers haue ſoone yeelded, or beene put to flight.

Vſe. Fight principally againſt the Diuell.

[d] 1 *Kings* 22. 31.

It is the Diuell which bloweth vp in vs the fire of luſt, pride, couetouſneſſe, and all other vices: he layeth before vs euill baits, agreeable to our nature, and ſo ſeduceth vs: he inrageth perſecutors, hee blindeth idolaters, he ſeduceth heretikes, &c. If this were well weighed it would make vs pitie *fleſh and blood* when it fighteth againſt vs, rather then enuie it: it would keepe vs from ſnarling like a dogge at the ſtone which is flong.

I might heere lay forth the wretched eſtate of all that fight againſt Chriſtians, and ſhew how they fight vnder Satans colours, and ſhall receiue their wages of him, [a] which is death: but hereof I ſhall haue fit occaſion to ſpeake hereafter on this word, *worldly-gouernours*.

Vſe 2.

[a] *Rom.* 6. 23.

§. 11. *Who cannot ſtand againſt fleſh and blood, can much leſſe ſtand againſt principalities and powers.*

THe affirmatiue part of the deſcription of our aſſaulters followeth, which is ioyned to the other part with an

ἀλλὰ. an aduerſatiue particle *but:* not with fleſh and blood, *but* with *principalities*: whereby is further confirmed that which we haue [b] before proued, and ſhall yet more euidently be demonſtrated in handling the particular branches of this deſcription, that *our enemies, with whom wee are to wreſtle, are much more terrible then fleſh and blood.* I will not ſtand to prooue the Doctrine againe in this place, onely heere obſerue one vſe.

[b] *Doct* 4.

Doct. 6.

Vſe 1. Who are qualed by fleſh and blood cannot ſtand againſt principallities.

They who are qualed with that which fleſh and blood can doe, can neuer be able to ſtand againſt theſe ſpirituall enemies. He that is terrified with the barking of a little whelpe, will be much more with the roaring of a Lion: he that in faith cannot ſay, [d] *I will not feare what man can doe*, can neuer ſay, I will not feare what Principalities can doe. Let this be noted of thoſe who are turned out of the wayes of righteouſneſſe, and made to flie by mans threatnings, reprochings, and euill intreatings, let them neuer looke to ouercome and reigne with Chriſt. The Sabeans, Chaldeans, and all that fleſh and blood could do, preuailed not againſt *Iob*. Wherefore when fleſh and blood maketh any aſſault, let vs thus reaſon with our ſelues, *There are ſorer enemies then theſe, with whom we muſt wreſtle: if we ſhrinke from theſe, how ſhall we ſtand againſt them?* Let the conſideration hereof make vs the more bold and confident againſt all that fleſh and blood can doe.

[d] *Pſal.* 118. 6.

§. 12. *Expoſition of words.*

ἐφὶς. NOw conſider we the particular branches of this deſcription of our enemies. There are foure diſtinct branches diſtinguiſhed by this particle *againſt*. Much ambiguitie and obſcuritie is in this deſcription. I will therefore as plainely as I can cleare the meaning of the words.

From

From theſe ſeuerall branches many collect diuers and diſtinct orders of Diuells, one ſubordinate to another: as among men there be diuers orders, ſome Kings, ſome Dukes, Earles, Barons, &c. Thus they make the *Diuell*, mentioned [b] before, the head and Monarch of all the reſt: *Principallities* vnder him: *powers* vnder them, and ſo in the reſt. For my part, I thinke theſe diſtinctions in this place ouer-curious: I deny not an order to be amongſt Diuels, euen as amongſt theeues, pirats, conny-catchers, &c. There is an head and [c] *Prince* of them. For mention is made of the [d] *Diuell and his angels*. There may bee alſo diſtinct and ſeuerall offices among them (as among the forenamed pirats) as ſome to tempt, ſome to accuſe, ſome to execute vengeance, &c. For if all ſhould doe the ſame thing, how ſhould the other things bee done? but that certaine bee alwayes tyed to one place, perſon and function, is both vncertaine and vnlikely. Further, that heere in this place there ſhould be ſo many orders and ranckes of Diuels, as are diſtinct branches, is alſo vncertaine; neither can any ſuch thing by any iuſt conſequence be collected.

[b] *Verſ.* 11.

[c] *Mat.* 9. 34.
[d] *Mat.* 25. 41.

I rather take theſe titles to bee vſed by the Apoſtle, to ſet forth their conditions and effects.

The firſt title is *Principallities*, or gouernments: ſo termed, becauſe they haue great rule, power, and dominion, not ſo much ouer other Diuells, as ouer wicked men.

The ſecond is *powers*, to ſhew that their principallitie is not a meere titular matter, but is armeed with power, ſo as with their powerfull gouernment, they are able to doe great matters.

Theſe two titles *principallities* and *powers*, are [a] thus ſet downe, rather then [b] powerfull gouernours, to amplifie both the one, and the other.

[a] *In abſtracto.*
[b] *In concreto.*

The

The third is *worldly Gouernors*. This I take to be added as an exposition of the first, or rather as a limitation thereof, shewing ouer whom the Diuels are gouernours: not ouer the chosen and called of God; but ouer the world (For [c] Christ maketh a direct opposition betwixt these:) therefore the Apostle vseth a compound word, which expresseth not onely their gouernement, but also their subiects.

[c] *John* 17.9. κοσμοκράτορες.

Obiect.

But the [d] elect also are counted to be of the world while heere they liue, because in the world they were bred, brought forth, brought vp, and ended their dayes.

[d] *Iohn* 3.16.

Answer.

They are in the world, but not of the world, [e] after that they are effectually called: therefore for more perspicuitie sake, the Apostle addeth this clause, *of the darkenesse of this world*, whereby particularly he sheweth whom the Diuels gouerne in this world; namely, such as are *darknesse*: heere againe for emphasis sake, he rather vseth this word [f] *darknesse* then [g] *darke*: and hee vnderstandeth the *darknesse* of ignorance and wickednesse: so that in plaine termes they are the ignorant and wicked men of the world, ouer whom the Diuels reigne.

[e] *Ioh.*17.6,16. τοῦτο.

[f] *In abstracto.* [g] *In concreto.*

The fourth is *spirituall wickednesse*. This declareth their nature, that they are *spirits*, and their condition, that they are *euill*, and malicious. The phrase which the Apostle vseth is somewhat strange, word for word it is this, [a] *Spirituals of wickednesse*, or spirits of wickednesse, that is, most monstrous wicked spirits.

[a] τὰ πνευματικὰ τῆς πονηρίας

Lastly, is added a phrase somewhat ambiguous, because that whereunto it hath reference, is not expressed: it is this, word for word, [b] *in heauenlies*. Heere some to make vp the sence adde *places*, whereby is implied that these euill spirits are ouer vs in the ayre: for there are three places in Scripture termed Heauen. First the *ayre* where fowles

[b] ἐν τοῖς ἐπουρανίοις.

*Mat.*6.26.

fowles are. Secondly, the *firmament* where the ſtarres are. Thirdly, that place of glory, which is called Gods Throne, where Chriſt in his body, and the ſoules of the iuſt and perfect men departed are. This is called the third Heauen, the higheſt Heauen.

Gen.22.17.

Matth.6.9.

2.Cor.12.2.

Now if the place of ſpirits be heere meant, by heauenly places muſt needs be meant the ayre, which is the loweſt heauen: for [c] out of the higheſt heauen they are excluded. Other adde *things*, whereby is implied the cauſe of this combate, which is not any light, fading earthly traſh, but heauenly and ſpirituall treaſure. Of the difference of theſe expoſitions, I ſhall ſpeake more fully, when I come more diſtinctly to handle this clauſe.

[c] *Reu.12.8,9, 10.& 21.27.*

Of theſe foure fore-named branches; two, namely the firſt and the third doe in the generall ſcope ſet foorth one and the ſame point; namely the dominion of the Diuels: the fourth containeth three diſtinct points. Firſt, the nature of Diuels. Secondly, their qualitie. Thirdly, the place, or cauſe of the combate.

Our enemies then are in this affirmatiue part deſcribed by fiue arguments; 1. Their *gouernment*: 2 Their *power*: 3. Their *nature*: 4. Their *qualitie*: 5. Their *place* of abode, or cauſe of fight.

§. 13. *Of Satans dominion.*

FOr the firſt, this word *principallities*, being meant of Diuels, ſheweth that

Doct.7. The Diuels haue a dominion.

Our ſpirituall enemies haue a dominion, a rule, a gouernment: For this title [a] *principallities*, is giuen to men that are in authoritie, and in this very reſpect, becauſe they haue rule and gouernment. As for the Diuels, they are expreſly called *gouernours* in this verſe, and in other places, the Diuell is called [b] *a prince*, [c] *a god*.

[a] *Titus 3.1.*

[b] *Chap 2. v.2.*

[c] *2.Cor.4.4.*

Queſt.

Quest. How came the Diuels to haue a regiment? is their gouernment from God? ordained of him?

Answ. I may to this question in some sort apply the answere which Christ gaue to *Pilat*, [d] they could haue no power at all, except it were giuen them from aboue. So that their dominion is by Gods permission, who in iust iudgement for [e] punishment of the wicked, hath giuen libertie to the Diuel to exercise iurisdiction ouer them. For as [f] God gaue the rebellious Israelites into the power of cruell tyrants and vsurpers, so hee giueth the world into the power of the Diuell.

[d] *John* 19. 11. *Reason* 1. Gods permission.

[e] 2 *Thes.* 2. 11.

[f] *Deut.* 28 48. *Judges* 3. 8.

Yet haue they no true right and title to their gouernment, as if it were properly deputed vnto them of God, as the gouernment of lawfull Kings and Magistrates on earth is. For as the Kings of forraine Nations which inuaded *Israel*, and for a while ruled ouer them, were but oppressors and vsurpers, (though [g] God in iustice made them a rod to punish the people) and therefore [a] when *Israel* repented, the Lord deliuered them, and cast the rodde into the fire: so the Diuels. Other reasons therefore there bee of the Diuels dominion, and that partly in regard of themselues, and partly in regard of their vassals.

[g] *Esay* 10. 5.

[a] *Iudges* 3. 9.

Reason 2. Satans vsurpation.

For themselues they haue vsurped dominion, they haue by tyrannie taken principallitie vnto themselues, euen as one of their chiefest instruments on earth haue done (I meane that man of sinne, [b] *Who exalteth himselfe aboue all that is called god, or worshipped, shewing himselfe that he is God*, euen that Whore of *Babylon*, who [c] *glorified her selfe*.) Thus haue these *Principallities* heere spoken of, exalted and glorified themselues. In regard of this ambitious tyrannicall vsurpation; the Diuell hauing shewed Christ all the Kingdomes of the world, and the glory

[b] 2 *Thes.* 2. 4.

[c] *Reu.* 18. 7.

glory of them, ſaid [d] *This is deliuered to me, and to whomſoeuer I will, I giue it.*

For the Diuels vaſſals (which are all the wicked of the world) they ſlauiſhly and willingly yeeld themſelues to his gouernment and tyrannie, making themſelues ſubiect to theſe *principallities*, whereby the rather theſe Diuels haue taken dominion ouer them: [e] as the men of *Shechem* ſubiecting themſelues to *Abimelech*, hee became their King: [f] as the hearts of Iſrael turned after *Abſolom*, and he became their King: and [g] after that to *Ieroboam*, and hee became their King; and to many others who became their Kings: in which reſpect God ſaid, [h] *They haue ſet vp a King, but not by me; they haue made Princes, and I knew it not.* That the wicked doe willingly and ſlauiſhly ſubiect themſelues to the Diuell is without queſtion: for it is written [i] *The whole world worſhipped the Dragon* which is the Diuell.

Take heede [k] how we giue any place to the Diuell, or yeeld vnto him any whit at all. Where hee getteth any entrance, there will he ſet his throne, as [a] *Nebuchadnezzar* did; he is exceeding ambitious, and tyrannicall: hee will be a King, or no body: if he get an inch, hee will take an ell: if any make themſelues in any thing ſubiect vnto him, he will ſoone take a principallitie ouer them. Now cõſider in how woful an eſtate they liue, who haue earthly Tyrants to rule ouer them, & withall conſider how far the Diuell exceedeth all the Tyrants of this world in malice and miſchiefe, and from thence gather in what miſery they lie, who are vnder the principallity of Satan.

How beſotted are they, who thinke that the Diuell is their ſeruant, at their command, which is the conceit of Witches, Coniurers, Sorcerers and the like, yea alſo of many prophane and wicked worldlings. Indeed he may, and

[d] *Luke 4.6.*

Reaſon 2. Mans ſubiection.

[e] *Iudges 9.6.*

[f] *2 Sam. 15.13*

[g] *1 King. 12. 20.*

[h] *Hoſ 8.4.*

[i] *Reu. 13.4.*

Vſe 1. [k] *Epheſ. 4. 27.* Giue no place to the Diuell.

[a] *Ier. 43,10.*

Vſe 2. His ſeruice is to rule.

and doth often pretend and make shew of seruice, but it is like the seruice of him who stileth himselfe, [b] *A seruant of seruants:* onely a meanes the more to insinuate himselfe into them, and to get the more soueraigne principallitie and rule ouer them. They know not the Diuell nor themselues, who thinke to rule ouer him.

[b] *Dominus Papa seruus seruorum.*

Vse 3. Subiect thy selfe to Christ

Learne we to subiect our selues to the Lord Christ, as to our King, that he may maintain our cause against these principallities. One King cannot brooke that another should haue principallitie ouer his subiects. If Christ be our Lord and King, he will not suffer other Lords, especially such as are his enemies, to rule and reigne ouer vs. But otherwise, if we be like those who said, [c] *Wee will not haue this man to reigne ouer vs:* [a] *Let vs breake his bands, and cast his cords from vs*; then in iust iudgement will Christ giue vs ouer to the tyrannie of Satan For there is no middle monarchie or regiment betwixt these: whosoeuer are not Christs subiects, are Satans vassals. [b] *All that dwell on the earth shall worship the Diuell, whose names are not written in the booke of life.* Note what was threatened against *Israel*, [c] *Because thou seruedst not the Lord thy God, &c. Therefore thou shalt serue thine enemies, &c.* This will bee iust with the Lord to giue them ouer to Satans power, who rebell against him; that so by their hard bondage vnder him, they might the better see their folly, and if they haue so much grace, bewaile it, and become wiser.

[c] *Luke* 19. 14.
[a] *Psal.* 2. 3.
[b] *Reuel.* 13. 8.
[c] *Deut.* 28. 47, 48, *&c.*

§. 14. *Of Satans power.*

THe second argument whereby the Diuels are described, is their power: this sheweth, that

Doct. 8. *As our spirituall enemies haue a dominion, so they haue power*

power to exercise the same: a power whereby they are able to keepe their vassals and captiues vnder them in subiection. In this respect Satan is called [c] *a Prince of power*. Many titles in Scripture giuen vnto him doe argue as much, as [d] *strong man armed*, [e] *roaring Lyon*, [f] *great red Dragon*, [g] *god of this world*. Consider how hee dealt with *Iob*, and it will appeare that hee is indeed a Prince of power.

Diuels able to exercise their dominō. ἀρχοντὰς ἐξουσίας.

[c] Chap 2 v.2.
[d] Luk. 11. 21.
[e] 1 Pet. 5. 8.
[f] Reu. 12. 3.
[g] 2 Cor. 4. 4.

Reasons.

The Lord suffereth him to bee a Prince of such power,

1 That his owne diuine power might bee the more manifested, in subduing such a powerfull Prince.

2 That there might be made a greater triall of the courage of his Saints and children. Thus was *Iobs* courage and strength manifested.

3 That hee might execute the sorer vengeance vpon the wicked.

This generall point, that the Diuell is a powerfull and mighty Prince, being thus cleared, for the better vnderstanding of Satans power; I will as plainely as I can resolue their particular questions.

1 Whether the Diuels bee able to doe what they will?

2 If not what they will, then whether they be able to doe any thing aboue the course of nature?

3 If not aboue nature, wherein consisteth their extraordinary power?

4 Whether their power bee any whit lessened since their fall?

5 Whether they haue alwaies liberty to doe what they are able?

§. 15. *Of the restraint of Satans power.*

The Diuell cannot doe what he will.

1 FOr the first, The Diuell is not able to do whatsoeuer he will; for this is proper onely to God, whose power is infinite. Were hee able to doe what hee would, God should haue no command of him, no power ouer him: but hee himselfe is a creature, his power is a created power: and therefore limited within the bounds of a creature.

Nor doe any thing against nature.

2 For the second, He is not able to doe any thing simply aboue, or directly against that course which the Lord hath ordained vnto his creatures, which is commonly called, *the course of nature*. For God hath tied all his creatures thereunto; and hath reserued onely vnto himselfe, who is the sole Lord of nature, power to alter it as pleaseth him. Which being so, by necessary consequence, it followeth that the Diuell, 1. Cannot worke *miracles*, 2. Nor *force* the *will* of man, 3. Nor *know* the *secrets* of mans heart, 4. Nor *foretell* things to come: for all these are eyther aboue, or against the course of nature.

§. 16. *Of Satans power in miracles.*

Nor worke miracles.

1 COncerning *miracles*, the Diuell cannot worke any. For Christ by the miracles which hee wrought, manifested himselfe to be the Son of God, indued with diuine power. The Prophets and Apostles were declared to bee the seruants God, and assisted with diuine power; yea God was manifested to worke in and by them, by the miracles which they wrought. If the Diuell had power to worke miracles, miracles had not been so euident a demonstration of the power of God. The very

very Sorcerers could say of the miracles which were wrought by the ministery of *Moses*, [a] *This is the finger of God.*

[a] *Exod.8.19.*

Obiect. Those Sorcerors wrought some of the miracles which *Moses* did.

Ans. Though there were some outward likenesse and resemblance betwixt some of those things which *Moses* and the Sorcerers did, as turning rods into Serpents, water into blood, and bringing abundance of frogs; yet in truth there was a very great and maine difference betwixt them. There is no doubt but the things which *Moses* did, were truly and properly miracles: as for the things which the Sorcerers did, either they might be done by naturall meanes, as the Diuell might secretly conueigh Serpents, and blood, and frogs from other places to *Egypt*: or else the things which they did might be meere illusions, onely appearances of things which were not so: and so the Egyptians made to thinke they saw Serpents, blood, and frogs, when in truth there were no such things: this latter is the more likely, as may be gathered by the circumstances noted in those hiſtories. First for the Serpents, it is said that [a] *Aarons rod deuoured their rods*: Euident therefore it is, that *Aarons* rod was turned into a true liuing Serpent, and likely that the Sorcerers roddes were not so, because they made no resistance, but were deuoured.

The workes done by the Sorcerers in Egypt were counterfeit.

[a] *Exod.7.12.*

2 For the waters, it is noted, that [b] *all the water that was in their riuer was turned into blood, and so continued seuen dayes, and that they could not drinke of that water.* But no such thing written of the waters which the Sorcerers seemed to turne into blood; neither is it likely these waters were so: for the waters which they seemed to turne must needs be in *Goshen*, (which was free from all the plagues) in *Egypt* all was blood.

[b] *Exod.7.20. 24.25.*

[c] *Exod.*8.14.

3 For the frogges, those which *Moses* brought [c] *were gathered on heapes, and made the Land stinke*. But what became of those which the Sorcerers brought?

Obiection. Why then went they no further? could they not as easily haue made shew of lice?

Answer. God would not suffer them any longer to delude the Ægyptians.

[d] 2 *Thes.*2.9.

Fitly may I apply that [d] title which the holy Ghost attributeth to the pretended miracles of Antichrist, vnto all the pretended miracles of Satan, and call them *lying wonders*.

§. 17. *Of Satans power ouer Mans will.*

Nor force man's will. *Diabolus ad malum cogere non potest. Cryſ. in Mat 4. hō. 5*

[e] *Phil.*2.13. *operatur.*

2. CONcerning *Mans will*, the Diuell cannot simply and directly force it to yeeld to any thing: for this is against that nature which God hath giuen to the will. Take away freedome from the will, and ye cleane destroy the will it selfe. Therefore God in conuerting a sinner forceth not his will, but worketh in him to [e] *will*.

Obiect. Satan bringeth the will of naturall Men to his bent.

Answ. This he doth partly by faire allurements, and partly by fearefull terrors; by some externall meanes or other, hee moueth the will to yeeld vnto him. All at all times yeeld not vnto him. If hee could force the will, hee would draw all to his bent.

§. 18. *Of Satans power ouer Mans heart.*

Nor search mans heart. [a] Ier.17.9.

3. CONcerning *Mans heart*, it is as a bottomelesse pit, of an vnsearchable depth, [a] *deceitfull aboue all things*: to search it, and simply to know the secret thought

is aboue the reach of nature: [b] it is one of Gods incommunicable properties to bee a *searcher of the heart*. Hereby [a] *Nathanael* gathered that Christ was the Sonne of God.

[b] Ier. 17.10. Acts 1.24.

[a] John 1 47, 48, 49.

Obiect. Most of the Diuels temptations be framed according to the inward disposition and secret intents of mens hearts.

Answ. Though certainly he know them not, yet very shrewdly can he gesse at them, and that not only by their outward speech, behauiour and carriage, (which he espieth more narrowly then all the men in the world can) but also by the inward humors, temperature and disposition of the body, which (being a spirit) he discerneth as easily as the outward behauiour.

Diabolus non vimatur cordis occulta, sed ex corporis habitu & gestibus æstimat quid versemus intrinsecus. Hieron. in Mat. 15.

§. 19. *Of Satans power in foretelling things to come.*

4. COncerning *things to come*, a simple foretelling of them, without any helpe at all from naturall causes, signes, effects, and the like, is also aboue nature: God [c] prooueth himselfe to bee the true *Iehouah* hereby. [f] Hereby he gaue testimony to his Prophets to be sent of him, and guided by his Spirit. Satan cannot do this.

Nor foretell things to come.

[c] Isai. 41.23. & 48.5.
[f] Ier. 28.9.

Obiect. Satan and his instruments haue foretold many things to come, [a] as when hee appeared to *Saul*; and [b] the diuining Mayde; yea [c] God implieth that they may.

[a] 1 Sam. 28.19
[b] Acts 16.16.
[c] Deut. 13.1,2

Answ. Such things they may foretell, as by naturall causes or signes may bee collected, or coniectured: or which by God haue any way beene reuealed. The Diuell is admirably and extraordinarily skilfull, and experienced

Simil.

ced in all the cauſes of nature, and can draw one conſequence vpon another: As if one linck of a long chaine being in a deepe well, appeare but a little aboue water, by it he can draw vp linck after linck, and ſo at length the bucket it ſelfe out of the water, which otherwiſe could not haue bin ſeene. Alſo he diligently marketh all the ſecrets which God reuealeth, euen ſo ſoone as they are reuealed, and ſo may ſeeme to foretell of himſelfe ſuch things as God foretold. There was very great probabilitie of that which the Diuell told to *Saul*: the things which the diuining Maide & ſuch other foretold, might be ſuch as were gathered by ſome vnknowne natural cauſes. That which God implieth of falſe Prophets, may be meant of meere coniectures, or of ſome ſuch inſtances as are heere named.

§. 20. *Of the extent of Satans power.*

Wherein Satans extraordinary power conſiſteth.

3 FOr the third, the extraordinary power of the Diuel conſiſteth in this, that he can do any thing whatſoeuer is in the compaſſe of nature, and may be effected by naturall meanes. For example, [d] he can violently moue the ayre, and cauſe tempeſts and ſtormes: [e] he can inflame the ayre, and cauſe thunder and lightning; yea, and extraordinary fire to fall downe: he can exceedingly trouble the Seas, and cauſe ſuch waues and billowes to ariſe, as ſhall ſwallow vp ſhips and men: he can cauſe waters to ſwell ouer the bancks, and ſo make great breaches. On earth he can cauſe earth-quakes, he can throw downe the ſtrongeſt buildings, and roote vp the beſt ſetled trees, and mooue all things: hee can carry and hurry vp and downe euen in the ayre [a] the bodies of men and beaſtes: yea, [b] hee can enter into them, and make them with violence ruſh and runne headlong hither and thither: [c] hee can

[d] *Iob* 1.16.19.
[e] *Ibid.*
[a] *Mat* 4.5.8.
[b] *Mat.*8.32.
[c] *Mat.*17.15.

can caſt them into the fire and water, [d] grieuouſly vexe and torment them, and [e] inflict ſore diſeaſes vpon them; he can [f] poſſeſſe them, make them lunatick, dumb, deafe, blinde; make them ſoame and roare out, and all to rent them; he can ſtirre vp [g] wrath, pride, couetouſneſſe, luſt, and the like paſſions in men; he can know the diſpoſition of men, and accordingly lay baites for them, or bring them vnto baits; hee can [h] darken mens vnderſtanding, and [i] cauſe much trouble and anguiſh in their ſoule and conſcience; yea, ſo much as they cannot endure it, but are brought to make away themſelues; hee can incenſe man againſt man, Kingdome againſt Kingdome, Subiects againſt Princes, Princes againſt ſubiects, and ſo cauſe quarrels, warres, treaſons, rebellions, oppreſſions, murthers, &c. Many more ſtrange miſchiefes can he worke, which for kinde are extraordinarily wonderfull, and for number innumerable.

[d] *Mat.* 15. 22
[e] *Iob* 2. 7.
[f] *Marke* 9. 17, *&c.*
[g] *Ephes.* 4. 27.
[h] 2. *Cor.* 4. 4.
[i] *Mat.* 27. 3, *&c.*

§. 21. *Of the power of euill Angels compared to good.*

4 FOr the fourth, if compariſon be made betwixt the Diuels and the good Angels, (to whom at their firſt creation they were equal in power) it is euident that their power is ſomewhat leſſened by their fall. For [k] whenſoeuer there was any oppoſition betwixt good and euill Angels, the euill were alwayes foiled, they could not ſtand againſt the good. But in compariſon to other creatures, they ſtill retaine ſo much power ouer them, as their power cannot appeare to bee any whit diminiſhed by their fall: but that ſtill they remaine to be as powerfull to doe miſchiefe, as they were before to doe good: for all other creatures (except the good Angels) are not able to withſtand their might and fury.

Whether Satans powes be diminiſhed by his fall.
[k] *Reu.* 12. 7.

§. 22. *Of the restraint of Satans power.*

Satan cannot as he list doe what he is able.

5. FOr the fift, though the word heere attributed to the Diuels doe properly signifie [a] *a libertie to doe as one list*, yet it may not, nor cannot be denied, that that power which is giuen them is so limited and restrained by an higher and superiour power, euen the power of God, that they cannot as they list themselues exercise the vttermost of their power, and doe what they are able to doe, if they were not held in. Fitly may I apply that to the Diuell, which is said of the Sea, [b] that God hath set barres and doores before him, and said, *Hitherto shalt thee come, and no further.* In this respect they are said [c] *to bee deliuered into chains, and* [d] *reserued in euerlasting chaines:* By which phrases is implied that the Lord dealeth with Diuels, as men vse to doe with curst madde ban-dogges, which will flye at the throate of euery one with whom they meete, they tye and chaine them vp for feare of doing hurt. For proofe hereof, note what God said to the Diuell vnder the Serpent, [e] *Thou shalt bruise his heele:* by which phrase is implied a restraint, namely, that he should not come so high as the Saints head to crush it, he should onely snarle at his heele, and bite it; that is, he should not bee able vtterly to destroy their soules, but onely annoy them with smaller temptations.

[a] ἐξουσία.

[b] *Iob.* 38. 10, 11.

[c] 2. *Pet.* 2. 4.

[d] *Iude vers.* 6.

Simil.

But more cleerely is this laid downe by many particular instances. [f] Satans power in the Sorcerers of *Egypt* was restrained; the [a] euill spirit could not enter into *Saul*, till God permitted him: for it is said, God sent him. [b] The like is noted of the lying spirit that seduced *Ahab*. [c] Satan stood at *Iehoshuahs* right hand to resist him, but the Lord reproued him. [d] He *desired* to winow *Peter*, and the o-

[f] *Exod.* 8. 18.

[a] 1 *Sam.* 16. 14

[b] 1 *Kings* 22. 22.

[c] *Zach.* 3. 1, 2.

[d] *Luke* 22. 31, 32.

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ther Apoſtles, (ſo as without leaue he could not doe it) and yet he preuailed not as he deſired. Many other particular inſtances might be alledged; but the moſt famous of all is that which is noted in the hiſtory of *Iob*, [a] where hee could doe nothing againſt *Iob* till hee had leaue, and when he had leaue, he could doe no more then was permitted. Laſtly, as an argument from the leſſe to the greater, and ſo a more forceable argument, note [f] how hee could not enter into ſwine without permiſſion; much leſſe can he doe any thing againſt man without leaue. [g] *Are not men much better then ſwine?*

[a] *Iob* 1. 11, 12. & 2. 5, 6.

[f] *Mat.* 8. 32.

[g] *Mat.* 6. 26.

Obiect. But now [h] Satan is looſed, and hath libertie to doe what he can.

[h] *Reu.* 20. 7.

Anſw. That is ſpoken comparatiuely, in regard of former reſtraint: as when a dogge hath ſometime beene tied very cloſe, and afterwards his chaine is let out further, he may be ſaid to be looſed.

Simil.

The Lord thus limiteth his power, both in regard of himſelfe, and alſo in regard of man, who is made after Gods Image.

Reaſons. Why God reſtraineth Satans power.

For himſelfe: 1. That hee might manifeſt a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies who oppoſe themſelues againſt him. Therefore is his power called [i] *a power of might*, as if no other power were mightie but his. 2. That hee might ſhew himſelfe to bee an abſolute Lord and Commander ouer all creatures, not only thoſe who voluntarily ſubiect themſelues to him, but alſo thoſe [k] who obſtinately oppoſe againſt him.

[i] *Verſe* 10.

[k] *Marke* 1. 27

For man, leſt the Diuell ſhould ſoone deuour all mankinde, for that hee [l] ſeeketh. If hee were not reſtrained, no creature could reſiſt him, and ſtand before him. As the

[l] 1. *Pet.* 5. 8.

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Simil.

the Sea, if it had not bounds, would soone ouerwhelme the whole world, so would the Diuell soone turne all topsie turuie, quickely destroy all liuing creatures, and bring all to the very depth of hell, where himselfe is. Therefore though the Lord for iust reasons hath giuen him a very great and mightie power, yet in wisdome and goodnesse hath hee also restrained his power, and set bounds vnto it:

Thus wee haue heard of the extent, and of the restraint of the Diuels power, both which are well to bee noted.

Vses.
Make not a tush at Satan.

The one, that we should not make too light account of him. The other, that wee should not dread him too much.

Is the Diuell a Prince of such power? Bee neither arrogant nor secure; but know that all the meanes which wee can vse, are little enough to keepe vs safe from him. Yea, [c] let vs seeke for greater power and strength then is in our selues, remembring the exhortation in the tenth *verse*, and the direction in the eleuenth.

Yet becausse hee is neyther able to doe what hee will, nor hath libertie alwayes to doe what hee is able, but hath his power restained and limitted by God, *bee not faint-hearted*, nor despaire. Though hee may sorely assaile vs, yet assuredly shall he neuer preuaile against vs: remember *Iobs* conflict, and [a] the end thereof. As we cast one eye on the extent of the Diuels power, to keepe vs from securitie: so cast another on the restraint thereof, to keepe vs from despaire.

[c] 1. Chr. 20. 12. *Postquam dixit fortem, postea ostendit ligatū vt si te audita fortitudo terruerit, ligatio eius nunciata consortet. Chrys. in Mat. 12. Hom. 29.*

[a] Iam. 5. 11.

5. 23. *Of*

§. 23. *Of the place where Satan ruleth.*

THe next point ſheweth yet a further reſtraint of the Diuells power. For it declareth the parties ouer whom eſpecially he exerciſeth his power: who are firſt implied vnder this compound word [b] *worldly gouernours*, and then more expreſſely handled in the next enſuing words.

[b] κοσμοκρατορας.

Doct. 9. Satans rule onely in this world.

From the generall I collect that, *The gouernment of Diuels is onely in this world, and ouer the men thereof.* It can no further extend then to the compaſſe of this inferiour world vnder heauen; neither can it longer laſt then the time of this world. Thus the [c] Diuels dominion is reſtrained to the ayre, and expreſly is he termed the [d] *god of this world*. [e] At the end of this world ſhall Chriſt put downe his authoritie and power.

[c] *Chap. 2. v. 2.*
[d] *2. Cor. 4. 4.*
[e] *1. Cor. 15. 24.*

Reaſon.

It hath pleaſed the Lord to appoint this world, and the continuance thereof, the place and time of probation, wherein he will make triall who are fit for his Kingdom, who vnworthy of it: and for the more thorough triall of good and bad, to giue Satan dominion and power in this world.

Vſe.

This is a good ground of incouragement vnto vs, to mooue vs patiently and conſtantly to endure all thoſe brunts, whereunto thorough the malice and power of the Diuell, wee ſhall be brought in this world: without the circuit of this world they cannot reach: when wee paſſe from it, then paſſe wee out of their iuriſdiction, to the place where with Chriſt our head wee ſhall triumph ouer theſe principallities: For in Heauen where Chriſt in his bodie is contained, where are the ſpirits of iuſt and perfect men, and the glorious company of good Angels, the

the Diuels haue nothing to doe: [a] they are thence cast out. As Christ (who in this world was sorely assaulted by Satan) [b] *when hee ascended vp on high, led captiuitie captiue*, and triumphed ouer them: so [c] *If we suffer, we shall also reigne with him.* Death, whereby a passage is made from this war-faring world, to that world of triumph, is the last enemie; the pangs thereof the last assaults; so as this being well thought of, cannot but moue vs with patience to [d] resist *vnto blood* and death.

[a] *Reu* 12.8. &c.

[b] *Ephes.*4.8.

[c] 2 *Tim.*2. 11.

[d] *Heb.* 12.4.

§. 24. *Of the parties ouer whom Satan ruleth.*

YEt more distinctly are the parties ouer whom Satan ruleth, expressed in these words, *Darkenesse of this world*, whereby are meant such ignorant and wicked men as haue no light of spirituall vnderstanding, no life of grace in them, and therefore deseruedly called *darkenesse.*

Doct. 10. Ignorant and euill men Satans vassals.

The Diuels rule and dominion is properly, and principally ouer ignorant and euill men: euen such as are described, *Chap.* 4. *vers.* 18. 19. and before that called [e] *children of disobedience*, or of vnbeleefe, for the [f] originall word will beare both. For ignorant men, the Diuell is said to be the [g] *god of them that are blinded.* For wicked, [h] *they which commit sinne*, are said to *be of the Diuell.*

[e] *Chap.*2. *v.*2.

[f] ἀπείθεια

[g] 2 *Cor.*4.4.

[h] 1. *Ioh* 3.8.

Reason 1. These resist not.

These resist him not, but yeeld vnto him: for ignorant persons know not his power, malice, subtiltie, sedulitie, mischieuous enterprises, with the like: no maruell therefore that they suffer themselues to be guided and gouerned by Satan. [i] When the men of *Aram* were strucken with blindnesse, they were easily without any resistance, led into the middest of the chiefest and strongest Citie of their enemies, for they saw not whither they went. So ignorant

[i] 2. *Kings* 6.19. &c. *Simil.*

norant men not seeing in whose power they are, suffer themselues there to be.

Wicked persons beleeue not that the Diuell is so cruell a tyrant as he is reported to be: They thinke him to bee the best Lord, because he suffereth them to doe as they list, and his temptations are agreeable to their corrupt humours and carnall desires: they take most delight in doing the worke of the Diuell; yea, as Christ [a] saith, they *will doe the lusts of their father the Diuell.* Is it then any maruell that the Diuell is their gouernour?

[a] Iohn 8.44. *Virtus Diaboli est quod homines mali sunt. Chrys. in Mat. 22. hom. 42.*

Neither ignorant nor wicked persons will subiect themselues to the Lords gouernement: not ignorant, because they know not the benefit of it: not wicked, because they thinke it too strait, too much crossing their licentious humor. Therefore in iustice God giueth them ouer to the rule of the Diuell.

Reason 2. They are not subiect to Christ.

Hereby may triall be made whether wee be vnder the rule and power of the Diuell or no. [b] If we loue darkenesse more then light, if we [c] haue fellowship with the vnfruitfull workes of darkenesse, wee are in the power of the Prince of darkenesse. Hearken to this O ignorant persons, ye that are neglecters and despisers of the light of Gods Word, that cry out against so much preaching: if at least your eares be better then your eyes, and you can beleeue that which by others is declared vnto you. Hearken to this also, O ye wicked persons, who pursue so eagerly the euill desires of your hearts, and the foolish customes of the vaine World: if at least your euill hearts will let you yeeld to any thing that may turne to your good. Oh, if it were possible, for these two sorts of persons, to see in what a miserable plight they are by those gouernours vnder whom they liue, then would the ignorant learne knowledge, and sinners enter into a new course.

Vse 1. Trial if vnder Satans power or no.

[b] *Iohn 3.19.*

[c] *Chap. 5 v. 11.*

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course. Fondly they think they liue in great libertie, whereas in truth, they liue in most slauish bondage. I may iustly in this case take vp the complaint of Wisdome, and say, [a] *O yee foolish, how long will yee loue foolishnesse*, &c.

[a] *Prou* 1.22.

Vse 2. How a man may come out of Satans power.

Hereby also men may learne how to come out of Satans power; namely, [b] by comming out of darknesse into light. So long as we liue and lye in darknesse, there is no hope, no possibilitie of freeing our selues from the tyrannie of Satan. [c] God first deliuereth vs from the power of darknesse, and then translateth vs into the Kingdome of his Sonne.

[b] *Acts* 26.18.
[c] *Col.* 1.13.

This vse affoordeth a good direction to Magistrates, to Ministers, to all that haue charge of others, and to priuate persons.

To Magistrates, that they take order to establish the Ministerie of the Word in such places as are vnder their rule.

To Ministers, that they be diligent and faithfull in preaching it.

To all that haue charge, that they bring such as are vnder them to the Word.

To priuate persons, that they be willing to heare, and carefull to practise what they heare.

Note what Christ saith of the issue and power of the Word preached by his Disciples, [d] *Hee saw Satan fall downe like lightning*: for by it mens minds are inlightned, and their hearts conuerted, so as Satan cannot beare such sway ouer them, as hee doth ouer ignorant and wicked persons.

[d] *Luke* 10.18.

How Papists may be abandoned.

That which is in generall said of freeing men from the tyrannie of Satan, may particularly bee applied to those who are in bondage vnder his great Vice-roy on earth, euen Antichrist, which deceiueth the greatest part of

of the world. His kingdome is a kingdome of darkneſſe: where the light of the Goſpell ſhineth forth, the clouds and miſtes of that darkeneſſe vaniſh away. Experience ſheweth, that where the preaching of the Word is rare, there is greateſt number of Antichriſts vaſſals. God grant this may be duely conſidered by them, who for the ſafety of the Kingdome, and the furtherance of Religion, doe treate of meanes whereby the number of Papiſts may be diminiſhed.

For our ſelues, let vs firſt labour for the light of knowledge to inlighten vs, and then for the light of grace to renew vs; ſo ſhall we be freed from the kingdome of darkeneſſe. For the attaining hereunto, we muſt diligently attend to the light of Gods word, and alſo pray for the [a] ſpirit of reuelation and ſanctification.

[a] *Chap. 1. v. 17.*

They who haue ſure euidence that they are [b] light in the Lord, may from hence reape comfort, in that therby they may be aſſured, that though they liue in the world, yet they are not vnder the rule of the god of this world: he is Prince only of the darknes of this world. Liue therefore as children of light, as the Lords freemen: haue no fellowſhip with vnfruitful works of darkneſſe. For [c] *what communion hath light with darkeneſſe?*

Vſe 3. Comfort to ſuch as are light.

[b] *Chap. 5. v. 8.*

[c] *2. Cor. 6. 14.*

§. 25. *Of the nature of Diuels.*

THe third argument whereby the Diuels are deſcribed, is their nature: they are heere termed [d] *ſpirituall things*, ſo that

[d] τὰ πνευματικά.

The enemies of our ſoules are of a ſpirituall ſubſtance. Oft in Scripture are they expreſly called ſpirits, and that both in the old and new Teſtament.

Doct. 11. Our enemies are ſpirits.

They were created ſpirits, and ſpirits they ſtill remaine to

to be. Their fall hath not altered their substance: for then could not that nature and substance which transgressed be punished.

Vse 1. Diuels are not qualities.

Grosly doe they erre in the nature of Diuels, who thinke, and teach that they be nothing but bad qualities and euill affections, which arise from our flesh. The Apostle expresly denieth them to be flesh, and implieth that they are much more then flesh: how then should they be thought to bee affections arising from the flesh? If because they are spirituall things they should be no substances, but onely qualities, then neither should the [a] soules of men, [b] nor good Angels, nor [c] God himselfe be a substance: for all these in Scripture are termed *Spirits*. But spirituall things may be as truly and properly substances as bodily things, if not more: it is not any outward property of a body that simply maketh a substance: Things may be sensible, and yet be no substances, as colours, sounds, smels, &c. But for the Diuels, the actions which they performe, the places where they abide, and from whence they goe vp and downe, the power wherewith they are indued, the torments and paines which they endure, with many other like arguments, which out of the Scripture may be collected concerning them, euidently shew that they are truly and properly substances. The contrary opinion, as it is erronious, so it is very dangerous, in that it doth much extenuate those fearefull things which haue beene deliuered concerning Diuels, yea, it maketh them to be but fables. Therefore this error is so much the rather to be taken heede of.

[a] *Eccles.* 12. 7.
[b] *Heb.* 1. 14.
[c] *Iohn* 4. 24.

§. 26 *Of the aduantage which Satan hath.*

THe ſpirituall nature of Diuels doth many waies aggrauate their terror. For they being ſpirits, it followeth that they are

Vſe 2. Spirits very terrible.

1 *Inuiſible:* though they ſee vs in euery place, and on euery ſide within and without, yet they cannot be ſeene of vs. And as their nature is, ſo are their aſſaults, ſuch as by the eyes of fleſh and blood cannot be ſeene. Conſider what aduantage one that ſeeth hath againſt a blind man. [a] The Sodomites who ſo fiercely aſſaulted *Lots* houſe, being ſtrucken with blindneſſe could doe no hurt. [b] *Eliſha* himſelfe alone led an Army of his enemies (being made blinde) whither he liſt. We to ſpirits are as blinde men: we can neither ſee them, nor their aſſaults. I ſpeake of men as they are *fleſh and blood*, naturall men. God giueth to them that are borne of the Spirit, ſpirituall eyes to diſcerne them and auoide them.

[a] Gen. 19. 9. 11
[b] 2 Kin. 6. 19.

2 *Priuy to whatſoeuer we doe or ſpeake*, whether wee bee in company or alone, in light or in darkeneſſe: ſcarce a thought can paſſe from vs, but they can ſhrewdly geſſe at it: ſoone can they eſpie out all our deuices againſt them. [c] The King of *Aram* found it to be a great diſaduantage, that his enemy had one who could diſcloſe the words that he ſpake in his priuy chamber; and his *heart was troubled for this thing*. What great aduantage haue theſe ſpirituall enemies againſt vs, who are fleſh and blood?

[c] 2 Kin. 6. 11.

3 *Not hindered by any bodily impediments:* no ſenſible ſubſtance can any whit ſtay their courſe, or ſlacken their enterpriſe; they can either paſſe thorough, or paſſe ouer all ſuch things as would ſtop and hinder vs; as armies of men, ſtone walles, iron gates, woods, waters, yea, Seas,

and Oceans, with the like. They need not such space of time to passe from place to place, as wee doe; but can on the sudden be in diuers places, which are many millions of miles asunder. For they haue no corporall grauity to hinder them, neither can they be let by any bodily obstacle. The Sunne is not swifter then they: the sight of a mans eye, the lightning from Heauen is not more quicke or speedy. [a] This also is a very great aduantage.

[a] Deut. 28.49

Diabolus quãtum ad se nũquam cessaret tentans, nec .n. habet alium actũ, non manducat, no bibit, no dormit, &c. propterea infatigabilis est in malo. Chrys. in Mat. 4. hom 5.

4 *Not subiect to any fainting*, to weariſomneſſe, to failing or decaying, and the like, as bodies are: for they are simple substances, not framed of any externall matter, or contrary qualities, which cause fainting, decaying, &c. Hence it is, that after they haue done many thousand great exploits, they are as fresh and ready to do more, as they were at first. They need no but continually night and day are assa out intermission, and without ceasing is to them who are sorely assaulted that the night commeth on, [b] which stay. But in the combate with spiritu no hope of any such matter. No, th death: [c] from the beginning of the W saulted man; and to the end of the Wor tinue: whereby they must needs gather muc which is a great disaduantage.

[b] 2 Sam. 2. 14. &c.

[c] Gen. 3. 15.

I might further proceed in setting downe other particular points of aduantage which they haue against vs, in this respect that they are *spirituall things*. But these may suffice, and surely these may bee enough to discourage many, and make them say;

§. 27. *Of the helpe we haue againſt Satans aduantages.*

IF our enemies haue ſuch aduantages, to what purpoſe doe we reſiſt and maintaine fight againſt them? *Obiect.*

Anſw. Though they be ſpirits, yet God (in the power of whoſe might we are ſtrong) is a *Spirit of ſpirits*, the higheſt ſpirit, euery way infinite. God is inuiſible euen to them, and they as blind as beetles to God: they cannot know the counſell of God, yet God knoweth all their deuices; God is euery where preſent, much leſſe ſubiect to decay then they. Yea, God giueth to his ſouldiers his Spirit to open their eyes, that they may ſee the Diuels temptations: hee diſcouereth all the purpoſes of the wicked one, and [a] thruſteth him out of his hold: he keepeth [a] Luk. 11. 22.
[b] Pſal. 91. 11.
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§. 28. *Of Satans euill quality.*

THe fourth argument whereby the Diuels are deſcribed is their quality, which is *wickedneſſe*.

Some reſtraine this to their malice in particular. Their malice [c] hath beene in part laide forth by diſcouering their manifold wiles, and ſhall further be declared on the laſt clauſe of this verſe. Here I will ſpeake of their wickedneſſe in generall, for ſo I take the extent of this word in this place. [c] Verſe 11.

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I might further proceed in setting downe other particular points of aduantage which they haue against vs, in this respect that they are *spirituall things*. But these may suffice, and surely these may bee enough to discourage many, and make them say;

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[a] Luk. 11. 22.
[b] Pſal. 91. 11.

This point concerning the ſpirituall nature of our enemies, is a ſtrong motiue to vrge thoſe exhortations which we haue heard before of flying to God, and relying vpon his power, and likewiſe of vſing ſpirituall armour. *Vſe 3.*

§. 28. *Of Satans euill quality.*

THe fourth argument whereby the Diuels are deſcribed is their quality, which is *wickedneſſe*.

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[c] Verſe 11.

Doct. 12. Diuels extreamely euill.

The Diuels are extreamely euill: they are wholly and onely ſet vpon miſchiefe and wickedneſſe. Therefore as by a kind of exaggeration they are here called *ſpirits of wickedneſſe*, ſo elſewhere Satan is termed by a kind of propriety [a] *that wicked one*. Many attributes in Scripture are giuen to them, to ſet forth their wickedneſſe, as [b] *vncleane*, [c] *euill*, *foule ſpirits*, with the like.

[a] Mat. 13. 19.
[b] Mar. 1. 23.
[c] Luk. 8. 2.

Reaſons.

In many reſpects may the Diuell be accounted moſt monſtrouſly wicked.

[d] Ioh. 8. 44.

1 Becauſe he was the firſt author of wickedneſſe: [d] that which Chriſt ſaith of one particular branch of wickedneſſe, may be applied to the generall, *he is the father of wickedneſſe*, and in that reſpect is ſaid to be a *murtherer from the beginning*.

[e] Gen. 6. 5.

2 Becauſe by nature hee is moſt impure: no iot, no dramme of goodneſſe in him. If that be true of a naturall man, [e] *That all the imaginations of the thoughts of his heart are onely euill continually*, much more is it true of the Diuel.

[f] Pſal. 52. 3.

3 Becauſe hee is moſt willing and forward vnto euill, taking delight therein. Not vnfitly may I apply the words of the Pſalmiſt to him, [f] *He loueth euill more then good, and lies more then to ſpeake truth.* He is of himſelfe ſo ſet on miſchiefe, that hee needeth none to egge him forward: neither doth it euer repent him of any euill that he doth.

4 Becauſe euill is his continuall practice: what good hee can hee hindreth, and draweth as many as he can to euill: all his temptations are to wickedneſſe. Firſt hee tempted man to ſinne, and euer ſince ceaſeth hee not more and more to ſtirre him vp thereunto, and that not onely by himſelfe, but alſo by his inſtruments the fleſh, the world, perſecutors, idolaters, heretikes, profane men, &c.

Hereby

Heereby may wee take notice of the Diuels medling with vs, when he aſſaulteth vs, when he preuaileth againſt vs: Whenſoeuer we are ſolicited to any wickedneſſe, then is the Diuell at our elbow; when we commit any wickedneſſe, then hath the Diuell beguiled vs, and preuailed againſt vs. As by our diſpoſition to righteouſneſſe, and the fruits of holineſſe, we may know the powerfull worke of the Spirit on vs, ſo we may know the rule of Satan in vs by the workes of wickedneſſe. [a] Chriſt proueth that the Iewes were of their father the Diuell, becauſe *they did the luſts of their father the Diuell.* For [b] *he that committeth ſinne is of the Diuell,* [c] *who worketh in the children of diſobedience.*

Vſe 1. How to know when the Diuell hath to doe with vs.

[a] Ioh. 8. 44.

[b] 1 Ioh. 3. 8.
[c] Chap. 2. v. 2.

This alſo may ſerue as a ſtrong motiue to diſſwade vs from all wickedneſſe, becauſe it is a diabolicall quality: therein wee are like not onely to filthy ſwine, but euen to the infernall ſpirits. By committing wickednes we make our ſelues the Diuels inſtruments, yea, his imps and lims, and we beare his Image. If it be a good motiue (as needs it muſt be a good motiue, for oft it is vrged by the holy Ghoſt) to ſtirre vs vp to holineſſe and righteouſneſſe, [d] becauſe the Lord God is holy, [e] becauſe *that* is his Image, [f] *that* beſeemeth his children; then by the conſequence of contraries, it is alſo a good motiue to keepe vs from wickedneſſe, becauſe the Diuell is a moſt wicked ſpirit.

Vſe 2. Wickedneſſe a diabolicall quality.

[d] Leu. 19. 2.
[e] Cha. 4 v. 24.
[f] 1 Pet. 1, 14.

Note this all profane men, all impious deſpiſers of God and of his holy Ordinances, all curſed ſwearers and blaſphemers, all cruell, malicious, rebellious, riotous, laſciuious, beaſtly perſons: in a word all wicked perſons note this; as here you carry the Diuels image, ſo aſſuredly ſhall ye in hel partake of his puniſhment and torment, if ye repent not.

They who will haue nothing to doe with these spirits of wickednesse, must haue nothing to doe with wickednesse it selfe. Whosoeuer let wickednesse reigne in them, let the Diuell reigne ouer them: Satan entereth not into vs but by wickednesse.

§. 29 *Of the number of Diuels.*

AS a generall amplification of all the forenamed arguments, in this description of our spirituall enemies, note how euery branch is set down in the plural number, *Principallities, Powers, Worldly Gouernours, Spirits*, whereby is implied, that

Doct. 13. Many Diuels.

The Diuels are many. If the question be asked how many they be, I answere that it is a needlesse, a curious, and doubtfull question: there is no ground in Scripture for resolution of it. If the holy Scripture decide not this question, what Booke can decide it? yea, what neede is there that it should be decided? too curious and too bold they haue been, who haue gone about to diuide them into nine orders, opposite to their conceited nine orders of good Angels, and in euery order to place certaine millions.

[a] Reu.12,7.

[b] Luk.8.2.30.

[c] *Hesychius.*

But to let passe these vncertainties, certaine it is that there are a very great number of hellish spirits: for [a] they made an Host to fight against *Michael* and his Angels: yea, we reade that there were not onely seauen [b] Diuels, but an whole legion in one Man: now a legion is computed to containe about [c] 6666. If at once in one Man there were so many, how many were there in all the World besides: for wee may suppose that no man is free at any time, but hath Diuels attending on him to solicit him to euill; so that it is euident, that though their iust number

canot

cannot be reckoned vp, yet that there is a very great number, yea (as the Apoſtle ſaith of good Angels)[a] *An innumerable company.*

[a] Heb. 12. 22.

Queſt. Seeing there be ſo many Diuels, how is it that oftentimes there is mention made but of[b] one whom we are to reſiſt, and ſtand againſt?

[b] Verſ. 11. 1 Pet. 5. 8. Iam. 4. 7. *Omnes damones de Satane veneno malitiæ virtutem accipiunt, & ſunt vnum in eo. Chryſ. in Mat. 12. hom. 29.*

Anſwere. This ſheweth that they haue an head amongſt them; and that he and they concurre in the ſame minde, and all aime at the ſame end: their forces are ſo vnited and combined together, as if they were all but one Diuell. Beſides, this word *Diuell* is a *collective* word, which compriſeth many vnder it: as *Turke, Spaniard, &c.* Thus we ſay, all Chriſtendome together raiſed an army againſt the *Turke*: or *England* ſent forth an army againſt the *Spaniard*. Whether therefore we vſe theſe words *Satan, Diuell, &c.* in the ſingular number, or *Principallities, Powers, &c.* in the plurall number, all is one. Vnder one many are compriſed, and by many an vnited power is meant.

Vſe. The number of Diuels maketh them the more terrible

This their number aggrauateth all the former points: If it be a fearefull and terrible thing to be vnder the bondage of one earthly Tyrant, what is it to be ſlaues to an innumerable company of Principallities, who haue ſuch power, are ſo malicious and miſchieuous, and are all ſpirits, and Diuels? One Diuell is able to foile many armies of fleſh and blood: what then is one poore man conſiſting of fleſh, to legions of Diuels? who haue no other hope but in fleſh and blood, haue no hope of ſafety at all, but are in a moſt miſerable plight. This helliſh Hoſt (if it were ſeen) could not but be much more terrible to ſuch, then the Hoſt of the Syrians was to him that cried out; [a] *Alaſſe maſter, how ſhall we doe?* But to vs that fight vnder Chriſts banner, there are two ſtrong props. One, that[b] *they which*

[a] 2 Kin. 6. 15. Comfort againſt the multitude of Diuels.
[b] *Ibid.* v. 16.

are with vs, are more then they which are with them. The other, that [c] *there is no restraint to the Lord to saue by many or by few.* That there are more with vs then against vs, is apparant: for all the good Angels are with vs, watch ouer vs, and fight for vs. Now it is out of doubt that there are more good Angels then euill: for the Scripture speaketh much more of the number of those, then of these. As the Diuell had an host of euill Angels with him, so had [d] *Michael* an host of good Angels with him. Mention is made of one legion of Diuels in one man, but [e] Christ could haue had more then 12. legions of good Angels to guard him (which amount to about 80000.) [f] *Daniel* mentioneth a farre greater number, as thousand thousands, yea, ten thousand thousands: yea, yet further, to shew that all the set numbers which wee can set, come short of their number, the Apostle termeth them, [g] *A company of innumerable Angels*: surely then there are more with vs then against vs: for the good Angels [h] *are all ministring spirits, sent forth to minister for their sakes, which shall bee heires of saluation.*

[c] 1 Sam. 14. 6. 2 Chro. 14. 11.

1. More good Angels then euill.

[d] Reu. 12. 7.

[e] Mat. 26. 53.

[f] Dan. 7. 10.

[g] Heb. 12. 22.

[h] Heb. 1. 14.

2. God able to saue against many.

The consideration of this is sufficient to vphold vs, notwithstanding the multitude of Diuels. But the other prop for our faith is much stronger and surer; which is Gods infinite power, whereby he is able to saue as well against many as few. For when we consider that thousand thousands are as one to him, what neede the number of millions astonish vs, more then one? So that although the Diuels bee many wayes fearefull to them that are out of the guard of good Angels, and protection of God, yet not to be feared of such as belong to Christ.

§. 30 *Of Satans abode in the Aire.*

THe fift and laſt argument whereby our enemies are deſcribed is in the laſt clauſe of this verſe, which of all the reſt is moſt doubtfull. Moſt Interpreters ſo expound it, as if the place of the Diuels were here ſet down, namely, the *Aire*, which is oft called *Heauen*; which being ſo, hereby is implied, that they haue very great aduantage againſt vs, by reaſon of the place where they are. For the Diuels being in the Aire,

The aduantage of diuels in regard of their place.

1. They are aboue vs.

1 They are aboue vs, ouer our heads, euery where round about vs, and ſo ſtill ready to annoy vs: this among men is counted a very great aduantage: a few men on a hill, or on high walles and Towers are able to doe much miſchiefe to a great Army in a low valley beneath them.

2. They ouerlooke vs.

2 They can eſpy all things that we doe: ſo that in this reſpect wee are to bee the more circumſpect ouer our ſelues, and vigilant againſt them. They which haue enuious, malicious enemies, which ouerlooke them, and ſo can ſee whatſoeuer they doe, will be carefull that they doe nothing whereby thoſe eſpiers may take aduantage to accuſe them, or to worke any miſchiefe againſt them.

3. They fight in their owne Kingdome.

3 They are in their owne Kingdome: for the Diuell is [a] *a Prince that ruleth in the Aire*: Now amongſt men, they which are in their owne Dominion, where they haue all at command, where they may haue ſtill new ſupply, haue a great aduantage. And they which warre in their enemies Dominions, had need bee backed with a farre greater power then their enemies haue: but wee of our ſelues are far weaker, and leſſe in power then our ſpirituall enemies, and we fight with them in the aire, which

[a] Chap. 2. v. 2.

is

is their Kingdome, where they haue all at command: haue they not then in this respect a great aduantage? haue not we need to be backed with a far greater power?

These and such like obseruations may be drawne from this circumstance of the place: which I haue the rather noted because most doe so interpret this clause.

§. 31 *Of the cause of Satans quarrell.*

BVt yet freely and ingenuously to make known my owne iudgement (with submission to better iudgements) I rather thinke that the Apostle here meaneth the cause or prize of this combate, for which it is maintained, as if it were thus translated, *In heauenly things*. My reasons are these.

ἐν τοῖς ἐπουρανίοις.

1 In the originall, *places* are not expresst, but indefinitely the Apostle saith, [b] *In heauenlies*. Now when an adiectiue is so set alone, most vsually the substantiue vnderstood, is *thing* or *things*.

τὰ ἐπουράνια.

2 In other places being thus indefinitely set downe, it is taken for heauenly things, and so translated, as *Heb* 8.5. *They serue vnto the example and shadow of heauenly* things.

ἐπουράνιος

3 This word, being oft vsed in the new Testament, at least twenty seuerall times, is neuer vsed in any mans opinion (this place onely excepted) of any aeriall place, or thing, but of those things which are truly heauenly and spirituall: the word it selfe according to the proper notation thereof, signifieth *the vpper heauenlies:* so as most improperly it is taken for the lowest Heauens, the aire.

4 It is not a matter of so great weight and moment for spirits to bee in high places ouer vs, for they can as much annoy vs being beside vs, within vs, beneath vs, as aboue vs: high places may be an helpe to men who are clogged with flesh and blood, to spirits they can be small aduantages.

5 The

5 The words being expounded of *heauenly things*, this laſt clauſe addeth as great weight to the diſcription of our enemies as any of the former, as wee ſhall ſee when we handle the Doctrine.

6 Both ancient and later Diuines, and thoſe of good learning and iudgement, haue thus expounded this clauſe; ſo as it is no new or priuate conceite of mine. *Chryſoſt. Muſcul. Perkins on Gal. 2. 11.*

Obiection. This very word is oft indefinitely vſed, as here; and yet it ſignifieth *Places*, as *Chap. 1. Verſ. 3. 20. & 2. 6. &c.*

Anſwere. Though it ſignifie heauenly places, yet not ſuch as are in the loweſt heauen the aire, but the higheſt, which is not the place of Diuels; thither becauſe the Diuell cannot come, I expound it *Heauenly things.*

Obiect. 2. The phraſe will not beare this expoſition: for the preposition *in*, is neuer put for the cauſe.

Anſw. [b] One of the Greeke Fathers, who was very skilfull in the propriety of that tongue, ſo expoundeth it. Beſides, this particle is ſo vſed in other places of the new Teſtament: twice in one verſe, namely *Mat. 10. 32.* Whoſoeuer ſhall *confeſſe me*, I will confeſſe him, &c: word for word, *in me, in him.* Here the preposition *in* ſignifieth the cauſe, as if he had ſaid; he that ſhall make confeſſion before men *for my ſake*, I will make confeſſion before my Father *for his ſake.* So againe, *Mat. 11. 6.* Bleſſed is he whoſoeuer ſhall not be offended [a] *in me*, that is, for *my ſake*: and *Mat. 26. 31.* All ye ſhall be offended [b] *in me.* The Kings Tranſlators turne it, *becauſe of me.* So in this my Text, this laſt clauſe hauing reference to the principall verbe, may be thus tranſlated; *Wee wreſtle becauſe of heauenly things.*

[b] *Illud in cœleſtib. eſt pro eo quod eſt pro cœleſtib. Cryſ.*

[c] ἐν ἐμοὶ, ἐν αὐτῷ.

[a] ἐν ἐμοὶ.
[b] ἐν ἐμοὶ.

The Doctrine then which hence I gather is this:

The maine things for which the Diuels fight againſt vs are heauen- Doct. 14.

Diuels fight to strip vs of heauenlie matters.

heauenly matters. Before I proceede further to proue, or apply this point, I will a little more fully explaine it.

1 By heauenly matters, I meane such as principally respect Gods glory (for God being himselfe *Heauenly*, whatsoeuer tendeth to his Honour, is in that respect *Heauenly*,) and then such as respect our soules saluation: for as the things which concerne the temporall good of our body are *earthly*, so the things which concerne the eternall good of our soules are *Heauenly*: for to Heauen they aspire, and in Heauen shall they enioy their happinesse.

Non vt ipsi victoriam adepti aliquod consequantur, sed vt nos priuent. Chrysost.

2 Where (I say) the Diuels *fight for heauenly* matters, my meaning is, not that they desire to get them, but that they endeauour to spoile vs of them: so that in this combate the prize propounded to vs is heauenly; namely, whether we will serue our Heauenly Father, or the hellish feene: whether we will let goe, or fast hold that heauenly treasure which Christ hath purchased for vs, all those heauenly things whereby God is honoured, and our soules are saued.

For proofe that they be heauenly things which Satan especially aimes at, obserue those seuerall temptations recorded in the Scripture: I will giue a taste of some.

[a] Gen. 3. 1. &c.

[a] What aimed he at in tempting *Adam* and *Eue*? was it not to deface Gods Image in them, and to strip them of that happinesse wherein God had created them? The issue sheweth as much. What sought hee in tempting Christ? [a] was it not to make him doubt whether he were the Sonne of God or no? yea, and vtterly renounce God, and worship the Diuell? [b] Was it not *Peters* faith that he sought to winow? Doth he not blind mens eyes, [c] *that the light of the glorious Gospell of Christ, which is the Image of God, should not shine vnto them?* As for earthly things he maketh not much account of them, hee can be well con-

[a] Mat. 4. 3. 9.

[b] Luk. 22. 31. 32.

[c] 2 Cor. 4. 4.

tent

tent to let men enioy them, he casts them to men as baits: wee reade how [d] hee offered to Christ *all the kingdomes of the world, and the glory of them*, if Christ would haue worshipped him.

[d] Mat. 4. 8, 9.

Obiect. [e] Hee depriued *Iob* of his temporall estate.

[e] Iob 1.

Answ. It was an higher matter which Satan aimed at, namely, to bring him to denie God, and blaspheme him to his face; [f] as may bee gathered by Satans answere to God.

[f] Iob 1. 11.

He would make all like to himselfe. Thorow his pride hee is fallen from Heauen, and vtterly spoiled and depriued of all heauenly goodnesse and happinesse; wherefore he seekes also to depriue man of the like.

Reason

Behold here the malice of the Diuell: it is no good that hee seeketh for himselfe by this fierce and long conflict which he maintaineth, but our woe and misery. [g] *He seeketh whom to deuoure.* Malice first moued him to assault man, and malice still whets him on to continue his fight against mankinde. Durst he euer haue ventred on Christ Iesus the Sonne of God, but that malice wholly possessed him? Not vnfitly therefore are many titles giuen vnto him in Scripture to set forth his malice, as [i] *Satan*, which signifieth an aduersary; [k] *Diuell*, an accuser, [l] *Tempter*, [m] *Enill one*, [n] *Enemie*, [o] *Murtherer, and Father of lies.* If thereasons of all these names (which are not hard to gather) be duly weighed, they will shew that hee is euen made of malice.

Vse. The Diuels malice.

[g] 1 Pet. 5. 8.

[i] Zac. 3. 1.
[k] Διάβολος. Reu. 12. 9. 10.
[l] Mat. 4. 3. &
[m] 13. 19. [n] 25.
[o] Ioh. 8. 44.

Among other motiues to stirre vs vp to arme our selues well, and constantly to stand and fight against the Diuell, this is none of the least. It is no small matter that we fight for, but a matter of the greatest weight and consequence that can be. Satan could say (*Iob* 2. 4.) *All that a man hath will he giue for his life*: yet is life but a temporall and

Vse 2. Wee fight for no small matter.

Vide quamodo vires inimici nos excitant eo quod scimus de rebus magnis esse periculum. Chrysost.

and earthly matter. If all for his life, what for his ſoule, and the ſaluation thereof, which is an heauenly matter? ſo as there is no compariſon betwixt them. p *What then ſhall it profit a man, though hee ſhould win the whole World, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?* When wiſe Captaines ſee that a ſore and fierce battaile is to bee fought, which with the very rumor thereof may diſhearten their ſouldiers, they vſe to hearten and encourage them by bringing to their mind, and ſetting before them the prize, or cauſe of their fight: ſome will ſay, Loe, ye fight for whole Townes, and Cities, and Kingdomes: others, Yee fight not to get that which is other mens, but to keepe that which is your owne; yee fight for your Countrey, your lands and inheritances, your wiues and children: others, It is not honour and conqueſt, they are not goods and lands that ye fight for, but liberty and life: ſtand to it therefore, if the day be loſt, ye are either dead men, or ſlaues.

q Mat.16.26.

Simil.

Note how the Philiſtims encouraged one another, *Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants to the Hebrews.* Now all theſe are but earthly matters; but I may ſay to the Lords ſouldiers, It is the Lord of Heauen whoſe battels ye fight, his honour is ingaged therein; it is your ſoules ſaluation, and heauenly happineſſe, which is in hazard: your enemies ſeeke to ſpoile you of the precious graces of Gods ſanctifying Spirit, and to deprive you of that rich & glorious inheritance, which Chriſt by no leſſe price then his owne blood hath purchaſed for you: if ye yeeld to your enemies, all theſe yee loſe, and become vaſſals vnto your mortall and malicious enemie the Diuell, ye are euen fire-brands of Hell. Be ſtrong therefore, and of a valiant courage: feare not, but fight and ſtand it out to the vttermoſt; ſo ſhall ye be more then conquerers.

r 1 Sam.4.9.

The

The things which especially we ought to looke vnto, to be watchfull ouer, and to labour to keepe safe, are the forenamed heauenly things: and that not onely in regard of the excellency and worth of them, but also in regard of Satans maine opposition against them. What hee in malice doth most assault, wee in wisdome must most defend, and set foote to foote against him: if an enemy bring all his forces against the chiefest Tower of a City, wise Citizens will thither bring their best munition, and strongest defence: if thus wee deale with Satan, wee shall oppose godly wisedome to his wicked subtilty, and so keepe our selues safe from all his assaults. This is the wisdome which the Apostle here teacheth vs by those seuerall peeces of Armour, which follow to be handled: for they are all concerning heauenly things, and tend to the saluation of the soule.

Vse 3. Looke especially to those things which Satan most seeketh to spoile thee of.

THE FOVRTH PART.
A repetition of the meanes.

Ephes. 6. 13. *For this cause take vnto you the whole Armour of God, that ye may be able to withstand in the euill day, and hauing done all, to stand.*

§. 1. *Of repeating one and the same thing.*

HEre the Apostle returneth againe to the second part of his former direction, and repeateth in effect the very same things which he deliuered in the 11. verse: namely, how we may keepe our

our selues safe against the forenamed enemies.

Why wee are againe and againe called vpon to put on armour.

We may not thinke that this his repetition is vaine and idle: for he was guided by Gods holy Spirit, who doth nothing in vaine. Note what *Ioseph* saith of the iteration of one and the same thing to *Pharaoh* in two dreames, [a] *The dreame was doubled the second time, because the thing is established by God, and God hasteth to performe it.* Many good reasons may bee giuen why here the Apostle thus repeateth his direction, as, to shew,

[a] Gen. 41. 32.

1 That what before he had deliuered, was vpon very good aduice deliuered: not rashly, so as he doubted whether he might stand to it or no, but so as he dares auouch it againe and againe, as being an infallible truth, which he also knew to be a truth. [b] Like to that thundering denunciation of a curse against all that should preach another Gospell, which he laieth downe twice together.

[b] Gal. 1. 8. 9.

2 That it was a needefull, behouefull, and profitable truth: a most soueraigne and necessary meanes to keepe vs safe: necessary for vs, in regard of our owne inabilitie to stand fast without it; soueraigne in regard of the sufficiency of the meanes, which can and will (being rightly vsed) keepe vs safe. [c] Marke the reason why it was not greeuous to the Apostle to write the same things, euen because to them to whom he wrote, *it was safe.*

[c] Phil. 3. 1.

3 That naturally wee are backward and sluggish in vsing this armour: therefore hee thought it not enough once to vrge the point, but againe presseth it. Thus [d] *Salomon* oft repeateth diuers exhortations. So Captaines when they see their souldiers loath to arme when there is great need they should arme, will call vpon them again and againe to arme.

[d] Pro. 1. 1, &c. & 3. 1, &c.

Vse 1. Weighty points oft to be vrged.

Ministers may here learne, as iust occasion is giuen, to call their people to the remembrance of weighty points, especi-

especially such as they obserue their people most backeward vnto. It is not sufficient once to haue deliuered such a point, but againe, and if neede be, againe it is to be vrged. The Apostle hauing propounded Christ a patterne of patience to the Hebrewes, because he was a most worthy and perfect patterne, [c] he calleth them [f] *againe to consider him*. Thus shall Ministers shew that they make a difference betwixt points of lesse or greater need; and that they haue respect to the good of their people.

[c] *Heb.* 12. 3. ἀναλογίσασθε.

Obiection. Many will say that Ministers want matter, and therefore repeate the same things.

Answer. The very same may be obiected against the repetitions vsed by the Prophets, by Christ himselfe, by his Apostles, and other faithfull and able Ministers. But let Ministers see that they doe it not vpon idlenesse, but iust cause, and then need they not feare such cauils.

Vse. 2. Patiently heare the same things oft.

People must heere learne patience, not to snuffe, or be discontent if they heare the same thing againe, which before they heard. This impatiency argueth an [a] *itching eare*, which cannot endure a repetition of any thing, and it sheweth that they haue more respect vnto the eare, thē to the heart: [b] like the Israelites, which had more respect to their outward taste, then to their inward nourishment, and thereupon loathed Manna because they had so often tasted of it. This maketh people *get them an heape of Teachers*.

[a] 2. *Tim.* 4. 3.

[b] *Num.* 11. 6.

2. *Tim.* 4. 3.

Vse. 3. This point of the Armour of God a weighty point

In particular concerning the present point in hand, perswade we our selues, that it is a point worthy to be attended vnto with all diligence, and to be obserued with good conscience; that so we may giue the more earnest heed thereunto, and not let it slip. Haue we also an holy iealousie and suspition ouer our selues, fearing lest wee should bee too careless in vsing these meanes for

our safety, yea, too incredulous in beleeuing the good vse and benefit of them. Therefore rouze we vp our selues: for where the Spirit is most earnest in vrging a point, we must be most heedefull in marking it.

§. 2. *Danger must make watchfull.*

BEfore wee come to the particular branches of this verse, note the inference of it vpon the former, which is plainely implied in these words, [c] *For this cause*, that is, because yee haue such terrible enemies as haue beene described vnto you, *Take the whole Armour, &c.* By this inference the Apostle giueth vs to vnderstand, that,

[c] διὰ τοῦτο.

Doct. The more dreadfull our enemies, the more watchfull we.

The more dreadfull and dangerous our enemies be, the more carefull ought we to be to stand vpon our guard, and to looke to our defence. This is in effect the same that was deliuered in the beginning of the 12. verse, wee will therefore no longer insist vpon it.

§. 3. *A resolution of the verse.*

THis verse may be diuided and branched forth as the 11. verse was.

The Summe of it is a Direction to instruct vs how to defend and keepe our selues safe against the Diuell.

The parts are two. The first sheweth what are the meanes of safety. The second declareth the end why these meanes are to be vsed.

In the first he declareth, 1. What the meanes be. 2. How to be vsed.

The meanes are the very same which were deliuered in the 11. verse, namely, *The whole Armour of God.* I shall neede to speake no more thereof.

For vsing the meanes, the Apostle setteth downe an other

other word then before: there he ſaid; *Put on*: Here *take vnto you*. Both words in generall imploy one and the ſame thing. This latter word is a compound word, and ſignifieth ſometimes, [a] *To take vp*, or *to take vnto your ſelues*: Sometimes *to take againe*, or *recouer*. We are ſaid to take vp vnto our ſelues ſuch things as we haue not of our ſelues, and to take againe or recouer that which wee haue loſt or let goe. Both ſignifications may be here applied.

[a] ἀναλαμβάνετε.

§. 4. *Whence our defence commeth.*

FRom the firſt I gather, that,

The graces whereby we are armed, are no vertues or qualities which ariſe from our ſelues: for then it were improperly ſaid; *Take vnto you*. Theſe graces are ſome of thoſe eſpeciall gifts which [a] *come from aboue*, which we [b] *receiue*.

Doct. 1. Our defeece is not from our ſelues. [a] *Iam. 1. 17.* [b] *1. Cor. 4. 7.*

By nature we are borne in our ſoules as naked and deſtitute of ſpirituall Armour, as in our [c] bodies of outward cloathing. Reade *Ezec.* 16. 4. 5. &c.

Reaſon. [c] *Iob. 1. 21.*

If we find our ſelues deſtitute of this Armour, we muſt ſeeke it, not in our ſelues, but out of our ſelues, euen where it is to be had; and that is in the Lord: for *euery perfect gift commeth from the Father of lights*. [d] He giueth it to ſuch as ſeeke it by faithfull prayer in the meanes appointed by him, which are his holy word and Sacraments. When there is newes of the enemies comming to inuade our Land, and thereupon Proclamations and Edicts ſent forth to charge all to arme themſelues: then euery one that either regardeth his owne ſafety, or his Soueraignes charge, ſeeketh out armour: and to the Armories doe they which haue none, reſort. We haue the ſame motiues to ſtirre vs vp to ſeeke ſpirituall armour.

Vſe

[c] *Iam. 1. 5.*

§. 5. *Of the repaire of Grace.*

FRom the second I gather that,

Doct. 2. Grace decayed, may be repaired.

The graces which are decayed in vs, or seeme to be lost, may be resumed and recouered. Thus much intimateth Christ vnto *Peter*, saying, [c] *When thou art conuerted, &c.* This cannot be meant of his first conuersion, which long before was wrought in him, but of his recouery. The Prophets oft call vpon Gods people, who had made themselues naked, and fallen off from their Lord and Captaine the Lord God, to returne againe vnto him. Very expresse and direct for this purpose is the [f] charge of Christ to *Ephesus, Remember from whence thou art fallen, and repent, and doe the first workes.* [g] Was it not the recouery of grace which *Dauid* so earnestly prayed for? In faith he prayed, and was heard.

[c] *Luke* 22.31.

[f] *Reu.* 2 5.

[g] *Psal.* 51.10. 12.

Reasons.

Two strong props there be to strengthen our faith in the recouery of grace. One without vs, which is the Author of grace. The other within vs, which is the seed of grace.

1. God is the Author of Grace. *Iam.* 1.17.

1. It is God who is the author of grace, who as in his nature, so likewise in his properties, is vnchangeable: so that the same cause which moued God for to bestow the graces of his Spirit on a man, still remaineth in him to make him renew his Spirit, and that is his mercy and goodnes, which can no more be turned from his children then the Sunne be pulled out of Heauen. A cloud may hinder the bright beames of the Sunne, yet stil it shineth, and will at length breake forth: so the beames of Gods kindnesse by the cloudes of our infirmities may be kept from vs, but still there remaineth mercy in GOD, which will at length breake through those Cloudes. For

Simil.

whom

whom God once loueth [a] *hee loueth vnto the end:* and in this reſpect the graces of his holy Spirit are termed [b] *gifts without repentance.*

[a] 1 Ioh. 13. 1.
[b] ἀμεταμέλητα χαρίσματα.

2 The ſeed of grace is not [c] *corruptible, but incorruptible.* [d] The Apoſtle calleth it *the ſeed of God:* this ſeed is the holy ſanctifying Spirit of God, which [e] Chriſt very fitly compareth to a ſpringing well, out of which *flow riuers of water of life*, whereby ſupply & repaire of grace, if it faile, may be made. Now [f] this ſeed remaining in them who are borne of God, who can doubt but that which is decaied or impaired in them thorow negligence, ſecuritie, pride, or any infirmity, may by repentance bee renewed and recouered?

2. The ſeed of grace is incorruptible.
[c] 1 Pet. 1. 23.
[d] 1 Ioh. 3. 9.
[e] Ioh. 7. 38, 39 & 4. 14.
[f] 1 Ioh. 3. 9.

This highly commendeth the riches of Gods mercy, who contenteth not himſelfe that once hee hath well armed and prepared his ſouldiers againſt their enemies, but is ſtill ready to make repaire of that which is battered, ſhattered, or loſt thorow the violent aſſaults of the enemie, or thorow their owne negligence. One would think it ſufficient that once hee beſtowed on vs *whole Armour*, euen ſuch as is ſufficient to keepe vs ſafe, if our ſelues be not in fault. But when thorow our default any of the peeces thereof are faulty or miſſing, to make it all vp whole againe, much amplifieth his goodneſſe.

Vſe 1. The riches of Gods mercy.

This alſo ſheweth a maine difference betwixt the *Law* and the *Goſpell*. For the *Law* leaueth no place to repentance, nor affordeth any meanes to reſume that which is loſt, or recouer that which is decaied, but vtterly condemneth a man for that which is loſt or decaied: for it ſaith; *Curſed is euery one that continueth not in all things which are written in the Booke of the Law to doe them.* Gal. 3. 10: But the voice of the *Goſpell* is [a] *Repent*, [b] *ſinne no more*, [c] *Turne you, turne you from your wicked waies*; *for why*

A difference betwixt the Law and the goſpell.

[a] Mat. 3. 2. & 4. 17.
[b] Ioh. 5. 14. & 8. 11.
[c] Ezec. 33. 11.

will yee die? I may in this respect resemble the Law to [d] *Abishai*, the Gospell to *Dauid*: Both of them found their enemie: *Abishai* would presently haue smote him starke dead: but *Dauid* waketh him, telleth him in what danger hee was, admonisheth him to looke better to himselfe. Thus the *Law* setteth forth the rigour of Gods iustice, the *Gospell* the riches of his mercy.

[d] 1 Sam. 26.8. &c.

§. 6. *Why the whole Armour is to be vsed.*

THe ende why this whole Armour is to bee vsed, now followeth. It consisteth of two branches, First to *withstand*, which implieth *a fight*. Secondly, to *stand fast*, which implieth the issue of the fight, *victory*, and *conquest*: both of them amplified with a circumstance of time, but in a differing manner. The first hath respect to the time present (*in the euill day.*) The second to the time past (*hauing done all.*) In setting downe the end, hee also declareth the benefit of this Armour (*that ye may be able*) whereof we haue spoken on the 1. verse.

ἀντιστῆναι. στῆναι. ἵνα δυνηθῆτε.

The word whereby the end in the first branch is expressed, is not altogether the same that was vsed in the 11. verse. The word there vsed was simple [a] *to stand*. Heere is compound [b] *to withstand*, or *stand against*. This is a word of defiance and combate, and it also implieth the manner of fight, which is face to face, hand to hand, foote to foote, not yeelding an haires breadth to the enemy.

[a] στῆναι. [b] ἀντιστῆναι.

§. 7. *Of manfull standing.*

HEere then are two duties to bee obserued of all such as haue taken vnto them the whole Armour of God.

1 The

1 *That ſtoutly they ſtand againſt their enemies, and bid them defiance*: Hereof wee ſhall ſpeake more on the firſt word of the next verſe.

Doct. 3. Stand ſtourly.

2 *That they giue no place vnto them.* This is a duty which the [c] Apoſtle in expreſſe words commandeth. [d] Oft it is implied vnder this word that is here vſed. [e] A worthy patterne wee haue hereof in the example of our Lord and Generall, Chriſt Ieſus, who ſtill withſtood Satan in euery aſſault, and would not yeeld any whit at all in any of his temptations.

Doct. 4. Giue no place to the enemy.
[c] Chap. 4. v 27
[d] Iam. 4. 7. 1 Pet. 5. 9.
[e] Mat. 4 3. &c.

Our arch-enemy is both crafty as a Fox, and cruell as a Lyon: his craft will make him ſoone eſpie and take an aduantage: his cruelty will make him follow it to the vttermoſt.

Reaſon.

Great is their follie who firſt yeeld a little, and then thinke well enough to acquit themſelues: they much deceiue themſelues: for after they haue once yeelded, they haue neither will nor power to ſtand, as they had before. For as Satan is ſubtill, ſo is [a] ſinne deceitfull: who once hath taſted of it, will ſcarce content himſelfe with a taſte, but will ſtill more and more hunger after it. Thouſands are deceiued therewith, and by ſmall yeeldings at firſt, at length cleane ouerthrowne. An eſpeciall point of wiſdome it is duly to conſider our owne folly and weakeneſſe together with the Diuels craft and power, how in our ſelues (without this Armour) there is no compariſon betwixt vs and our enemies: yea, alſo to conſider the nature of ſinne, and our proneneſſe thereunto; that ſo we may reſolutely ſet our ſelues againſt all temptations, not yeelding any whit at all to any. Who almoſt findeth not by wofull experience that a little yeelding hath cauſed a great ouerthrow?

Vſe. Great folly to yeeld a little.

[a] Heb. 3. 13.

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§. 8. *Of the euill day.*

THe *time* against which the forenamed Armour is prepared is next to bee handled. It is here termed [b] *the euill day*. By *euill* is meant not so much *sinne* as trouble: and *day* is put for any continuance of time. Some take *euill day* for the whole time of a mans life, yea for the continuance of this World, all which time Satan assaulteth vs, but no longer.

[b] ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ.

This I take to be too large an extent of this phrase, for in the originall there is to each word adioined an article, *that day, that euill day*, which implieth some set and distinct time; wherefore other restraine it to the day of a mans death: but that I take to be too strict a restraint: there are many other daies and times wherein vse is to be made of Armour. Wherefore in the meane betwixt both, I expound the euill day to bee that time wherein Satan shall any way set vpon vs and assault vs, whether by outward afflictions, or otherwise. All his temptations tend to euil; and therefore the time wherein he assaulteth vs may well be termed an euill day.

Quest. When commeth that day?

Answer. It is no more knowne before hand then the day of death, or the day of iudgement. Whensoeuer the Lord letteth loose the raines to Satan, then is that euill day. That time wherein the Diuell depriued *Iob* of all he had, smote his body with sore boiles, vexed him by his wife and friends, were euill daies to *Iob*.

§. 9. *Of Satans being loose.*

IN that the Apostle telleth vs of an euil day, hee implieth

There

There bee times appointed wherein the Diuell shall bee let loose, and haue liberty to assault vs. This the Apostle expressly foretold, saying, [a] *There shall come perillous times.* Marke the answere that was made to the soules vnder the Altar, [b] *That they should rest till their brethren which should be killed as they were, were fulfilled.* Thereby is declared, that as they which were dead had their euill daies, so the liuing should haue their euill daies. The [c] Apostle maketh a necessity hereof, and putteth a *must* vnto it, saying; *We must thorow many afflictions enter into the Kingdome of God.* As there are common times of triall for whole Churches, so for particular persons. There is small reason for any to doubt hereof, but it is a point of good wisdome for all to looke for it. For who is there that hath not felt some experience hereof, and by his owne experience can verifie the truth of this point?

Doct. 5. There are times where in the Diuel shall bee let loose.

[a] 2 Tim. 3. 1.

[b] Reu. 6. 10. 11.

[c] Acts 14. 22.

The Lord will haue all his tried: for so is his owne power, mercy, and wisdome the more manifested in his Saints; and so are his enemies the more confounded. Besides, the Lord will heereby make a difference betwixt his Church here on earth, and in Heauen.

Reasons.

Be not secure, as if no euill day could or would come: this is a most dangerous conceit, whereby the Diuell getteth great aduantage, for thus he suddenly surpriseth many: and yet it is the conceit of too too many; In their peace and prosperity they thinke there shall be no alteration, they shall neuer be moued: not onely [a] careless worldlings, but oftentimes Gods children fall into this conceit, as [b] *Dauid.* Take we heede hereof, though for a while wee thinke all well, yet alwaies it shall not bee so: *the euill day* commeth sooner vpon some; later vpon others; longer it tarrieth with some, shorter with others, yet it comes vpon all: though it bee vncertaine when

Vse. Be not secure.

[a] Psal. 10. 6.

[b] Psal. 30. 6.

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when it commeth, and how long it tarrieth, yet most certaine it is that it will come.

§. 10. *Of preparation against triall.*

AS another vse of this, marke the next point, for in regard hereof the Apostle counselleth vs to prepare against it: yea, he maketh mention of the *euill day*, as of a motiue to make vs watchfull and carefull to arme our selues against it. Now then in that he biddeth vs take armour, that wee may stand in the euill day, his counsell is, that

Doct. 6. Preparation to be made against time of triall.

Preparation must be made before hand, against the time of triall. [c] The care which *Iob* had for his children before hand, must wee haue for our selues. It should seeme that hee himselfe looked for the euill daies that came vpon him: for hee saith; *The thing which I greatly feared is come vpon me, &c.* And this was it which made him [e] so well endure so sore assaults. Very carefull was Christ in preparing the Disciples against his departure, because he knew there were euill daies comming vpon them. The last petition of the Lords prayer tendeth to this purpose.

[c] Iob 1.5.
[d] Iob 3.25.
[e] Iam.5.11.

Reason. [a] Iudg. 18.

If preparation be not before hand made, we may suddenly bee surprised and ouercome, [a] like the people of *Laish*. But if wee be well prepared, we may well be the more secure.

Vse. Bee not careleſſe,

What is like to bee the issue of them who put the euill day farre away from them, and neuer thinke of resisting the euill one till hee set vpon them? Many thus plunge themselues into much misery. The children of this world are in this respect wiser then many Christians: for they vse in time of peace to haue their trainings, musterings, tiltings, and many other martiall exercises, that thus they

they may bee beforehand prepared for warre.

Let vs in the time of our greateſt tranquillity meditate of the euill to come: and for our helpe herein, obſerue what euill falleth vpon others, and conſider the like or worſe might haue fallen, or may afterwards fall vpon vs: and therefore thorowly examine our ſelues, and ſearch what faith, what hope, what righteouſneſſe, what ſincerity, what other good and needfull graces we haue in vs, that wee be not to ſeeke of our Armour when the Diuell commeth to aſſault vs.

Vſe 2. In time of peace meditate of the euill day.

Hitherto of the firſt branch, concerning the *End* of arming our ſelues.

§. 11. *Of the multitude of trials.*

THe ſecond followeth, wherein the circumſtance of *Time* is firſt laid downe, and firſt to be handled: It is in theſe words, *hauing done all things*; that is, hauing well paſſed ouer all thoſe brunts, whereunto yee ſhall bee brought, and well acquitted your ſelues.

Here firſt the Apoſtle implieth, that

Many trials are to bee vndergone, many aſſaults to bee withſtood, before we can looke to be free and ſafe. [a] *Thorow many afflictions we muſt enter into the Kingdome of God.* [b] *Many are the troubles of the righteous.* This was preſented vnto vs in Chriſt our head, and in all his faithfull members in all ages, in Patriarchs, Prophets, Apoſtles, &c.

Doct. 7. Many trials to bee paſſed thorow.
[a] Acts 14.22.
[b] Pſal. 34.19.

The ancient Iewes were an eſpeciall type hereof. *Canaan*, a place of reſt and quiet was promiſed vnto them; but before they entered into it, they went into *Ægypt*, and were there bondmen; from thence they came into the Wilderneſſe, where they were brought to many ſtraites and difficulties; and laſtly, many ſore battels fought,

fought, before they could haue rest in *Canaan*.

Reasons. See the reasō of *Doct.* 1. on verse 11.

This partly ariseth from Gods good and wise ordering matters to his owne glory, and his childrens good: and partly from Satans insatiable cruelty, who neuer thinkes he hath assaulted enough, so long as a Christian souldier standeth: It was a sore blow he gaue *Iob* when he depriued him of all his goods, and children; a blow that might haue strucken another cleane downe, yea, starke dead: but because he stood stoutly, hee lent him another blow, which was much sorer; yea, still hee laid on with all his might, till God would suffer him to strike no longer. The like vnsatiableness is manifested in his instruments: Instance *Sauls* pursuing of *Dauid*, and the Pharises persecuting of Christ: they were neuer satisfied.

Vse 1. A few skirmishes finish not the Christians combat:

Think not the Christian combate ended when some few battels are fought, and that thou art now out of all danger, because thorow Gods mercy and power thou hast hitherto beene deliuered; rather expect and prepare for more. No doubt but *Peter* thought himselfe safe enough, when one maide which would haue betraied him was gone away: but [a] wee reade that a second came to him, yea others also. Wherefore so long as Satan hath liberty, (which will be so long as wee, or any other man liueth in this World) let vs be watchfull, and still prepared for many assaults one after another. Many stout victorious Monarchs haue beene ouerthrowne, because after a conquest they feared no fresh assault, and so haue beene suddenly surprised. It should seeme that *Belshazzar* was so ouertaken, [b] because the same day that hee made his royall feast, himselfe was slaine, and his kingdome taken by *Darius*.

[a] Mat. 26, 69. &c.

[b] Dan. 5. 1. 30.

Vse 2.

Many thinke, that by reason of those many assaults which the Diuell maketh against them, and the many trials

tryals whereunto they are brought, God hath vtterly forſaken them, and giuen them ouer to the power of their enemies; this then may ſerue for their comfort, and as a prop to vphold them, that God doth thus order the eſtate of his children, that many things muſt be done and finiſhed before we can looke for reſt.

Many are oft aſſaulted, who are not forſaken.

§. 12. *Of holding out.*

THe word which the Apoſtle vſeth to ſet downe the time of conqueſt, is a word of perfection, and implieth a full and finall ending of a matter: to it hee addeth a very generall particle *all*: whereby he teacheth vs that,

ἀγωνίσμαι.

παντὸς.

It is not ſufficient well to begin the fight, and make a good onſet, nor yet to hold out the brunt of ſome aſſaults, but all how many ſoeuer, and of what kind ſoeuer muſt be held out, all muſt be finiſhed before we can looke for victory. Hee that ſaith *all*, excepteth not any at all. [a] This perfect finiſhing of all, is it wherunto the Apoſtle ſo earneſtly exhorteth the Hebrewes, and plainely telleth them, that yet longer they were to endure, becauſe [b] *they had not reſiſted vnto blood*, and therefore not finiſhed all. In this reſpect ſaith Saint *Iames*, [c] *Let patience haue her perfect worke.* This was Chriſts care, [d] *to finiſh all*: therefore when hee was going to his tryumph, he ſaid, [e] *I haue finiſhed the work, &c.* and againe, [f] *It is finiſhed.* So the Apoſtle (g who would haue vs follow him, as he followed Chriſt) [h] *I haue fought a good fight, and haue finiſhed my courſe.*

Doct. 8. All aſſaults muſt be held out.

[a] *Heb.* 10. 32, 33, &c.

[b] *Heb.* 12. 4.

[c] *Iam* 1. 4.

[d] *Joh* 4 34.

[e] & 17. 4.

[f] & 19. 30.

[g] 1. *Cor.* 11. 1.

[h] 2. *Tim.* 4. 7.

The promiſes of reward are reſtrained to this condition, [i] *He that endureth to the end ſhall be ſaued.* [k] *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* To all thoſe ſeuen Churches of *Aſia*, to which Chriſt wrote, he promiſed a reward, but with a prouiſo of [l] *ouercomming* He that preuaileth in ſome conflicts, and is at

Reaſons.

[i] *Mat.* 10. 22.

[k] *Rev.* 2. 10.

[l] *Rev.* 2. 7. 11. 17 26, & 3 5, 12, 21.

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at length ouerthrowne, cannot properly be said to ouercome: so that [m] all which is done, is in vaine, if all be not done: For marke what the Lord saith; [n] *If any man draw back, my soule shall haue no pleasure in him. Saul* fought many of the Lords battels valiantly; but he withdrew himselfe, and the Lord forsooke him, so as at length hee was ouerthrowne. Was not the glory of all the former victories vtterly dasht hereby? did not the Philistims as much (if not so much the more) insult ouer him? So will the Diuell.

[m] Gal. 3. 4.

[n] Heb. 10. 38.

Vse. Constancy.

Be carefull to adde constancy vnto courage, if thou desire the crowne of conqueſt; and though thou hast done many things, yet giue not ouer so long as there remaineth any thing to be done. Doe not so much consider what conflicts haue beene endured, as how many are yet still to be endured. Regard what is to come, rather then what is past. [a] This was Saint *Pauls* mind. Many in all ages, who haue done many things, haue lost the crowne of glory, because they haue not done *all*. I would the times and ages wherein we liue, did not affoord so many examples of back-sliding, as they doe. Many haue fallen, more are like to fall: the times are euill, men are weake, all of vs prone to faint.

[a] Phil. 3. 13.

§. 13. *Of the issue of constancy.*

YEt for our encouragement, note the last word of this verse, *to stand*, wherein the second branch of the end here propounded, is laid downe. To stand, in this place is a note of victory: it implieth that Satan notwithstanding all his power, malice, subtilty, fury, sedulity, with the like, cannot ouerthrow them that are well armed; but as Conquerers, when all the conflicts are ended, they shall stand safe & sure, euen the last in the field. It is here added as the issue

iſſue of the former point, as if he ſhould haue ſaid; *If manfully ye withſtand your enemies, at length ye ſhall ſtand as conquerers ouer them.* The point here to be noted is this, that *Courage and conſtancy bringeth aſſured conqueſt and victorie.* The * promiſes before mentioned intimate as much. That [b] which Saint *Iames* laieth downe as the iſſue of reſiſting the Diuell, is in effect the very ſame which is here laid downe. There it is ſaid; *the Diuel will flie*; here, *we ſhall be able to ſtand*: The Diuels flight & our ſtanding do both imply a conqueſt. This was the [c] end which we know the Lord made at the end of *Iobs* patience. Hence it is that the Apoſtle [d] counteth the man *bleſſed that endureth tentation.*

Gods honour is otherwiſe impeached, if they which finiſh all be not crowned as cõquerers: [a] of all men Chriſts ſouldiers are otherwiſe the moſt miſerable. Where then is the priuiledge of enduring? wherein lieth the difference betwixt thoſe which fight vnder Chriſts banner, and others, if not in preuailing? For the time Chriſts ſouldiers are cõmonly much more ſorely aſſaulted. But herein conſiſteth the difference, [b] that they are neuer forſaken, [c] that the Lord wil giue a good iſſue; that thogh they are broght vnto temptation, yet they are neuer caſt into it: [d] *For the rodde of the wicked ſhall not reſt on the lot of the righteous.*

In all conflicts haue an eye to this end; though your enemies be many and fierce, yet feare not, ye ſhall *ſtand* when they ſhall flie. Patiently waite, and faint not. [e] *Hee that beleeueth ſhall not make haſte*: for God who alone can end the fight, ſtandeth by: he ordereth all the aſſaults, for number, meaſure, kinde, continuance, and euery other circumſtance; and knoweth when and how to determine all. Therefore couragiouſly withſtand your enemies, that ye may victoriouſly ſtand. For * to giue no place to the diuell is to ouercome the diuell.

Doct. 9. Conſtancy getteth conqueſt.

* In the reaſons of Doct.

[b] Iam. 4. 7.

[c] Iam. 5. 11.

[d] & v 12.

Reaſons.

[a] 1 Cor. 15. 19.

[b] Heb. 13 5.

[c] 1 Cor. 10 13

[d] Pſal. 125 3.

Vſe. Looke to the iſſue.

[e] Iſa. 28. 16.

* *Vicisse est aduersarijs non cessisse. Hier. in Eph. 3.*

The

THE SECOND TREATISE.
Of the particular peeces of Armour.

THE FIRST PART.
The duty of ſuch as haue thoſe peeces.

Epheſ. 6. 14. *Stand therefore hauing your loynes girt, &c.*

§. 1. *Of the Coherence.*

VNto the forenamed generall direction the Apoſtle addeth a particular exemplification of the ſame, diſtinctly ſetting downe certaine ſpeciall graces, whereby as with peeces of Armour we may ſtand faſt. This exemplifieation is ſet forth in forme of an exhortation, wherein note,

1. The duty whereunto he exhorteth.
2. The meanes and manner how it is to be performed.

The duty is in this word *ſtand. Though this word be the ſame with that which immediatly before is ſet down, yet is it not of the ſame mood, nor of the ſame tence. That was a ſtanding after the battell is ended, and ſo a word of conqueſt: this is a ſtanding in the battaile, and ſo a word of conflict: this is of the imperatiue mood, and implyeth

a ſtāt

That was of the infinitiue mood, & implyed an honour and dignity.

a duty; and not one duty onely, but many duties: for it is a metaphoricall word taken from ſouldiers: and according to the diuers acceptation of the metaphor, it implieth diuers duties.

§. 2. *Of a Souldiers ſtanding.*

1. A Souldier-like courage: for as white-liuered, freſh-water, faint-hearted ſouldiers are ready vpon euery brunt to yeeld and run away: ſo valiant courageous ſouldiers ſtand ſtoutly againſt euery brunt; and will rather ſtand and die, then ſtirre and yeeld.

2 A ſetled abiding in ones proper place, or ſtanding in his rancke, neither ſtragling abroad, nor going into any others place. Experienced ſouldiers well know what a ſafegard it is to haue the rancks well kept, and therefore will not ſtep aſide.

3 A watchfulneſſe oppoſed to luskiſhneſſe and ſluggiſhneſſe: an heauy headed, idle, luskiſh ſouldier, is euer ready to lie downe, like a tired Oxe or Horſe; but a wiſe watchfull ſouldier ſtandeth to receiue his enemy whenſoeuer he maketh any aſſault.

4 Perſeuerance with armour ſtill on the backe: faint-hearted weake ſouldiers being loth long to beare the burden of their armour, will oft put it on and off: when a skirmiſh is paſt, off goes the armour, and ſo is laid aſide till they be forced againe to put it on: but old well experienced ſouldiers ſtand ſtill with their armour, looking for a freſh aſſault, and for more conflicts.

§. 3. *Of Christian valour.*

Duty 1. Stand stoutly

1: VVE must be of a valorous couragious mind against all our enemies, standing stoutly against them, and bidding defiance to them all, euen as [a] *Dauid* stood against *Goliah*. How needfull this is in war against flesh and blood, appeareth by [b] Gods earnest vrging of it to *Ioshuah*: But much more needfull it is in war against Spirits.

[a] 1 Sam. 17. 45

[b] Ios. 1. 6. 7. 9.

Reasons.

For they, though bold enough, yet are daunted with the stout standing of Christs souldiers; but heartned with timorousnesse. Besides, the courage of some valourous souldiers addeth spirits to all their fellowes.

Grounds of encouragement.

That we may with courage stand against our enemies, obserue these and such like grounds of encouragement.

[c] Ios. 1. 5

[d] 1 Sam. 17. 45

1 That [c] the Lord is with vs, and will not faile vs.

2 That [d] we fight in his name and power, but our enemies in their owne.

[e] Iudg. 11. 27. 29.

3 That [e] out battell is most iust, and we fight in a iust cause.

[f] Col. 2. 15. Heb. 2. 14.

4 That wee fight with [f] enemies spoiled, whose weapons are blunted, whose power is limited.

[g] 1 Cor. 10. 13

5 That we haue [g] promise of victory, and so are sure not to be ouercome.

§. 4. *Of keeping our ranke.*

Duty 2. Abide in thy place.

2. VVE must be careful to [h] abide in the place where our Lord hath set vs. For this know, that we haue a doubling calling, one generall, as we are Christians. The other particular, as we are distinguished in Church, Common-wealth, or Family. Accordingly these two points are to be obserued.

[h] 1 Cor. 7. 20. Ephe. 4. 1.

1 Tha

1 That we remaine ſtedfaſt in the true Church where the Lords banner is diſplaied: that we retaine our profeſſion, and ſtart not from it for gaine as [i] *Demas*, or perſecution, as [k] they which forſooke *Paul*. Stragling ſouldiers loſe the ſuccour of their Captaine, and helpe of their fellow ſouldiers. Such ſtraglers from Chriſts armies are ſeparatiſts, heretikes, time-ſeruers, and all reuolters.

[i] 2 Tim. 4. 10.
[k] 16.

2 That wee be conſcionable and diligent in the ſeuerall functions of our particular callings: as in the Common-wealth, Kings, Iudges, Iuſtices, all Magiſtrates, all Subiects alſo, all of any Office, Trade, &c. In the Church, Miniſters, other Church Officers, and people. In the Family, Maſters and Seruants, Husbands and Wiues, Parents and Children. For this ende are particular duties preſcribed to particular functions in Gods word. Many weighty reaſons there be to vrge this.

Reaſons.

1 [a] God hath appointed to euery one his diſtinct place. Now it was the commendation of Chriſt, and of *Moſes*, that they were [b] *faithfull to him that appointed them.*

[a] 1 Cor. 7. 17:
[b] Heb. 3. 2.

2 Euery one ſhall bee called to account for thoſe duties which belong to his particular calling; according to that which was ſaid to the Steward, *Giue an account of thy ſtewardſhip. Luk.* 16. 2.

3 The order wherein euery one is ſet, is the very beautie of the Church, and of the body of Chriſt: as the ſeuerall places of ſeuerall members, are the grace of a naturall body; Yea, this order is the ſtrength of the Church, as in an army: in this reſpect the Apoſtle ſaith, that the body of Chriſt is [c] *fitly ioined together, and firmly compacted.*

[c] Cha. 4. v. 16. συναρμολογούμενον, καὶ συμβιβαζόμενον.

4 The graces which God beſtoweth on vs, as faith, loue, obedience, patience, wiſdome, &c. are beſt exerciſed, and manifeſted in our particular callings.

5 In our proper diſtinct places, wee haue [d] the Lords promiſe

[d] Pſal. 91. 11.

promise of protection, but not out of them. Many iudgements hath God executed on busi bodies, that entred vpon others places; instance [e] *Corah* and his conspiracy, [f] *Absolom*, [g] *Vzziah*, &c.

[e] Num. 16. 12, &c.
[f] 2 Sam. 15. 2, &c.
[g] 2 Chr 26. 16

Wherefore wee are to take good notice of our particular places, and of the particular duties belonging vnto them, and both pray and labour for skill and ability to performe them. [a] *It is the wisdome of the prudent to vnderstand his way.*

[a] Prou. 14. 8.

§. 5. *Of watchfulnesse.*

[b] 1 Pet. 5. 8
[c] Mat 24. 43.
[d] Luk. 21. 34.
Duty 3. Stand on thy guard.

3. VVEe must be [b] warchfull, and stand vpon our defence against our enemy; hee [c] as a thiefe will suddenly set vpon vs, comming when we are not aware of him. For the better performance of this duty, we must [d] take heed of such things as may breed in vs a spirituall slumbering and drowsinesse, as are earthly delights and pleasures, worldly cares, &c. They which will *watch*, [e] must *be sober*.

[e] 1 Pet. 5. 8.

§. 6. *Of perseuerance.*

Perseuere: *Duty* 4.

4. VVE must perseuere and continue in well imploying the graces of Gods Spirit to our defence: thus may we better stand in the spirituall combate, then in our outward bodily fight: for our bodies haue need to haue the armour put off, for their ease and refreshing: but our soules haue no such need. The armour of God is [e] not burdensome to the spirit. Of this duty I spake more fully in the 12. §. of the fourth part.

[e] Mat. 11. 30.

Thus much for the duties which this first word *stand* implieth.

The

THE SECOND PART.

The kinds of the peeces of Armour prescribed.

§. 1. *Of the severall peeces of the Armour of God in generall.*

THe next point is, concerning the meanes or manner of standing, in the words following, *having your loynes girt, &c.*

In the 14. 15. 16. and 17. verses, there are sixe severall graces of the Spirit, compared to sixe severall peeces of Armour, which are especiall meanes to make vs stand fast. They are these,

1 Verity.	Compared to	1 a Girdle.
2 Righteousnes.		2 a Brestplate.
3 Patience.		3 Shooes.
4 Faith.		4 a Shield.
5 Hope.		5 an Helmet.
6 Word of God.		6 a Sword.

Out of this particular enumeration of these severall graces and peeces of Armour, I will deliver three or foure generall observations, and then distinctly handle them one by one, as they lye in order.

§. 2. *Of defending our selves.*

MOst of these severall peeces, euen all of them but one, are defensiue; that one which is offensiue, namely *Obs.* 1.

The most part of a Christians Armour is defensiue.

namely the word of God, compared to a sword, is also defensiue, as well as the rest: whereby it is intimated that,

Vse. *Wee that are Christians must rather seeke to defend our selues, then annoy others.* This was represented in that combate which our Lord fought with the diuell: For [f] Christ was led aside of the Spirit into the wildernesse, and being there, the tempter came first vnto him, and first set vpon him: here we see that there was a necessity to moue Christ to fight, and that in a double respect. First, in that he was brought into the lists. Secõdly, that being there, he was assaulted. In this fight Christ especially aimed to defend himselfe, and to repel his aduersaries weapons. Therfore all his answers are framed directly according to Satans obiections. The like we may obserue in his conflicts with the instruments of Satan, the Scribes, Pharises, Herodians, &c. as also in those conflicts, which his Prophets Apostles, and other Saints haue had with Satan, and his instruments.

[f] Mat. 4. 1. &c.

Reason Our quarrell is iust.

Hereby we see that we fight in a iust quarrell: for what iuster cause can there be, then for a man to defend himselfe, and his owne right?

Obiect. But defendants are oft in the greatest blame.

Answ. True, when they keepe men from their owne right, and make them recouer it by force. But we keepe nothing from Satan which is his due: he seeketh to get those from Christ, whom Christ hath dearely bought, & eaen with the price of his owne blood. It is therefore a Diabolical property to raise vniust quarrels, and by force to seeke to wring from any that which he hath no right vnto. If we be thus set vpon, lawfully we may defend our selues, and with confidence call for Gods aide, yea also in faith depend vpon him,

§. 3. O

§. 3. *Of resisting.*

ONe offensiue weapon, the word of God, which is a *Sword*, is put into our hands, so that *iust occasion being offered, we may and ought to do our best to repell and driue away the diuell, and his instruments.* Hereof I shall speake more largely on the beginning of the 17. ver.

2 *Obs.* Repell the enemy.

§. 4. *Of standing at defiance.*

EVery part and peece of this Armour, is for the fore-part of a man, neuer a peece for his backe, or hind-parts. What doth this imply, but that *we should alwayes stand against our enemies face to face*, and neuer shew them our backs, neuer flie from them? but haue *Nehemiah* holy resolution, and say, *should such as we flie?* Oft we are stirred vp to *fight, wrestle, stand, resist, &c.* neuer perswaded in the whole book of God to flie, that is, to yeeld the victory vnto Satan. We may wisely auoid his temptations, and not yeeld to them, when by them he seekes to draw vs from the seruice of our Lord, to his slauery; and thus [h] we are commanded to *to flie from idolatrie*, to [i] *flie from the lusts of youth, &c.* But timorously to cease from resisting temptations, and withstanding the Diuell, is dangerous to our selues, and dishonourable to God: it maketh Satan euen insult ouer God himselfe, whose souldiers we are, and get great aduantage against vs; for flying from God whom haue we to flie vnto? being out of Gods protection, the Diuell will soone make a prey of vs. Let vs not thinke, that if we yeeld the field, the Diuell will be contented: It is not the glory of conquest that hee seeketh, so much as our destruction: [k] *He seeketh whom to deuour.*

3 *Obs.* No safety in flying.

5 Neh. 6. 11.

[h] 1 Cor. 10. 14.
[i] 2 Tim. 2. 22.

Diabolus non opus aliquod aliud operatur, nisi vt subuertat: hic est cibus illius, hic honor, hoc & gaudium, Chrysost. in Mat. 4. hom. 5.

[k] 1. Pet. 5. 8.

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§. 5. *Of the sufficiency of our Armour.*

Obs. 4. Euery part fenced.

IN this particular enumeration of these seuerall peeces, I find a Christian souldier armed from top to toe: for here is an Helmet for his head and face: a Brestplate, together with the tassets and cushes, from necke to middle, and from thence to the knees: a Girdle to knit them together; greaues from knees to the soles of the feet; a Sword for the right hand, and a Shield for the left. Well therefore might the Apostle terme it *whole Armour*.

Vse 1.

So whole and compleate is this Armour, as we need seek for no other to adde to it, or to couer it ouer. As it is madnesse to reiect this, and trust to the clout and paper armour of Papists and wordlings: so it is childishnesse and meere folly to couer this *whole Armour* ouer with any other, and so needlesly clog the soule: yea it is derogatory to Gods honour and wisedome, and a degree of presumption. Such are they as acknowledge and beleeue that the word of God is perfect, and yet thinke it no harme to haue humane traditions added thereto: or that Christ onely is able to saue, and yet the helpe of Saints to doe no harme: or that faith onely is sufficient for iustification, and yet no hurt to ioyne workes also with faith, in the office of iustifying a sinner, &c.

Vse 2.

Let our care be to be armed with this *whole Armour*, and euery peece of it, and so we may well content our selues therewith, boldly may we defie our enemies hauing it on, and not feare what they can do vnto vs. These vses haue bene largely handled, so as I need not now further insist vpon them.

THE

THE THIRD PART.

Girdle of Truth.

Ephes: 6. 14. *Hauing your loynes girt about with Truth.*

§. 1. *Of the diuers kinds of Truth.*

THe first peece of spirituall Armour heere in order set downe by the Apostle, is *Truth*. In handling whereof I will shew, first what Truth is heere meant. Secondly, how fitly it is compared to a Girdle: Thirdly, what account is to be made thereof. Fourthly, what wyles the diuell hath to wrest it from vs:

For the first, There is in man a foure-fold truth. 1. Of iudgment. 2. Of heart. 3. Of speech. 4. Of action.

Foure kinds of truth.

Truth of iudgement is, when a mans iudgement agreeeth with Gods word, which is the touch-stone of Truth: so as the principles of that Religion which he professeth, and his opinion concerning the same, are grounded theron, and may be warranted thereby. When the vnderstanding of man, being enlightned by Gods Spirit, and informed by his word, remaineth setled and established in that doctrine which the word of God teacheth, then is there Truth in his iudgement: this Truth was it for which [a] Saint *Peter* commended the distressed Iewes to whom he wrote, and which [b] Saint *Paul* exhorteth the Ephesians to follow. This is opposed to *error*.

Truth of iudgement.

[a] 2. Pet. 1. 12.

[b] chap. 4. v. 15

Truth of heart is the singlenesse and sincerity thereof, whereby

2. Truth of heart.

whereby a man seeketh to approue himselfe vnto God the searcher of all hearts, and to be accepted of him: [c] this is *that truth in the inward affection which God loueth*, and [d] wherewith *Hezekiah* comforted himselfe, yea which he pleaded before the Lord, when he had receiued a sentence of death. This is opposed to *hypocrisie*.

[c] Psal.51.6.

[d] Isai.38.3.

3 Truth of speech.

Truth of speech is an agreement of the word of a mans mouth both with his mind, and also with the matter which he vttereth. This is it, whereunto we are exhorted, *Ephes.4.vers.25.speake the truth*. And [e] which the Apostle oft affirmeth of himselfe. This is opposed to *lying*, when a man speaketh against his mind and conscience: and to *falshood*, when a man speaketh contrary to the thing it selfe.

[e] Rom.9.1. 1 Tim.2.7.

4 Truth of action.

Truth of action, is a plaine, faithfull, and honest dealing in all things, whether wee haue to doe with God, or man; when men neither make shew of doing that which indeed they doe not, or of doing it otherwise then they doe: [f] this truth was in *Nathaniel*, in which respect Christ called him an Israelite *in truth*. This is opposed to *dissimulation* and *deceit*.

[f] Ioh.1.47.

§. 5. *What kind of Truth is here meant.*

SOme apply the *Truth* here mentioned, to doctrine and religion, as if only the soundnes of it were meant: others restraine it to the vprightnesse and sincerity of our hearts and affections: others vnderstand it of the truth of our words and speeches: and others expound it of the purity and innocency of our practise and carriage.

But whosoeuer excludeany of these forenamed branches of truth, come (as I take it) short of the Apostles meaning; all of them must concurre to make vp the strength

ſtrength and beauty of this *Girdle*. For truth is a generall propertie, which as ſalt ſeaſoneth euery thing, and maketh it ſauory to God and man: the whole lumpe muſt be leauened with it. I meane the whole man throughout, his opinion, his affection, his communication, his conuerſation.

Truth as ſalt.

1 Truth of iudgement is the ground of all the reſt: for though our hearts be neuer ſo ſincere, our ſpeeches neuer ſo true, our actions neuer ſo plaine, yet if in iudgement we be miſled, all is but as ſtraw and ſtubble, which when it commeth to the fire of tryall, will ſoone be conſumed. It ſeemeth that before *Paul* was inſtructed in the truth of the Goſpel, he had a kind of truth in his heart, for he [a] *was zealous towards God*; yea alſo in his ſpeeches and actions, for [b] *he was vnrebukeable concerning the righteouſneſſe which is the Law*: yea, [c] *he thought in himſelfe he ought* to doe what he did: he had not a double heart, a double tongue; he pretended not what he neuer intended; yet becauſe he wanted truth in iudgement, all was but [d] droſſe, and loſſe vnto him.

Truth in iudgement the foundation to the reſt.

[a] Act. 22. 3.
[b] Phil. 3. 6.
[c] Act. 26. 9.

[d] Phil. 3. 8.

2 To truth of iudgment, muſt truth of heart be added, or els notwithſtanding the ſoundneſſe of doctrine which we profeſſe, we make our ſelues odious and abominable to God: for God gaue man but one ſingle ſimple heart: if any haue [e] *an heart, and an heart*, the Diuell hath giuen him a double heart, it is no part of Gods Image, God will not acknowledge it. *Iudas* knew the truth of Religion, and preached it as wel as the other diſciples, but wanting truth in his other parts, what good got he thereby, but the witneſſe of his conſcience againſt himſelfe?

To truth of iudgement, adde truth of heart.

[e] Pſal. 12. 2. לב ולב

3 But what if a man which profeſſeth the true Religion, thinke he hath a ſingle heart, and yet bee giuen to lying, and to deale deceitfully? Surely hee diſgraceth his

Where truth of heart is, there is truth of ſpeech and action.

his profession, and giueth iust cause of suspition, that hee hath no honest heart: for the heart is as a fountaine. Out of the abundance of the heart, proceed a mans words and actions: yea the heart is as a Queene, and hath a command of a mans tongue, and of al his outward parts: so that if there be truth in it, there will be truth in all the other parts: sincerity in the heart will keepe the tongue from lying, and the whole carriage of a man from dissimulation and deceit. We see then that of necessity all these foure branches of truth must be ioyned together to make vp this girdle.

§. 3. *what kind of Girdle is here meant.*

II. Point, how fitly Truth is compared to a Girdle.

THe next point is, concerning the metaphor, and the fit application of this grace of truth. This speech of [c] *girding the loynes*, is in Scripture taken in a double sence: one for trussing vp a mans garments, the other for close and fast tying his harnesse together: in the former sence the metaphor is taken from trauellers or runners: for in those countries they were wont to weare long aside garments, which if they were not tucked vp, they would hang dangling about the heels of such as trauelled or runne a race, and so be a great hinderance vnto them. In this sence this metaphor is [f] oft vsed, and therby Gods people were taught [g] to remoue all impediments in their Christian course and iourney, and to be as well prepared as they could be to performe the worke of the Lord. In the latter sence the metaphor is taken from souldiers, who are wont to knit their Armour close and fast vnto them, and so tye their loynes hard, partly to keepe their Armour from loosing and shaking, and partly to keepe their body steddy. [h] In this sence the Lord said

[c] περιζωσάμενοι τὴν ὀσφύν.

[f] 1 King. 18.46 2 King 4.29. [g] Exod. 12. 11. Luke 12.35.

[h] Iob. 38.3. & 40.2.

ſaid to *Iob*; h *Gird vp thy loines like a man*: That laſt phrase *Like a man*, ſheweth that hee ſpeaketh to him as vnto a ſouldier, whom hee would haue to ſtand ſtedfaſt, and to hearken vnto him.

h Iob 38. 3. & 40. 2.

Here it is to be taken in this latter ſence, and ſignifieth a ſouldier-like girding of the loines: for which purpoſe, they who weare armour, vſe to haue a ſtrong faire girdle, commonly called a *belt*, whereby they knit faſt together and cloſe vnto their middle the vpper and lower peeces of their armour, as their breſt-plate, and their taſſets and cuſhes. Theſe belts as they were ſtrong, ſo they were ſet with ſtuddes, being faire and large. There is a double vſe of them: one to keepe the ſeuerall peeces of armour faſt and cloſe together, and to hold the loines of a man firme, and ſteddy, that he might be able to ſtand the ſurer, and hold out the longer. The other to couer the ioints of the armour, that they might not be ſeene. The firſt vſe was for ſtrength: the ſecond for ornament.

§. 4. *Wherein a girdle is reſembled to truth.*

THus truth is both an ornament to a Chriſtian ſouldier, and alſo an excellent meanes of ſtrength to vphold him. For it doth both grace and honour him before God and man; and alſo faſt holdeth together other graces of Gods Spirit, eſpecially in temptation, when they are moſt ſhaken, and ſo vpholdeth him. This will more euidently appeare by the particular branches of truth before mentioned.

Quid ſpecioſius ipſa veritate ad quam omnis ſpectator peruenire ſe cupere confitetur, &c. Aug. de ver. Rel. cap. 49

1 What greater ornament and beauty to religion, then ſoundneſſe and euidence of truth? This is the very glorie and crowne thereof: all other vaine gloſſes, as *antiquitie, vniuerſality, vnity, vniformity, ſucceſſion, conſent, multitude, pompe, reuenues, &c.* being ſeparated from truth, are but

Truth the beſt grace to religion.

Simil.

but as ſo many pearles in a blind eye, which make it ſo much the more deformed: for, the more ancient, vniuerſall, vniforme, and pompous ſuperſtition, idolatry, or any falſe religion is, the more odious, and deteſtable it is; but the more true and ſound it is, the more excellent and glorious it is.

And the greateſt ſtrength. *Simil.*

So for ſtrength, what can better ſettle and eſtabliſh the iudgement of a man then truth? *Great is truth, and prevaileth.* It is like a ſharpe ſword in a weake mans hand, which is able to pierce deepe though there bee but ſmall ſtrength to thruſt it. Truth cannot be ouercome, neither is daunted with the multitude of enemies. This is it which hath made Martyrs in all ages to ſtand to their profeſſion vnto death, and to ſeale it with their blood, rather then ſtart from it; yea, though many of them were illiterate men and weake weomen.

Veritas vincit non poteſt, multitudine hoſtiũ non terretur. Hieron.

Truth is a comelines in euery thing.
[a] 1 Kin 15. 3. 4. 5.
[b] Acts 13. 22.
[c] Gen. 6. 8, 9.

The like may be ſaid of the other branches of truth: an vpright and ſincere heart maketh a man amiable before God himſelfe. [a] *Dauid* being a man of a ſingle heart, is termed, [b] *A man after Gods owne heart.* And [c] *Noah being an vpright man, found grace in the eyes of God.*

[d] Cha. 4. v. 29.
[e] Pro. 6. 17.
[f] & 12. 22.

No eloquence or learning can ſo grace and commend a mans ſpeech as truth: for lying and falſhood, are parts of that [d] foule and filthy communication, which the Apoſtle condemneth. [e] *The Lord hateth a lying tongue: [f] it is an abomination vnto him.*

[g] Ioh. 1. 47.

No outward comelineſſe of body can ſo commend a man, as plaine, faithfull, and honeſt dealing. [g] This made *Nathaniel* ſo gracious in Chriſts eyes: but none more odious and deteſtable to God and man, then diſſembling and deceitfull perſons: the conſcience of ſuch maketh them to ſhun the light, and be afraid of Gods preſence, as [h] *Adam*. So likewiſe, truth in all theſe, doth very much

[h] Gen 3. 8. Truth doth much ſtrengthen men.

ſtrengthen

ſtrengthen and vphold a man in time of triall, and keepeth him from fainting. [i] *This* was the ground of *Iobs* courage and conſtancy. [k] *This* added an edge to *Hezekiahs* prayers. [l] *This* made *Dauid* bold to referre himſelfe to Gods triall & examination. [m] *This* vpheld *Paul* againſt all that could be laid againſt him.

[i] Iob 27 5,6, & 31. 5.
[k] Iſa. 38. 3.
[l] Pſal. 26. 1.
[m] 1 Cor. 4. 4.

§. 5. *Of getting truth.*

THe account which wee are to make of this ſpirituall belt is declared by [n] *Salomon*, who exhorteth to *buy the truth, and not ſell it*. This aduice concerneth two ſorts of men, 1. Such as haue it not: they muſt labour to get it: 2. Such as haue it, they muſt hold it faſt. That this direction may bee the better applied, wee are well to ſearch whether we haue this girdle of verity or no. Fitly may I apply that to truth, which [o] the Apoſtle ſpeaketh of faith; *Examine your ſelues whether yee haue truth, proue your ſelues*. There is no grace which maketh a more ſenſible difference betwixt the children of God and of the Diuel, then truth. In this examination we muſt proceed in order.

3. point, what account is to bee made of truth.
[n] Pro. 22, 23. expounded.
[o] 2 Cor. 13. 5.

§. 6. *How triall of truth may be made.*

1. TRiall is to bee made of the truth of our iudgement: whether the religion which we profeſſe, and all the principles thereof be aſſuredly ſound and true. To this tendeth [p] that exhortation of Saint *Paul*, *Trie all things*; and [q] that of Saint *Iohn*, *Trie the ſpirits*. For this end, the direction giuen by Chriſt ([r] *Search the Scriptures*) is to be obſerued and followed, [s] as it was by the men of *Berea*: for the Scriptures are [t] the word of truth, and [u] the voice of God, the higheſt and chiefeſt Iudge: a moſt perfect, ſufficient, impartiall Iudge. They who make any other Iudge may ſoone be deceiued.

1. Search what truth in iudgement.
[p] 1 Theſ. 5. 21
[q] 1 Ioh 4. 1.
[r] Ioh. 5. 39.
[s] Acts 17. 11.
[t] Iam. 1. 18.
[u] 2 Tim. 3. 16.

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Here see what wrong Popish guides doe to their followers, in keeping from them this touch-stone of truth. See what ideots they bee who thinke it sufficient to beleeue as the Church doth. Such are they among vs, whose onely ground of faith is the common receiued Doctrine, be it true or false. No maruell they be soone shaken and remoued: they want this girdle of truth, which should strengthen them.

2 Search what truth in heart. Psal. 133. 2, 3.

2 If wee find truth seated in our vnderstanding, then are we further to obserue whether like the ointment powred on *Aarons* head; and the dew that fell on the mountaines of *Sion*, it descend from the head to the heart: whether the heart be vpright before God or no. It appeareth that *Dauid* thorowly searched his heart for the truth thereof, or else durst he not with such boldnesse and confidence haue referred it to Gods triall: the like I might instance in *Iob*, *Hezechiah*, *Paul*, and many others. Great neede there is of thorow trying the heart: for *it is deceitfull aboue all things*, and that not onely to others who cannot discerne the secrets thereof, but also to men themselues, if at least they diue not into the bottom of it. Some be such grosse hypocrites, that they cannot but in their hearts condemne themselues, as [c] *Ananias* and *Saphira*: others so simple as they beguile themselues, [d] like *Peter* and the other Disciples. In all ages many haue thought better of the integrity of their heart, then by proofe and euent it hath fallen out to be. The best triall of our heart will bee by our disposition when wee are alone, or when wee can conceale our thoughts and cogitations from all men, yea, euen from the very suspition and coniecture of men: if then they be vpright, and therefore vpright, because we desire to approue our selues to God, as *Ioseph*, then may we be assured there is truth in them.

Psal. 26. 1.

Ier. 17. 9.

[c] Acts 5. 3. 9.

[d] Mat. 26. 33.

Gen. 39. 9.

3 From

3 From the heart which is a fountaine, we are to proceede to the ſtreames thereof, our ſpeeches and actions; and ſearch whether from this cleare ſpring there flow forth cleare waters, and ſo ſee what correſpondency there is betwixt them. Now here we are not onely to obſerue whether our ſpeeches doe agree with our knowledge of the thing we vtter, and with euidence of the thing it ſelfe, or whether our actions be plaine, or fraudulent and deceitfull; but alſo whether that true and good communication which we vtter, and thoſe true and honeſt actions which we performe, doe come [f] from the *good treaſure of a true heart*. For our helpe in this triall, note theſe few directions.

3. Search what truth in ſpeech and action.

[f] Luk. 6. 45.

§. 7. *Directions for triall of truth in ſpeech and action.*

1. VVHat is the *ground* of truth in our words and actions? what moueth vs thereunto? whether popular applauſe ([g] as the Scribes and Phariſes, who *did all to be ſeene of men*, [h] *for they loued the praiſe of men more then of God*) or credit and eſtimation ([i] as *Saul*) or profit ([k] as the Shechemites) or reſpect to ſome men ([l] as *Ioaſh* and his people) or deſire of quiet and auoiding trouble, ([m] as *they* which became *Iewes* in *Mordecaies* time) or company and example of others, ([n] as *Ananias* and *Saphira*) or intent to worke ſome miſchiefe, ([o] as *Iezabel*, and [p] *Iſhmael*. Theſe and ſuch other by-reſpects being the ground and cauſe of our actions, doe plainely argue that there is no ſound truth in them.

1. The ground of truth.

[g] Mat. 23. 5.
[h] Ioh. 12. 43.
[i] 1 Sam. 15. 30
[k] Gen. 34. 23.
[l] 2 Chr. 24. 2. 17.
[m] Eſt. 8. 17.
[n] Acts 5. 1.
[o] 1 Kin. 21. 9.
[p] Ier. 41. 6.

2 What is the *extent* of that truth we make ſhew of? whether it be *in all things*. [q] This was the proofe of the Apoſtles good conſcience: for truth is a leuen [r] which ſeaſoneth

2. The extent of truth.

[q] Heb. 13. 18.
[r] 1 Cor. 5. 6.

the whole lumpe. So as they which at ſometimes, and in ſome things are watchfull ouer their words and actions, but careleſſe at other times in other things, want this leuen of truth, as [f] *Herod.*

[f] Mar. 6. 20.

3. The obiect of truth.

3 What the things are wherein wee are moſt ſtrict? whether they be matters of greateſt weight and moment? They who pretend much truth in ſmal and light matters, and are careleſſe and diſſolute in great and weighty matters, haue no ſound truth in them. [t] Such were the *Scribes and Phariſes.*

[t] Mat. 23. 23.

4. The order of ſhewing truth.

4 What order we obſerue? whether firſt we beginne with our ſelues, and looke to our owne ſpeeches and actions. [u] Many will be more forward and zealous in ſtirring vp others to all manner of truth, then themſelues: yea, they will checke others for failing in ſuch things wherein themſelues are moſt faulty: ſurely there is no ſound truth in ſuch. * Chriſt maketh this a note of hypocriſie.

[u] Mat. 23. 4.

* Mat. 7. 3.

§. 8. *Of buying truth.*

How to buy truth.

THus are wee to ſearch our ſelues thorowout, and if vpon this ſearch wee cannot find that wee haue this girdle of verity, then we muſt obſerue the firſt part of the Wiſemans aduice, ***Buy the truth***, that is, vſe all the meanes which poſſibly we can, for attaining vnto, and poſſeſſing it: yea, though it be with a departing from, and forſaking of many things which ſeemed profitable and pleaſant vnto vs, becauſe they and truth could not well ſtand together. The Metaphor of buying implieth a letting goe of ſome things, for the attaining of other things. Excellently is this ſet forth vnto vs by two [x] parables which Chriſt vttered, one of a man that bought a treaſure, and another of a Merchant that bought a pearle. Truth is a

[x] Mar. 13. 44, 45.

rich

rich treasure, and a precious pearle: if the worth of it, and the need which we haue of it, were well knowne, I doubt not but easily wee should bee perswaded to part with much for the getting of it. So excellent it is, that for it selfe it is to be loued.

Veritas propter seipsam diligenda est, Aug. in Gal.

§. 9. *Motiues to buy Truth.*

I Will therefore first lay downe some motiues to stirre vp in vs a desire of truth, and then some directions, to instruct vs how to get it.

For the first, note the excellency: 2. The necessity: 3. The benefit of truth.

1 Excellent must that needs be, which maketh vs like to God: but nothing can make vs more like to him then truth: for he is the [a] *Lord God of truth*, [b] his Sonne is truth, [c] his holy Spirit *the Spirit of truth*, [d] his word, *the word of truth*; [e] his promises, commandements, iudgements, waies, workes, *all truth*. Herein doe the glorious Angels and Saints resemble God, [f] whom to imitate is an excellent thing: [g] most contrary is the Diuell, and all that beare his image.

The excellency of truth.

[a] Psal. 31. 5
[b] Ioh. 14. 6. 17
[d] Iam. 1. 18.
[e] Psal. 119.
[f] Mat. 5. 10.
[g] Ioh. 8. 4.

Besides, Truth is a kind of perfection in all Christian graces; yea, the greatest perfection that we can attaine vnto in this life, [h] one and the same word in Hebrew, signifieth both integrity or vprightnesse and perfection, so as some translate it *vpright*, some *perfect*. In regard of this quality, [i] we may appeale to Gods iudgement, but not in any other kind of perfection, whether of degrees, parts, measure, or the like, so that in this respect it hath an excellency aboue all other graces.

[h] Gen. 6. 9. & 17. 1.
[i] Psal. 26. 1. Isa. 38. 3.

2 So needfull it is and necessary, as without it no other grace can be of any vse. Faith, hope, loue, & all other graces, are as corrupt and putrified meate without it

2. The necessity of truth.

Therefore the Scripture commendeth [h] *faith vnfained*, [i] *loue without dissimulation*, [k] *wisedome without hypocrisie*, &c. Yea, also *lippes vnfained*, *innocent hands*, &c.

No knowledge, [l] no righteousnesse, no good thing can stand an hypocrite in any steed. What good got *Saul*, *Iudas*, *Ananias* and *Saphira*, *Simon Magus*, and such other hypocrites, by all those seeming excellent gifts, which they made shew of? all they did was odious before God: Therefore notwithstanding the Pharises prayed oft, gaue much almes, fasted oft, duly payed their tithes, with the like; yet Christ denounceth many woes against them, *Mat.*23. Hypocrites receiue no reward of God the searcher of hearts, but the punishment of deceit.

3 Such is the benefit of truth, that the least measure of grace seasoned with it is acceptable to God, and in that respect very profitable to vs. It is noted of those which in *Hezechias* time came out of *Ephraim*, and other tribes of Israel, vnto *Ierusalem* to keep the Passeouer, [m] that they had not clensed themselues according to the Law, whereby they prouoked the Lord to inflict some iudgement vpon them: but *Hezekiah* putting the Lord in mind how *they came with their whole heart to seeke the God of their Fathers*, the Lord healed them. Well might * *David* pronounce the vpright blessed, for as [n] *God loueth truth*, so [o] *the vpright are his delight*, and [p] hee hath promised to withhold no good thing from them.

Thus we see what good reason we haue to buy truth. Obserue now how it may be gotten.

§: 10. *Meanes to get truth.*

FOr truth of iudgement, wee must resort to the place where it may be had, that is the true Church, [q] *the pillar and*

h 2 Tim.1.5.
i Rom.12,9.
k Iam.3.17.

l Mar.5.20. & 6.2. & 23.14.

Hypocrita ab inspectore cordis Deo mercedem non capiunt, nisi fallaciæ supplicium. August. de serm. Dom. in monte. lib. 2.

3. The benefit of truth.

m 2 Chr.30. 18,19,20.

* Psal.119.1.
n Psal.51.6.
o Prou.11.20.
p Psal.84.11.

How truth in iudgement is gotten.
q 1 Tim.3.15.

and ground of Truth. In it is the fountaine of Truth, the holy Scriptures: in it flow forth the ſtreames of Truth, by the Miniſtery of the Word. Be thou one of the members of the true Church, ſo ſhalt thou haue a right thereunto: Search the Scripture, frequent the Miniſtery of the Word, ſo ſhalt thou find Truth. Rather then goe without it, let goe honour, wealth, pleaſures, eaſe, and all thy naturall and carnall luſts: let goe all. *Paul* had ſurely a good mind to buy the Truth, for [r] *he counted all things loſſe for the excellent knowledge of Chriſt.*

[r] Phil. 3. 8.

How truth in heart, ſpeech and carriage is gotten.

For truth in heart, ſpeech and carriage, remember that thou ſtandeſt alwayes in the preſence of God, and that thou haſt to doe with him whether thou art alone, or in company, doing any duty that appertaineth to God or man; and in reſpect hereof, let thy care bee to approue thy ſelfe to God: Thus ſhalt thou get Truth. For marke the charge which God himſelfe gaue to *Abraham*, [s] *Walke before me, and be vpright.* The former part of this charge, is a cauſe of the latter: the latter a fruit and euidence of the former, [t] *Ioſeph* had well acquainted himſelfe with Gods preſence, which made him ſo honeſt and vpright.

[s] Gen. 17. 1.

[t] Gen. 39. 9

This is it which maketh men ſuch diſſemblers in their words and actions, that either they know not Gods preſence in euery place, or beleeue it not, or thinke not of it, or regard it not. Mans preſence maketh many be faithfull, iuſt, honeſt, &c. Surely Gods preſence muſt needs worke much more, if it were duely weighed, or elſe men haue Atheiſticall hearts. Let vs ſet God alwayes before vs, and depart with any thing rather then offend him, and thus ſhall we come to be vpright.

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§. 11. *Of keeping Truth.*

Sell not truth.

AFter that Truth is gotten, our next care must bee fast to hold it, and thereby manifest that great account which we make of it. *Sell it not* (saith the Wise man) by no meanes vpon any condition, for any respect let it go: for then [a] it had bin better for vs neuer to haue had it. All the good we reape by verity and integrity, after it is lost, is this, that another day it will rise vp in iudgement, and be an heauy witnesse against vs. Some men make such account of some Iewels they haue, that no preferment, no fauour, no wealth, no office, nothing can purchase them; and yet it may bee that their iewels are not worth the price which is offred for them. Should not we much more esteeme of Truth, for which no sufficient price can be giuen? The holy Confessors and Martyrs in all ages haue well knowne the value of this iewell, and in that respect preferred it before their liuings and liues: they would not let go Truth of doctrine: [a] *Ioseph* would not let goe Truth of heart and action, for loue nor feare.

[a] 2 Pet. 2. 20, &c.

[a] Gen. 39. 9.

§. 12. *How truth of doctrine is assaulted.*

IIII. Point. Satans wyles to wrest truth from vs.

THis latter point of fast-holding and safe keeping *Truth*, is the rather to be regarded, because the Diuell and his instruments (not ignorant, that if this Girdle be wanting, all other peeces of Armour will stand vs in no stead) haue beene in all former ages, and still are busie to get it away frō vs, sometimes by faire enticements & allurements to draw vs from truth of doctrine: on the one side are brought many plausible arguments, agreeable

ble to the naturall humour and reason of man, (such are most of the argumẽts which Papists vse;) on the other side much trouble & great persecution is raised. If they c not cleane ouerthrow Truth, yet they will do what they can to adulterate it: witnesse the Prophets and Apostles times, and euery age euer since: I would our age and Countrey were free from it. Behold how busie Popish Iesuites, Priests and Fryers are: what would they not giue? what would they not doe, to dispossesse vs of the Truth of Religion?

§. 13. *How sincerity is assaulted.*

SO likewise for sincerity, how doe profane worldlings seeke to wrest it from vs? endeuouring to make vs odious to all, because we will not yeeld to them. These are as spitefully bent against vs for sincerity, Truth and honesty in our heart, words and actions, as Papists are for verity and soundnesse of doctrine. For some *hate* those that are honest and vpright (as b *Ahab* hated *Micaiah*;) some *scoffe* at them (as c *Ismael* at *Isaac*,) saying, *plaine dealing is a iewell, and he that vseth it will die a begger.* Yea they will not sticke to brand them with the odious termes of hypocrisie and dissimulation, though of all sort of people they are farthest from it: especially, if God suffer any affliction to fall on them, (as d on his seruant *Iob*) then with e *Iobs* wife and friends, they will be ready to vpbraid vnto them their integrity and vprightnesse, as if all had beene onely in shew to bleare mens eyes. But if any that indeed with an hollow heart haue made profession, doe fall away, and so bee discouered (as *Iudas*, *Ananias*, *Demas*, and such other) their examples shall bee cast in the teeth of the most vpright.

b 1 Kin. 22. 8.
c Gen. 21. 9.
A cursed prouerbe.
d Iob 2. 6. & 9.

Iob 27.5.

And if, notwithstanding all this, they shall remaine constant (as *Iob* did) and not suffer their innocency and integrity to bee outfaced, then will they obiect against them the censure of other men, and say of them, *How soeuer ye thinke of your selues, yet others, and those good men too, thinke not so well of you: if ye were wise, you would giue more credit to other mens iudgement, then to your owne: for men are blind and partiall in iudging themselues.*

Many by these and such like discouragements haue beene moued to make no account of Truth, but to leaue it to such as better esteeme it then they: Others, to cast it away, and to yeeld to the times, both for Religion and conuersation, shewing themselues as superstitious or profane as the worst. I will therefore as an antidote against those poysonous obiections, discouer the vanitie of them, and shew how these wyles may be auoided.

§. 14. *Of the necessity of Truth in Religion.*

1 AGainst fast holding Truth in iudgement, two things are especially obiected. One, that it is not necessary: The other, that it is dangerous.

Whether a man may be saued in any Religion.

Obiect. 1. They say it is not necessary, because a man may be saued in any Religion.

Answ. This is a most false and impious position, the very bane of true Religion. The Apostle expressly saith, there is [g] *one faith*. In that Christ termes himselfe [h] *the way, the Truth, the Life*, doth he not imply that hee is the onely true way that leadeth to life? [i] That curse which the Apostle thundreth out against all that preached any *otherwise* then he had preached, ought to terrifie vs from yeelding to any thing but the Truth. [k] He pronounceth them *damned which beleeue not the Truth*.

g Chap. 4. v. 5.
h Ioh. 14. 6.
i Gal. 1. 8.
k 2 Thes. 2. 12.

§. 15. *Of*

§. 15. *Of the pretended danger in maintaining Truth.*

Obiect. 2. THe danger which they alledge, is either in regard of conſpiracies, treaſons and inſurrections which Princes and Gouernous are ſubiect vnto, if they be too ſtiffe in maintaining truth of Religion: or perſecutions which ſubiects are like to fall into, if they be too reſolute in profeſſing the Truth.

Answ. For the danger of Princes and Magiſtrates, they need not to feare it, becauſe they haue God to watch ouer them, and to bee their protector, ſo long as they maintaine the Truth. Not to ſearch after examples of other ages and places, conſider how miraculouſly God preſerued Queene *Elizabeth* (of bleſſed memory) both from inuaſions of enemies abroad, and alſo from many conſpiracies of Traitors at home. After 44. yeeres, and 4. moneths proſperous Reigne, in peace ſhe ended her dayes, notwithſtanding all dangers whatſoeuer. Many Treaſons, cloſe, cruell Treaſons, ſuch, as the like in all former ages haue not beene heard of, haue alſo beene intended againſt our preſent royall Soueraigne: what hath bene the iſſue? They which laid the ſnares were caught themſelues, and he yet remaineth ſafe, (and long may he remaine ſafe.) Surely God hath reſpect to the Truth, which hath bin, and ſtill is maintained in this land. Our neighbour King thought to auoide danger by letting go the Truth, and yeelding to idolatry: but thereby he caſt himſelfe out of the protection of the God of truth. What followed thereupon? One ſorry villaine ſlue him in the midſt of his guard.

God protecteth defenders of truth.

[a] Henry the French King.

As for the perſecution which is raiſed againſt others, it is a note of bleſſedneſſe, [c] a matter of reioycing: and in

To be perſecuted for truth a matter of ioy.

[b] Mat. 5. 10, 11

[c] Luke 6. 23.

in this respect a strong motiue to perswade vs fast to hold Truth.

§. 16. *Of the pretended trouble of conscience, which sincerity is said to cause.*

2 AGainst truth of heart, and remaining stedfast therein, are obiected, 1. Vexation of mind. 2: Wearisomnesse. 3. Outward troubles. 4. The iudgement of other men.

Obiect. 1. The Diuell suggesteth to many, that it is impossible alwayes to keepe the heart vpright: and that if there be a little failing, the conscience is so troubled, as it can hardly (if at all) be quieted: and thereupon inferreth, that it is best not at all to regard truth of heart.

Truth keepeth from despaire.
[d] Iob 27.5,6.
[e] Isai.38.3.

Answ. There can be no better, no more soueraigne a preseruatiue against trouble of conscience then truth of heart. [d] This kept *Iob* from despaire: this made *Hezekiah* bold. Truth of heart is a strong prop to a man in the middest of his manifold infirmities: for it is impossible to keepe the heart free from all corruption, but yet there may be truth in heart. Euery corruption, though it argue imperfection, yet it argues not hypocrisie, if it steale into the heart against our honest purpose, and against our earnest desire, and being discerned, causeth godly sorrow, and Christian watchfulnesse, both in purging the heart of that which is intred in, and also in keeping it that the like enter not in againe. But where there is no truth of heart, it is vtterly impossible that there should bee any sound comfort. If such a mans conscience be euer troubled, it will be ouerwhelmed and drowned in despaire.

§. 17. *Of*

§. 17. *Of the pretended wearisomnesse of Sincerity.*

Obiect. 2. AGaine, he suggesteth that it is a wearisome thing to keep the Girdle of Truth alwayes close vnto vs. None can hold out, the most vpright haue fallen away, as *Demas* and others.

Answ. It seemeth wearisome onely to those who neuer felt it, neuer knew it. I may say of it, as [f] Christ of his yoke, *It is easie and light.* Yea, it is sweet and pleasant to him that indeed tasted of it. As for those which haue fallen, they neuer had a graine of Truth in their hearts: all the shew they made, was only a shew: [g] They fell because they had no Truth in them. Had they beene vpright, they would haue continued so, [h] for *marke the vpright man: the end of that man is peace.*

Truth is easie and sweet.
[f] Mat. 11, 30.

[g] Mat. 13. 21. [i] Ioh. 2. 19. [h] Psal. 37. 37.

§. 18. *Of the pretended iudgements on the vpright.*

Obiect. 3. FVrther, he inferreth that the vprightest are plagued as much, if not more then others. How then can their vprightnesse be pleasing to God?

Answ. Corections are not tokens of Gods wrath, [i] but of his loue, when they are laid vpon his children. The vpright haue many iudgements inflicted on them for proofe of their vprightnesse, (as [k] *Iob*) and therefore for their good, and for their glory, yea also for the glory of God.

Gods corrections no tokens of his wrath.
[i] Heb. 12. 5, 6.
[k] Iob 1. 11, 12.

§. 19. *Of others opinions concerning a mans sincerity.*

Obiect. BEsides hee laboureth to perswade men that they deceiue themselues, in thinking they

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they haue truth of heart, when they haue none, becauſe other men iudge not ſo well of them, as they themſelues.

Truth beſt diſcouered by a mans owne heart. l 1 Cor. 2. 11.

Anſw. No other man can ſo well diſcerne the Truth of heart, as a mans owne ſelfe: l *For what man knoweth the things of a man, ſaue the ſpirit of a man which is in him?* As other men may iudge an hypocrite to bee vpright, when the hypocrite in his own conſcience knoweth himſelfe to be ſo: ſo they may iudge an vpright man to be an hypocrite. But another mans iudgement cannot make the hypocrite to be vpright: why then ſhould it make an vpright man an hypocrite? the hypocrites conſcience condemneth him, though all the world acquite him: and the vpright mans conſcience will vphold him, as *Iobs* did, though all the world condemne him. m *Beloued, if our heart condemne vs not, then haue we boldneſſe towards God.* For n euery one *ſtandeth or falleth to his own maſter.*

m 1 Ioh. 3. 21.

n Rom. 14. 4.

§. 20. *Pretended hinderances of plaine-dealing.*

3 AGainſt Truth in words and deeds are obiected, I know not what hinderances and inconueniences.

Obiect. 1. Truth is an hinderance, in that it keepeth men from much gaine: for ſome ſay, there is *no liuing without lying*, and vſing the common ſecrets of Trades.

Gaine got by deceit is no gaine. o Pro. 20. 17. p & 28. 22.

Anſw. It were much better to want gaine, then to get it by any deceit of word or deed. o *The bread of deceit is ſweet to a man, but afterwards his mouth ſhall be filled with grauell:* p A curſe remaineth vpon that gaine which is deceitfully gotten.

Truth the beſt meanes of gaine.

But this pretext of hinderance is a meere pretext, vterly falſe: for there is not a more ſure meanes of gaine then

then truth in word and deed: and that in a double respect.

1. Because most men desire to deale with such: so as they shall haue the best custome: no man is willing to be deceiued, but all desire that others should truly and plainely deale with them, howsoeuer they deale with others.

2 Because [a] Gods blessing (which bringeth gaine, and [b] maketh rich) goeth with the vpright.

Omnes vehementer ne fallantur inuigilant. Aug. de ver. Rel. c. 19.

[a] Psal. 112. 1, 2 &c.

[b] Prou. 10. 22.

§. 21. *Pretended inconueniences of plaine dealing.*

Obiect. 2. THe inconueniences are, that [c] *the vpright are laughed to scorne*: they are a by-word in euery mans mouth, yea, they are trodden vnder euery ones feete, they are made a *prey*.

[c] Iob 12 4.

Answ. All these we may put as flowers into our garland of glory, and reioice in them, as we heard of persecution; for [c] Christ maketh them kinds of persecution.

[c] Luk. 6. 22.

Veritas multis impugnantibus suscitatur, & crescit. Chrysost. hom. 4 de laud Pauli.

Thus we see that Truth notwithstanding all that can be obiected against it, is worth the keeping: all the cauils of the Diuell and his instruments are of no force to make vs little regard this girdle of verity, or lightly to let it goe: yea, such is the vertue of Truth, that like the Palme tree, the more it is pressed downe, the more it groweth.

§. 22. *Of holding truth more stedfastly for opposition.*

LEt vs doe with this and other peeces of spirituall Armour, as men doe with their cloakes which couer their bodies: if the wind blow hard against them, they will so much the faster and closer hold their cloakes. Euen so, the more Satan striueth to depriue vs of our spirituall robes, the more carefull and stedfast ought wee to be in keeping them.

In

In particular for this girdle of verity, it is so much the more highly to be accounted of by vs, who are the Lords faithfull souldiers, by how much the lesse reckoning is made thereof by the greater number of people.

What little regard of truth most haue.

In these dayes all is for shew, little or nothing in truth. As buildings, wares, apparell, and the like, are all of the sleightest stuffe, but with the faireſt glosse and shew that may be; so our religion and all things else. That religion which outwardly is most glorious and pompous, is of most imbraced, as being the best; whereby it commeth to passe that Popery hath gotten such liking of many. Who almost is carefull to set himselfe alwaies in Gods presence, and as [f] *Enoch* to walke with him? Many who seeme very deuout at Church, seldome or neuer haue any religious exercise at home in their Family, much lesse in their closets before God. For their words, they shall be as faire as may be before a mans face, but full of falsehood, yea, most bitter and virulent behind a mans backe. And for actions, all are to bleare the purblind eyes of men. All the care is to keepe credit with men: wherein while men thinke to deceiue others, they doe most of all deceiue themselues, and their owne poore soules, which shall another day answere for this deceit.

[f] Gen. 5.22

THE

THE FOVRTH PART.

Breſt-plate of Righteouſneſſe.

Epheſ. 6. 14. *And hauing on the breſt-plate of righteouſneſſe.*

§. 1. *Of Righteouſneſſe in generall.*

THe ſecond peece of our *Spirituall Armour is Righteouſneſſe*, compared to a breſt-plate. Fitly is this inferred vpon the former: for truth is the mother of righteouſneſſe, they cannot be ſeuered. In handling this point, I will ſhew, firſt, what righteouſneſſe is. Secondly, how fitly it is compared to a breſt-plate. Thirdly, how this breſt-plate is put and kept on. Fourthly, what is the benefit of it. Fiftly, what are the wiles of the Diuell to keepe vs from it.

Veritas vbiq; mater eſt ſanctitatis, Chryſo. hom. 19. in Pſa. 118.

Righteouſneſſe is our conformity vnto Gods Law, an holy quality wrought in vs by Gods Spirit, whereby we endeauour to ſquare and frame all our thoughts, words, and actions, vnto the righteous rule of the Law of God. It is that which wee commonly call [a] *Iuſtice*, a vertue whereby is giuen to euery one their due, whether it be to God or man. Righteouſneſſe is often reſtrained to that part of iuſtice, which reſpecteth man, and ſo is the ſumme of the ſecond Table; but then either ſome other word is ioined with it, which hath reference to God, as *Holineſſe*, *Luke* 1.75: or elſe ſome circumſtance of the place reſtraineth it to man, as *Deut.* 24.13. But otherwiſe, when there is

1. Point, what righteouſnes is.

[a] *Auguſtin. Iuſtitia eſt virtus qua ſua cuique tribuuntur, Aug. de lib. arb. lib. 1.*

is no other word or circumstance which restraineth it, then it extendeth it selfe to the whole Law, as here.

The Law of God is a right and perfect rule, and declareth what is due to God and man, so that a conformity thereunto, is righteousnesse.

§. 2. *Of the kinds of Righteousnesse.*

Obiect. THis is such a peece of armour, as none in this life can attaine vnto, but Christ Iesus the true naturall Sonne of God, who by an excellency and propriety, is called [c] *That iust one.* Of him it is properly said; [d] That *hee put on righteousnesse as a brest plate.* Indeed at first, [e] *God made man righteous*, and in Heaven the Saints shall bee all [f] *iust and perfect*: but on earth [g] *there is none righteous, no not one.*

[c] 1 *Ioann.* Acts 22.14.
[d] Isa.59.17.
[e] Eccle.7.31.
[f] Heb.12.23.
[g] Rom.3.10

Legall righteousnesse.

Answer. There is a double righteousnesse mentioned in the Scripture, one *legall*, framed according to the exact rule, and strict rigour of the Law. The other *Euangelicall*, accepted according to the gracious fauour and limitation of the Gospell. The Law requireth two things. First, an absolute perfection in every part, point, and degree thereof. Secondly, this perfection in that very party who is iustified thereby. [h] *For Moses thus describeth the righteousnesse which is of the Law, that the man*, (euen the man himselfe, in and by himselfe) *which doth those things* (euen all those things which are written in the Law, according to the vttermost extent of them) *shall liue thereby*: but [i] *cursed is euery man that continueth not in all things, &c.*

[h] Rom.10.5.

[i] Gal.3.10.

Euangelicall righteousnes.

By the Gospell both those are limited, and the rigour of them mitigated. For there are two parts of Euangelicall righteousnesse, one [k] of *Faith*, the other of [l] *a good conscience*.

[k] Rom.10.6
[l] Heb.13.18

The

The righteouſneſſe of faith is Chriſt himſelfe, with his righteouſnes imputed to vs, and by faith receiued of vs: in which reſpect [m] Chriſt is ſaid to be *the end of the Law for righteouſneſſe to euery one that beleeueth.* The end of the Law is to iuſtifie and ſaue thoſe which fulfill it. Now we, by reaſon of the fleſh dwelling in vs, cannot fulfill it. Chriſt therefore ſubiected himſelfe thereto, he perfectly fulfilled it. To them which beleeue, his perfect righteouſneſſe is imputed; ſo as they are iuſtified and ſaued thereby. Thus is Chriſt the end of the Law, and that, which by the Law was exacted of our owne perſons, by the Goſpell is accepted for vs in Chriſt, who performed it. This Righteouſneſſe of Faith is compriſed vnder the fourth peece of Spirituall Armour, verſe 16. Here therefore is eſpecially ment the *righteouſnes of a good conſcience.*

Righteouſnes of faith.

[m] Rom. 10. 4. expounded.

Righteouſnes of a good conſcience.

§. 3. *Of that Righteouſneſſe which is here meant.*

THis Righteouſneſſe is a powerfull worke of Gods Spirit in the regenerate, whereby they endeauour to approue themſelues vnto God and man, by performing what Gods Law requireth to be performed vnto both.

I terme it, Firſt, *A worke of Gods Spirit*, becauſe it is the [n] Spirit which quickeneth, and enableth vs to doe what we doe.

2 *Powerfull*, becauſe we are by nature [o] *Dead in ſins*, and [p] not able of our ſelues ſo much as to think a good thoght

3 *In the regenerate*, for [q] that onely which is borne of the Spirit, is ſpirit.

4 [r] *Indeauour*, for this being true and earneſt with the very vttermoſt of our power, is the greateſt perfection which in this World we can attaine vnto.

5 *To approue to God and man*, becauſe [s] duties are required towards both.

[n] Rom. 4. 11.

[o] Epheſ. 2. 1.

[p] 2 Cor. 3. 5.

[q] Ioh. 3. 6.

[r] Acts 24. 16. Heb. 13. 18.

[s] Mat. 22. 37, 39.

6 *What Gods Law requireth*, because that sheweth what God doth approue, and what man should approue. [t] This was that righteousnesse for which *Zacharie* and *Elizabeth* were commended.

[t] Luk. 1. 6.

This consisteth of two branches, First, to abstaine from euill. Secondly, to doe good. [u] *Dauid* describing a righteous man, saith; *Surely he doth none iniquity, but walketh in the way of God.* [x] Oft doth the Scripture ioine those two together, as two essentiall parts of righteousnesse: except these two doe concurre, the brest-plate is not sound.

[u] Psal 119. 3.

[x] Psal. 34. 14. Isa. 1. 16, 17.

§. 4. *Of resembling Righteousnesse to a brest-plate.*

2. Point, Righteousnes fitly resembled to a brest-plate. [a] θώραξ.

THe second point is concerning the fit resemblance of Righteousnesse to a brest-plate. [a] The originall word translated brest-plate, properly signifieth that part of the body, wherein the vitall parts, as the heart, lungs, liuer, and the like doe lie: the whole vpper part of a mans body before, euen from the necke to the thighes, is comprised vnder this title. Hence is it, that that peece of armour which coureth this part of the body, hath the same name. The vse of this peece is to keepe safe the vitall parts, and preserue a man from being mortally wounded, or killed downe-right.

Leo in vetis sæpe lapsus capitur, sancti verò cum ligantur, fortiores fiunt. Chrys. ad populum, hom. 4

Thus doth righteousnesse keepe the Christian souldier safe and sure, that the Diuell with all his assaults cannot pierce his soule, and so vtterly destroy him. A Lyon *which is strong among beasts, (Prou. 30. 30.)* may be taken and destroied (1 *Sam.* 17. 3. 6.) but so cannot the righteous. This vse of righteousnesse will yet more euidently appeare, if wee consider what it is that doth indeed mortally wound the soule, and draw forth the vitall blood and very life of it. It is sin, and nothing but sin, that can destroy the soule. By it did Satan first wound and kil our first

Nothing but sin can wound the soule.

firſt Parents. By it hath he from time to time preuailed in the World. For ſinne firſt prouoked Gods wrath; procured the curſe of the Law; brought death and all the concomitances thereof: [b] *The very ſting of death is ſinne.* Sinne firſt kindled hell fire, and ſtill continueth to blow vp and inflame the ſame. [b] 1 Cor. 15 56

Where the breſt-plate of righteouſneſſe is well put on, there ſinne hath no power. Righteouſneſſe is as contrary to ſinne, as water to fire, and it will ſoone quench the heate of ſinne.

§. 5. *Of putting on the breſt-plate of Righteouſneſſe.*

THis breſt-plate of Righteouſneſſe is put on by the right practice of true repentance, which, according to the proper notation, and true meaning of the [c] word, is *a change of the minde*, namely, ſuch a change as bringeth forth a reformed life. This true alteration of the minde and heart, firſt cauſeth a thorow deteſtation of our former wicked courſe, together with an vtter abiuration, and renouncing of the ſame: and then an holy reſolute purpoſe to leade another kind of life, and inſteed of former ſinnes to practiſe contrary duties: as if a man in former times haue beene profane, to bee ſo much the more religious for the time to come: if a blaſphemer before, more carefull to honour the Name of God; if riotous, ſo much the more ſober, &c. Theſe are [d] *fruits worthy of repentance.* So long as theſe two fruits of repentance, Firſt, an vtter deteſtation of all former wickedneſſe, Secondly, a conſtant reſolution, and faithfull endeauour, to performe new obedience, remaine in our hearts, the Diuell cannot eaſily, if at all preuaile againſt vs. But if the minde bee not altered, and a thorow change wrought therein, though there ſhould bee ſome meanes to reſtraine

3. Point, How Righteouſnes is put on.
[c] μετάνοια.
[d] Mat. 3. 8.

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vs from ſinne, and prouoke vs to doe many good things, yet would the Diuell ſoone get aduantage againſt vs.

e Heb. 3. 13. f 1 Pet. 5. 8. e Sinne is deceitfull; f Satan is ſubtill and buſie; if therefore wee bee not altered in our hearts, the meanes of reſtraint being remoued, ſoone ſhall wee be brought to returne vnto our old wicked courſe, like the g dogge to his vomit, and the ſow to the mire: for though the ſow be outwardly waſhed neuer ſo cleane, yet becauſe her ſwiniſh nature is not altered, ſo ſoone as ſhee commeth at mud, ſhee beſmeeres her ſelfe againe by wallowing in the mire.

g 2 Pet. 2. 22.

§. 6. *Of the benefits of Righteouſneſſe.*

4. Point, The benefit of righteouſnes.

THe benefits of putting and keeping on this holy and ſpirituall breſt-plate, are many and great.

1 It keepeth vs from being mortally wounded, as we heard before: for ſo long as we retaine a true purpoſe, and faithfull endeauour anſwearable thereto, wee ſhall neuer giue our ſelues ouer to commit ſinne.

Obiect. They who haue had the moſt holy reſolution haue beene wounded, and that very deepely: witneſſe many of the beſt Saints, as *Noah*, *Lot*, *Dauid*, *Peter*, & others.

Anſwer. 1. At ſuch times as they fell ſo fouly, they forgot their reſolution; their breſt-plate was laid aſide. 2. Though the ſinnes of ſuch ſeemed groſſe and mortall in the kind or outward act, yet were they not ſo in their manner of performing them: they did them not with a full ſwinge & ſway of will; their ſoule was not (to ſpeake properly) mortally wounded: for all their wounds (though they ſeemed very ſore and deepe) were cured; yea, many times their ſlips and fals were like vnto the breaking of a mans arme, or leg; which being well ſet againe, is the ſtronger.

2. I

2 It bringeth great aſſurance of our effectual calling, and ſpirituall vnion with Chriſt, yea euen of our eternall election, and ſaluation. For [h] *God hauing choſen vs that we ſhould be holy*, they that indeede are holy, may bee ſure they are choſen of God, and borne of God. To this purpoſe ſaith [i] Saint *Iohn*, *If ye know that he is Righteous, ye know that euery one which doth Righteouſneſſe, is borne of him.* Being ſure of theſe, how can wee bee mortally wounded?

h Chap. 1. 4.

i Ioh. 2. 29.

3 It procureth a [k] good name in Gods Church while we liue, and [l] a bleſſed memory after we are dead, [m] if any ſpeake euill of vs, they ſhall be aſhamed. Thus this Breſt-plate keepeth them from many skars and ſcratches.

k 2 Cor. 8. 18.
l Prou. 10. 7.
m 1 Pet. 3. 16.

4 It confirmeth the truth of Religion, and ſo it may be a meanes [n] to win ſuch as are without, [o] to ſtrengthen thoſe that ſtand, and [p] to ſtirre vp all to an holy emulation.

n 1 Pet. 3. 1.
o 1 Theſ. 1. 6, 7
p 2 Cor. 9. 2.

5 It doth highly honour our Lord and captaine, whoſe ſouldiers we are. [q] This motiue doth Chriſt vſe to ſtirre vs vp to put on the Breſt-plate of Righteouſneſſe.

q Mat. 5. 16.

§. 7. *Whether mans Righteouſneſſe be meritorious.*

V. Point. Satans wyles againſt righteouſneſſe.

MAny and ſundry are the wyles which the diuel hath againſt this Breſt-plate, and thoſe either to make it of no vſe, or to make vs either not regard it, or to waxe weary of it.

1. *Suggeſt.* that righteouſneſſe is meritorious.

He draweth on ſome to cracke and breake this Breſt-plate of Righteouſneſſe, by beating it out further then the mettall thereof will beare it, that is, (to ſpeake plainely) by making Righteouſneſſe to be meritorious. Heerewith he beguiled the Scribes and Phariſees, and ſuch as imbraced their doctrine, and egregiouſly hath he beſotted the Papiſts herewith.

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Answer. What things are required to merit.

For auoiding this deceit, we are duly to consider what things are required to cause merit, and how farre short our righteousnesse commeth thereof.

Merit respecteth both the parties that giue and receiue the reward, and also the worke for which the reward is giuen.

He that vpon merit rewardeth, must receiue somthing for that he giueth, and in that respect is bound in Iustice, to giue the recompence which he giueth.

He that meriteth, must

1 Be free, and not bound by duty to doe that which he doth.

2 Be able of himselfe, and by himselfe, euen by his owne power to doe it.

3 Doe nothing afterwards whereby he forfeiteth that which once he hath merited.

The worke must both be perfect euery way, so as no iust fault can be found with it, and also worth the reward that is giuen for it.

Mans righteousnesse cannot be meritorious.

Our righteousnesse can attaine to the height and pitch of none of these. For

1 It is God who giueth the reward. But [a] *is it any thing to the Almighty that thou art righteous? or is it profitable to him that thou makest thy wayes vpright?* [b] *if thou be righteous, what giuest thou to him, or what receiueth he at thine hands?* If God receiue nothing by our righteousnesse, what is the bond whereby he is indebted and obliged to vs? Marke the answer of the Lord himselfe, *Is it not lawfull for me to doe what I will with mine owne?* Whatsoeuer the Lord giueth, vpon meere mercy and fauor he giueth, and in rewarding our righteousnesse, he rewardeth his owne worke.

[a] Iob 22.3.
[b] & 35.7.

Mat.20.15. *Cum Deus coronat merita nostra, nihil aliud coronat quam munera sua.* Aug Epist. 105.

2 It is man who worketh righteousnesse: but [d] man is

[d] Luk.17.10.

is a *ſeruant* vnto God, many wayes bound to performe all the ſeruice that hee can: yet is hee not [e] ſufficient of himſelfe to thinke any thing as of himſelfe: but his ſufficiency is of God, [f] *It is God who worketh in him both to will, and to doe.* Beſides, if it were granted that a man had at any time of himſelfe, through his owne power done any thing, whereunto he were not bound, yet in other things hath he ſinned, (for [g] all haue ſinned) and thereby made forfeiture of his former merit.

[e] 2.Cor.3.5.

[f] Phil.2.13.

[g] Rom.3.23.

3 [h] *All our righteouſneſſe being as filthy clouts*, what ſhew of perfection can there be: if otherwiſe it were perfect, yet this conceit of merit would make it vnperfect: for this is not the end why it was commanded. If *Adam* in his innocency, had had any conceit of merit, hee had thereby ſtained his obedience: this conceit doth ſo deface the beſt worke, that it maketh it moſt odious: for it is directly contrary to the free grace and All ſufficient merit of Chriſt Ieſus. But if notwithſtanding all this it were perfect, yet ſuch is the glory which God giueth, that our righteouſneſſe [i] can no way be worthy of it. [k] It is *a farre moſt excellent and an eternall weight of glory.*

[h] Iſai.64.6.

[i] Rom.8.18.

[k] 2 Cor.4.17. καθ' ὑπερβολὴν εἰς ὑπερβολήν.

If theſe points be ſeriouſly weighed, and if withall wee daily take a view of our righteouſneſſe, and compare it with the rule of Gods Law; and bee truely humbled for the defects and imperfections thereof this erronious and arrogant conceit of merit will not eaſily ſeaze vpon vs.

§. 8. *Of the vſe of Righteouſneſſe.*

2 Suggeſt. that righteouſneſſe is needleſſe.

IF Satan preuaile not that way, hee will labour to perſwade men that this Breſt-plate of Righteouſneſſe is needleſſe, becauſe Chriſt hath wrought a full and perfect redemption, and left nothing for them to doe: by his

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Righteouſneſſe they ſhall be iuſtified and ſaued: ſo as they which haue the ſhield of Faith, need not this Breſtplate. By this wyle did Satan beguile many Chriſtians in the Apoſtles time, taking aduantage by Saint *Pauls* ſound and orthodoxall doctrine of iuſtification by faith without workes: for the redreſſe whereof Saint *Iames*, and Saint *Iude* were moued to write their Epiſtles. Here by alſo hath he beguiled many in theſe our daies, who haue beene deliuered from the darkeneſſe of Popery.

Anſwer. Righteouſnes is needfull to ſaluation.

For auoiding this, we are duely to weigh what is the end and vſe of Righteouſneſſe. Though it be not a meritorious cauſe of ſaluation, yet is it a meanes of attaining to ſaluation, the way appointed of God for vs to walke in thereunto; ſo that although we bee not ſaued for our Righteouſneſſe, yet we cannot be ſaued without it; [l] *The vnrighteous ſhal not inherite the Kingdome of God,* [m] *Without holineſſe no man ſhall ſee God.* For [n] *God hath choſen vs that we ſhould be holy:* and [o] *Chriſt hath redeemed vs that we ſhould ſerue him in holineſſe and Righteouſneſſe.* For this end appeared the grace of God, which bringeth ſaluation vnto all men, [p] *that we ſhould liue righteouſly.* [q] *Vnto holineſſe God hath called vs:* and [r] *we are created vnto good workes.* Thus we ſee how falſe a ſuggeſtion it is, *that Righteouſneſſe ſhould be needleſſe*; It is cleane contrary to the expreſſe charge of the Apoſtle, [t] that we ſhould learne to ſhew forth good workes *for neceſſary vſes.*

[l] 1 Cor. 6. 9.
[m] Heb. 12. 14.
[n] Epheſ. 1. 4.
[o] Luke 1. 75.
[p] Tit. 2. 11, 12.
[q] 1 Theſ. 4. 7.
[r] Epheſ. 2. 10.
[t] Tit. 3. 14.

Faith and righteouſnes haue their diſtinct vſes.

Whereas it is pretended, that the ſhield of Faith is ſufficient, we are to hold it for a ruled caſe, that God maketh nothing in vaine, [s] *Thoſe things which God hath ioyned together, let no man put aſunder.* Wherefore though we ſaw no diuerſe and diſtinct ends of Faith and Righteouſneſſe, yet God hauing appointed both, both muſt be vſed. But there are diuers vſes, apparent to all that will obſerue them

[s] Mat. 19. 6.

them. Righteouſneſſe is needfull to teſtifie our obedience and thankfulneſſe to God, to profit our brethren, to proue our faith, to giue euidence of our election, vocation, and iuſtification, and to maintaine our cauſe againſt the cauils of profaneſſe, impiety, wickedneſſe, &c. Faith is needfull to apply Chriſts Righteouſnes, to ſupport vs againſt the imperfections, and defects of our Righteouſneſſe, and for many other good vſes, whereof wee ſhall heare on the 16. verſe.

§. 9. *Of the iſſue of Righteouſneſſe.*

A Third ſleight that the diuell hath, is to perſwade men that this Breſt-plate of Righteouſneſſe is very comberſome and toileſome, and it wil make vs weary; for it is againſt our naturall diſpoſition, and wil be an hinderance of honour, wealth, eaſe, pleaſure, &c. Herewith he beguiled [a] *Eſau*, [b] *Demas*, and many other. I may too truely ſay it, that herewith he beguileth moſt which profeſſe the truth of Religion. Some caſt away this Breſt-plate for promotion ſake, not caring how they bribe, flatter, pleaſe and fawne vpon great men: others for wealth, oppreſſing, defrauding, and may wayes wronging their neighbours: others for their pleaſures, profaning the Sabbath, ſwearing, eating & drinking, vnto gluttony and drunkenneſſe, vſing vnlawfull games, immoderately purſuing lawfull paſtimes, attyring themſelues in ſtrange apparrell aboue their eſtate, vnbeſeeming their place, &c. Others to auoid outward reproch, for feare, directly againſt their heart and conſcience (I ſpeake it with great horror of heart) are profane and vnrighteous, becauſe it is counted a diſgrace to be Righteous.

3. Suggeſt. that Righteouſnes is inkeſome.

[a] Heb. 12. 16.
[b] 2 Tim. 4. 10.

For auoiding this, we muſt haue more reſpect to the aſſured iſſue of Righteouſneſſe, then to ſome preſent ſeeming

Anſwere. An eye muſt be had to the iſſue of Righteouſneſſe.

seeming inconueniences thereof. We know that the Armour which souldiers weare on their bodies, is for the time cumbersome and heauy: yet for safety they refuse not to weare it: they consider that it is much better to endure a smal burthen for a while, then to endanger their liues, and lose the victory. Now such is the blessed fruit and issue of Righteousnesse, that all the honour, profit, and pleasure that can be lost, or all the reproch or shame that can be endured for it, are not worthy of the Crowne of Righteousnesse, which the Lord the righteous Iudge will giue vnto his righteous seruants. It were almost an infinite taske to declare what the Scripture, the word of Truth hath deliuered concerning the issue of Righteousnesse. Generally it saith, [c] *The Lord loueth Righteousnesse.* [d] *Verily there is a reward for the Righteous:* * *Blessings are on the head of the Righteous, &c.* Particularly for the righteous person himselfe in this life, it is said, that [e] *The eyes of the Lord are vpon the Righteous.* [f] *God will grant the desire of the Righteous.* [g] *The Lord deliuereth the Righteous out of all trouble.* [h] *The Righteous shall neuer be forsaken.* [i] *The Righteous shall be glad.* [k] *The Righteous shall flourish like a Palme tree.* [l] *The Righteous are bold as a Lyon.* [m] *The way of the Righteous shineth as the light, &c.* For his death, [n] *The Righteous hath hope in his death.* [o] *The Righteous are taken away from the euill to come.* After death, [p] *The memorial of the Righteous shall be blessed.* [q] *The Righteous shall be had in euerlasting remembrance.* At the resurrection, [r] *The Righteous shall goe into life eternall.* [s] *The Righteous shall shine as the Sunne in the Kingdome of their Father.* For their posterity, [t] *The generation of the Righteous shall bee blessed.* [u] *Their seed shall not begge their bread, &c.*

c Psal.11.7.
d Psal.58.11.
* Pro.10.6.
e Psal.34.15.
f Pro.10.24.
g Psal.34.19.
h 1 Sa.12.22.
i Psal 68.3.
k Psal 92.12.
l Pro.28.1.
m Pro.4.18.
n Pro.14.32.
o Isa.57.1.
p Pro.10.7.
q Psal.112.6.
r Mat.25.46.
s Mat.13.43.
t Psal.112.2.
u & 37.25.

Heere we see matter enough to answere all the discommodities

modities that may be obiected againſt Righteouſneſſe. *Moſes* having an eye to the recompence of the reward, forſooke the honours, pleaſures, and riches of *Ægypt*: three ſuch baits as all the world moſt greedily ſnap at. Chriſt for the ioy which was ſet before him, *endured the croſſe, and deſpiſed the ſhame.* Thus if we ſet the end and iſſue of Righteouſneſſe before vs, it will make vs to let goe all earthly matters to hold it faſt: for our ſoules find much eaſe through the burthen that the fleſh feeleth hereby. In a word, great is the dignity, and admirable are the priuiledges of the Righteous.

Heb. 11. 24. &c.

Heb. 12. 2.

O quanta ſanctorum virtus! omnia ipſorum ſunt venerabilia. Chryſoſt. ad pop. hom. 8.

§. 10. *Of the Comfort of Righteouſneſſe.*

OVt of the anſwer to his firſt ſuggeſtion, (if the diuell preuaile by none of the former) he will ſeeke to perſwade vs that this Breſt-plate of Righteouſneſſe can ſtand vs in no ſteed: becauſe [y] *All our Righteouſneſſe is as a menſtruous cloath*: all is but [z] *dung and loſſe.* Thus hee beguileth many weake Chriſtians, and often bringeth them to vtter deſpaire.

4 Suggeſt. that righteouſneſſe is nothing worth.

y Iſa. 64. 6.

z Phil. 3. 8.

Anſw. For auoiding this, we are to be informed that though our Righteouſneſſe, conſidered in it ſelfe, and compared with the perfect rule of the law, be exceeding defectiue; or oppoſed to the Righteouſneſſe of Chriſt, be dung and loſſe; yet as it is a worke of Gods holy Spirit in vs, proceeding from an heart purified by faith, all the imperfections therof being couered with the perfect Righteouſneſſe of Chriſt, it is acceptable vnto God, and ſuch a thing as we may receiue much comfort in. Therefore though our Righteouſneſſe in it ſelfe, affoord no matter of boaſting, yet in regard of Gods gracious acceptation, it is a thing much to be laboured after; yea alſo to be reioyced in.

Righteouſnes acceptable vnto God.

§. 11. *Of*

§. 11. *Of all the parts of Righteousnesse vnited.*

5. *Suggest.* that partiall righteousnes is sufficient.

IF the diuell cannot by any meanes bring vs wholly to reiect all Righteousnesse, he will endeuour to make vs carelesse in some parts thereof, or at least negligent in taking the present opportunity: as if it were sufficient only in some things to be righteous, because [a] God is merciful to forgiue vs all our defaults: or vpon our death-beds to turne from our vnrighteousnesse, because [b] *When the wicked turneth away from his wickednesse, hee shall saue his soule aliue.* Herewith in all ages he hath beguiled many thousands.

[a] Psal. 103. 3.

[b] Ezek. 18. 27.

Answer. The parts of righteousnes may not be seuered. *Qui vnam iustitiam fecerit cunctas virtutes impleſſe dicatur, quæ inuicē ſe ſequuntur, & ſibi hærent; ita vt qui vnam habuerit omnes habeat & qui vna caruerit cunctis careat.* Hier. in Isa. 56.

Against the first part of this suggestion, we are to know that the seuerall parts and branches of Righteousnesse, are so firmly and inseparably knit together, that the parts cannot be seuered without the destruction of the whole. For Righteousnesse is as a chaine of many links, the seuerall links of this chaine, are those seuerall duties which the law requireth to be performed to God & mā: let any one of the links be takē away, the chain is broken; if the chain be brokē, that which did hāg by it must needs fal down. To this purpose saith the Apostle. *Whosoeuer shall keep the whole Law, and yet faileth in one point is guilty of all.* Righteousnesse is compared to a [a] garment, as well as to a Brest-plate. A garment must couer vs all ouer: yea our Righteousnesse must be like [b] Christs coate that may not be diuided: If it be cut in the middle, it cannot but make vs ashamed, as [c] *Dauids* seruants were when their coats were cut.

[a] Iam. 2. 10.

[a] Iob 29. 14.

[b] Ioh. 19. 23, 24

[c] 2 Sam. 10. 4, 5.

[d] Iam. 3. 2.

Obiect. If this were so, who should be saued? for [d] *in many things we sinne all.*

Answ. Indeed all sinne in many things: but all sin not

not after the ſame manner. The righteous when they ſinne, are drawne into ſinne either through their owne weakeneſſe, or thorow the violence of ſome temptation: they take not liberty wittingly and willingly to nouriſh any ſinne, or omit any duty: in which reſpect they are ſaid [d] *not to commit ſinne*: and it is noted as a property of the righteous to [e] *walke in all the Commandements of God.* When a righteous man is thus carefull and watchfull in auoiding ſinne, and doing his duty, then will the Lord be mercifull to pardon him his infirmities: but if any wilfully continue in any ſinne, what remaineth but a feareſull looking for of iudgement?

[d] 1 Ioh. 3 9.
[e] 2 Kin. 23. 25. Luk. 1. 6.

§. 12. *Of the danger of deferring repentance.*

AGainſt the ſecond part of the ſuggeſtion, wee are to know that although whenſoeuer an vnrighteous man truly repenteth, he ſhall be pardoned, yet he cannot truly repent whenſoeuer hee will. Hee that refuſeth to turne when God calleth him, prouoketh God to giue him ouer to the hardneſſe of his heart. As for ſuch as thinke to repent at their death, how know they what warning they ſhall haue of their death? May they not ſuddenly bee taken away as [f] *Belſhazzar*, and [h] the rich foole? But what if ſome ſickneſſe come before as Deaths haruinger? Surely there is little hope that ſuch as before haue not, ſhould then turne vnto God: For then commonly is the body weake, the ſpirits faint, the heart dull, the mind troubled, and the Diuell moſt buſie about vs: and God hath giuen no promiſe to the vnrighteous to ſuccour him at that time, but rather [i] the contrary.

Man cannot when hee liſt repent.

[f] Dan. 5. 30.
[h] Luk. 12. 20.
[i] Prou. 1. 27. &c.

Obiection. [k] Chriſt was mercifull to a theefe at the time of his death.

[k] Luk. 23. 43.

Anſw.

Answer. 1. That one example of that kind is recorded, that none should vtterly despaire: 2. Onely that one, that none should presume: 3. It cannot be proued that purposely he put off his repentance to that day: 4 It is not safe to make an extraordinary action (as this was) a patterne: for Christ did then miraculously worke on that theefe, to giue in that moment of his humiliation an euidence of his diuine power.

§. 13. *Of being ouer-iust.*

6. Suggest. That a man may be ouer-iust.

[l] Eccl. 7. 18.

Answer. Who are ouer-iust.

[m] Rom. 6. 23.

Si quem rigidū ad omnia fratrum peccata cōspexeris, hunc scito plus esse iustum, quam iustū est. Hier.

LAstly, hee beguileth many by suggesting that they may be [l] *ouer-iust*, and so maketh them the lesse carefull in putting on the brest-plate of righteousnesse.

Answer. For auoiding this, know for an vndoubted truth, that in true righteousnesse a man cannot be ouer-iust: that is, too strict in auoiding any sinne, or too conscionable in performing any bounden duty. For why? [m] Euery sinne is mortall. And of euery duty an account is to be giuen: for they are the Talents which God hath committed to our charge.

But for a man to make a righteousnesse vnto himselfe which is not grounded on Gods word, and therein to be strict, is to be ouer-iust. To count such things to be sinne, which by Gods Law are not made sinne, is to bee ouer-iust: to be a busie-body, is to be ouer-iust: to bee censorious without iust ground, is to be ouer-iust, &c. But goe along by Gods word, which is the rule of righteousnesse, hold close to it, and thou canst not be ouer-iust.

Thus wee see how Gods word is able to make vs wise against all the wiles of the Diuell. Let our care be to make good vse of that wisdome.

§. 14. *Of*

§. 14. *A direction for the vſe of Righteouſneſſe.*

1. LEarne we what is true Righteouſneſſe, that we truſt not to a counterfeit breſt-plate, and bee pierced thorow while we thinke our ſelues ſafe.

2 Acquaint wee our ſelues with the vſe, end, beauty, benefit, and neceſſity of Righteouſneſſe, that we may be the more deſirous to get it if we haue it not: or if we haue it, the more carefull in keeping it faſt on, and cloſe to vs.

3 Let a daily examination bee made of our life paſt, that of all our former vnrighteouſneſſe wee may truly and ſoundly repent: and with the true euidences of our former righteouſneſſe, our conſciences may be comforted in the day of triall. [a] The Apoſtle comforted himſelfe in the middeſt of his troubles with the teſtimony of his good conſcience.

[a] Acts 23. 1. & 24. 16. Heb. 13. 18.

4 Let there be an holy reſolution for the time to come to walke on in the way of righteouſneſſe, [b] without turning to the right hand or to the left. Behold [c] *Dauids* reſolution, and [d] *Pauls* practiſe.

[b] Deut. 5. 32.
[c] Pſa. 119. 106
[d] Phi. 3. 13, 14

For the better performance of this moſt holy reſolution,

1 Put on Righteouſneſſe with all the parts thereof.

2 Remoue all impediments at the firſt, and giue no place to the Diuell.

3 Waxe not weary, but bee conſtant.

THE

THE FIFTH PART.

Shooes of the preparation of the Gospell of Peace.

Ephes. 6. 15. *And your feete shod with the preparation of the Gospell of peace.*

§. 1. *Of the Grace here meant.*

THe third peece of Spirituall Armour is not so plainely and distinctly laid downe as the former. It will be needfull 1. To search out what is that particular grace which is here meant. 2. How fitly it is compared to that part of harnesse which is here implied. 3. How the grace here meant is gotten. 4. How needfull and profitable it is. 5. How it hath her perfect worke. 6. What are the extreames contrary to it. 7. What wiles the Diuell vseth to depriue vs of it.

1. Because the phrase which the Apostle vseth is somewhat doubtfull and ambiguous, there are many discrepant opinions about that which is meant thereby.

Among those many, there are two which come neerest to the point, and are implied vnder the description of this grace, though neither of them (as I take it) be the grace it selfe. One is *Knowledge of the*

1. Some take the *preparation of the Gospell* to bee a readinesse to preach the Gospell, thinking that the Apostle alludeth to that prophesie of *Isaiah*, *How beautifull are the feete of him that declareth peace.* Isa. 52. 7.

Answ. Thus this peece of armour should appertaine onely to Mini-

the Goſpell, the other is *Peace of Conſcience*. The former is implied vnder this word *Goſpell*, (for without knowledge of the Goſpell the ſoule cannot be ſetled. The Goſpell vnto him which knowes it not, is no Goſpel, of no vſe at all.) The other is implied vnder this word *Peace*, whereby is meant that *Peace of Conſcience*, which by the knowledge of the Goſpell is wrought in vs. But the *Preparation* here ſpoken of, is another grace diſtinct from both theſe; euen an effect which followeth from them both. Wherefore as the cauſes of a thing are not the thing it ſelfe, ſo neither of thoſe graces ſeuerally conſidered in it ſelfe, is the diſtinct peece of Armour here meant. The Syriach Tranſlator well cleareth the meaning of the Apoſtle, who thus turneth it; * *Put as ſhooes on your feete the preparation of the Goſpell of Peace.* Vnder this word *Preparation* then (according to the literall and Grammaticall conſtruction, which is the beſt and ſureſt) is the grace it ſelfe compriſed: for it implieth a furniture which the *Goſpell of Peace* procureth and prepareth: or an heart ſetled, reſolued, and prepared by the *Goſpell of Peace*, to goe on to God thorow all difficulties. Now the very grace it ſelfe which thus ſetleth the ſoule, I take to bee *Patience*: for it is without all doubt, the drift

ſters, whereas it is cleere that the Apoſtle preſcribeth the whole Armour to all Chriſtians.

2. Other, to bee a promptneſſe to profeſſe the Goſpell, agreeable to Saint *Peters* counſell, *Be ready* (or prepared) *to giue an anſwere, &c.* 1. *Pet.* 3.15.

Anſwer. This promptneſſe and readineſſe, is rather an effect of the grace here meant, then the grace it ſelfe, as we ſhall after heare.

3. Other, to bee an Euangelicall obedience.

Anſwer. Thus would it bee confounded with the former grace. For *Righteouſneſſe* is an obedience to Gods word.

4. Other, to bee the Goſpell it ſelfe, alluding to that of *Dauid, Thy word is a lampe vnto my feet. Pſal.* 119. 105.

Anſwer. The phraſe which the Apoſtle here vſeth, ſheweth that not ſo much the Goſpell it ſelfe, as ſomthing wrought thereby, is heere meant.

* *Calceate in pedibus veſtris præparationem Euangely pacis. Theſm. interp.*

and ſcope of the Apoſtle, to arme the Chriſtian ſouldier againſt trouble and affliction, by this particular peece of ſpirituall Armour here meant: but what grace ſo fit therevnto as patience? This was it wherewith *Iob*, to vſe *Chriſts* phraſe (*Luke* 21.19.) did euen poſſeſſe his ſoule. And this is it which Saint *Iames* preſcribeth as a meanes to arme vs againſt trouble, *Iam.* 1. 3, 4, &c. For *patience is a gift of God, whereby wee are enabled to beare thoſe croſſes which God laieth vpon vs.* Many were the troubles which the Chriſtian Hebrewes endured for profeſſion of the Goſpell: to enable them to endure all thoſe troubles, the Apoſtle ſaith; [g] *They had need of patience.* Vnder this word *Patience* I compriſe all thoſe firſt graces of the Spirit, whereby the Goſpell teacheth that men are prepared to goe with Chriſt into the field; as *the deniall of ones ſelfe, the taking vp of ones croſſe, with reſolution to follow Chriſt.* It is here called [h] *a preparation*, becauſe by it a man is fitted, prepared, and made ready to goe on in his courſe, notwithſtanding all dangers and diſtreſſes whatſoeuer meet with him in the way to hinder him. It is ſaid to bee *the preparation of the Goſpell*, becauſe it is the Goſpell which teacheth it, and is the cauſe thereof: nothing but the Goſpell can prepare a mans heart againſt trouble. Laſtly, this epithete *Peace*, is added to ſhew what the Goſpell bringeth vnto vs, and worketh in vs, namely, peace to God, as wee ſhall after more fully heare. To conclude this firſt point, in briefe note, that *it is the knowledge of the glad tidings of reconciliation, which pacifying our conſcience, prepareth our hearts, and worketh in them true ſound Chriſtian patience, whereby we are ready to march on in our courſe againſt all annoyances.*

§. 2. 9

In horum calceamentorum figura, & illa calceamenta in Exodo præceſſerunt, quæ habere Paſcha veſcentibus imperatur, & his qui ad faciendum iter parati ſunt. Signū ſiquidem præparationis eſt, calceatis pedibus comedere, vt corroborati paſchali cibo, ſatanam & horribilem poſſint eremum pertranſire. Hier. in hunc locum.

g Heb. 10. 36.

h ἑτοιμασία.

§. 2. *Of the reſemblance of Patience to ſhooes.*

2. Point. How fit the Apoſtles metaphor is.
[a] τὰς πόδας.
[b] ὑποδησάμενοι.

HThe peece of harneſſe whereunto patience is here reſembled, is that whereby a ſouldiers feet or legs are couered: for [a] *feete* are here expreſſed, and the metaphor of [b] *being ſhod*, implieth as much. By feet he meanes legs alſo: the peeces of armour that are proper to this purpoſe, are called *greaues*, or *leg-harneſſe*, they are alſo called ſouldiers ſhooes, and bootes. The metaphor may either be generally taken of all ſhooes, or particularly of greaues. For the generall, wee all know that the vſe of ſhooes is to keepe our feete from ſharpe ſtones, hard clods, with the like: for our feete are naturally tender, inſomuch that if we goe abroad barefoot, euery hard ſtone hurteth them, euery ſharpe ſticke and pricking thorne pierceth them: therefore wee vſe not to venter abroade bare-foote: If any be ſo foole-hardy as to venter, ſoone will he waxe weary, and either ſit downe and goe no further, or elſe turne backe againe. But if wee haue good bootes or ſhooes on, then wee thinke our ſelues well fenced, and ſo with boldneſſe and courage goe on, whatſoeuer the way be.

Application of the metaphor.

To apply this. Stones, ſtickes, thornes, and the like, are not more greeuous to our bare feete, then troubles, croſſes, and afflictions are to our naked heart and ſoule. Now then this world thorow which we muſt paſſe to Heauen, being a very hard and rough way, ſtony and thorny, full of all ſorts of afflictions; if our ſoules be naked and bare, not fenced with patience, and ſo fitted and prepared well to endure all croſſes, we ſhall either neuer venter to enter into this hard way, or at leaſt not endure to hold out therein. But if our ſoules be thorowly poſſeſt with ſound and

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true patience, then shall we with vndanted courage, passe thorow all the troubles of this World.

The vse of greaues in warre.

For the particular (which is the rather to be considered, because the Apostles whole direction is taken from warre) the vse of greaues and leg-harnesse, were to keepe the legs and feet from hurts and wounds, because if they were wounded or broken, a man could no longer stand, but was ouerthrowen. Such souldiers as stand in the front of the battell, or single themselues out alone as [c] *Goliah*, most commonly haue their legs fenced with these. Besides, it being a stratagem which enemies oft vse, to sticke the way by which they know that the aduerse parties must needes passe, with short stubs and pikes, ends of speares, and such like, of purpose to gall their feete and legs, and make them weary of going on; souldiers vse to weare bootes, and greaues, to preuent such mischiefes. Surely the Diuell vseth such a stratagem against Christian souldiers: for knowing in what way they are to walke to Heauen, hee sets many prickes and crosses therein, as reproaches, disgraces, troubles, vexations, persecutions, by losse of goods, liberties, and liues; yea, many times grieuous torments and tortures: now if our soules be not fenced with *the preparation of the Gospell of Peace*, what hope, yea, what possibility is there of going on, and holding out in that way?

[c] 1 Sam. 17. 6

Cæs. Comment.

§. 3. *Of the ground of Patience.*

3. Point, how patience is gotten.

THe Apostle himselfe in the last words of this verse sheweth how this *Preparation*, this fence and furniture of the soule, namely patience may be gotten, euen by the *Gospell of Peace*: for it is such a preparation as the Gospell of peace teacheth and worketh, whence it followeth, that

that the *Gospel of Peace, is the onely true ground of this peece of Armour.*

For the better clearing of this point, I will distinctly shew,

1 What the Gospel is.
2 What Peace is here meant.
3 Why Peace is thus attributed to the Gospel.
4 How the Gospel of Peace effecteth this preparation.

§. 4. *Of the Gospel.*

1 What the Gospel is.

GOspel, according to the proper notation of the [a] originall word, signifieth *a good message*, or *glad tidings*: so it is sometimes translated, as *Rom.* 10.15. *How beautifull are the feet of them which* [c] *bring glad tidings?* &c. The same notation may our English word *Gospel* admit: for *spell* in ancient time signified *speech*: *Gospel* then is a *good speech*. [b] The most elegant and learned languages retaine the Greeke word.

[a] εὐαγγέλιον.

[c] εὐαγγελιζομενων.

[b] Lat. Fren. Ital. Span. &c.

The good and glad tidings which this word implieth, is, that *Christ Iesus the Sonne of God, is given vnto the sonnes of men.* An [d] Angel from heauen thus expounded this word; for hauing said, [e] *I bring you glad tidings*, he addeth, *that vnto you is borne a Sauiour which is Christ the Lord.* Therefore the Historics which purposely write of Christ Iesus, declaring his Diety and humanity, his conception and birth, his life and death, words and deedes, humiliation and exaltation, &c. are by an excellency and propriety termed *Gospels*, or to speake as the Scots doe, *Euangiles*, and the penne-men of them *Euangelists*. If it bee duely considered into what a woe-full estate man by sin had implunged himselfe, how no creature in Heauen or earth was able to succour him, what full redemption

[d] Luk. 2.10,11.

[e] εὐαγγελιζομαι.

Christ hath wrought and vnto how excellent an estate he hath redeemed vs, it will appeare, that neuer the like glad tidings was or could be brought to man-kind then this, that Christ a Sauiour was giuen vnto them; so that this message may well be called a *Gospel* or *Euangele*. In it is the very fulnesse of Gods fauour manifested.

Euangelium est mare in quo diuinæ gratiæ plenitudo est. Amb. Hexam. lib. 5. cap. 7.

§. 5. *Of that Peace which the Gospel causeth.*

2 What peace is here meant

THe Peace heere spoken of, is our reconciliation with God. In the beginning God made man after his owne Image, by vertue whereof, there was a sweet harmony and concord betwixt God and man; God hauing reuealed vnto man what was his good will, pleasing and acceptable vnto him; man being both able, and also willing to doe that which was acceptable to God. But long this Peace did not last: it was soone broken, and that wholly, and onely through mans default. For man wittingly sinned against his Creator, and thereby iustly prouoked his wrath: thus came enmity betwixt God and man. Such a breach was made by mans rebellion, that all creatures in Heauen and earth were not able to make it vp. Christ therefore, the eternall, true, naturall, proper, onely begotten Sonne of God, tooke vpon him to be a Mediator betwixt God and man. Hee satisfied his Fathers Iustice, pacified his wrath, procured his fauour towards man, whereby God was moued to offer reconciliation vnto man; withall he gaue vnto man his sanctifying Spirit, to breed faith in him, that thereby man might receiue and embrace this reconciliation. In this respect God is called the *God of Peace* (*Rom.* 16. 20.) and Christ *our Peace*, (*chap.* 2. 14.) *Prince of Peace* (*Isa.* 9. 6.) And God is said *in Christ to reconcile the world vnto himselfe*, (2 *Cor.* 5. 19.)

Deus appellatur pacis quia per Christum ei reconciliati sumus, qui est pax nostra, Hieron. Hedib. quæst. 12.

(2 *Cor.* 5. 19.) Thus through the mediation of Christ, God offering, and man accepting reconciliation, a most perfect and inuiolable peace is made betwixt them, and this is the peace here meant. As fruits of this peace there flow from it remission of sinnes, quietnesse and comfort of conscience, ioy of heart, willingnesse and ability to doe that which is pleasing vnto God, freedome from the dominion of sinne, from the power of the Diuell, from the euill of all crosses, from the sting of death, and of the graue, and from the feare and fire of Hell.

5. 6. *Why it is called the* Gospel of Peace.

THis Peace is so appropriated to the Gospel, that it is called *the Gospel of Peace*, and that in a double respect, First, of the matter. Secondly, of the effect.

3 How Peace is appropriated to the Gospel.

1 The subiect matter of this glad tidings, is the forenamed Peace and reconciliation betwixt God and man. The Gospel first declared, and still continueth to publish the same: neither the Law, nor any humane writings can doe this: therefore so soone as [f] one Angel had declared this glad tidings, an whole troope of heauenly souldiers cryed out [g] *Peace on earth.* It was the Gospel which declared peace to [h] *Adam*, [i] *Noah*, [k] *Abram*, and the rest of the Saints in al ages, before and since Christs time. [l] They therefore which preach the Gospel, are said to *publish Peace.*

[f] Luk. 2. 10, 11
[g] 14.
[h] Gen. 3. 15.
[i] & 7. 1.
[k] & 12. 3.
[l] Isa. 52. 7.

2 It is a powerfull effect of this Gospel, to worke Peace in them that heare it, and beleeue it. For [m] in and by the Ministery of the Gospel, the Spirit of Christ is conueyed into our hearts: in which respect it is called [n] *the ministration of the Spirit.* This Spirit first moueth vs to embrace reconciliation offered in the Gospel, and

[m] Gal. 3. 2.
[n] 2 Cor. 3. 8.

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then it quieteth our conscience, and so worketh Peace therein.

Vse 1. Gods loue,

How admirably doth this commend vnto vs the loue of God, and of his Sonne our Sauiour? he thought it not enough, that at first he made al in peace, though he might iustly haue reiected man for euer, as he did the Diuels, because man willingly and rebelliously broake this Peace; yet to magnifie his mercy towards man, he spared not his Sonne, but gaue him to be our Peace, who, (to vse the Scripture phrase) [a] *slue hatred, and made Peace*: yea not so onely, but also gaue his Gospel, thereby making open proclamation of Peace, and inuiting men to imbrace it. Excellently is this set forth in the [b] parable of the Kings sonnes wedding; if we doe as they who were inuited thereunto, how iustly doe we deserue to be depriued of this Peace?

[a] Cha. 2.v.16.

[b] Mat.22.2. &c. Luk.14.16. &c.

Vse 2. A blessing to haue the Gospel.

What a blessing is it to haue the Gospel preached among vs: the Gospel of Peace, such a [c] Peace as passeth vnderstanding? Is it not an heauy curse to want this Gospel? this should be a strong motiue to stirre vp Ministers, diligently and faithfully to preach the Gospel, and to stirre vp people earnestly to giue heed and credence thereunto, euen as they tender their Peace.

[c] Phil. 4.7.

§. 7. *Of the ground of true Patience.*

4 The Gospel of peace prepareth a mans heart against trouble.

FRom that which hath beene deliuered of the Gospel of Peace, that maine point which we haue in hand, by necessary consequence followeth, that *the onely meanes of preparing our soules patiently to beare all crosses, and constantly to goe through all troubles in our Christian course, is a right knowledge of the glad tidings of our reconciliation with God.*

[d] Gen.12.2,3,

[d] It was this Gospel of Peace wherewith God encour-

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ged *Abraham* to come out of his owne countrey, and with a patient and prepared heart to passe ouer all these difficulties whereunto he should be brought. This was that glad tidings which the Lord brought to [c] *Moses*, to [f] *Iosua*, to [g] *Gedeon*, and many others for that very end. I might instance this in many thousand examples, and shew how the courage and patience of the Saints, which hath beene admirable to the world, hath beene grounded on this sure foundation *the Gospel of Peace*. For the truth is, that all the Prophets all the Apostles, all the true Christian confessors, and Martyrs in all ages, who haue endured more then flesh and blood could possibly with patience beare, haue had their feete shod, that is, their hearts armed and prepared with assurance of their reconciliation with God: but hauing such a cloude of witnesses, I will content my selfe with naming two or three.

[c] Exod.3.6,7
[f] Ios.1.5.
[g] Iud.6.12.

Many and sundry were the troubles, inward and outward, by open enemies, and deceitfull friends, on Sea and land, which Saint *Paul* went thorow, and that with an inuincible courage and resolution: the cause of all is euident to be that [h] knowledge which he had of Gods loue to him, and of his reconciliation with God. On this ground of confidence he did after an holy manner insult ouer all aduerse power. But *Iob* yet suffered much more, and his patience was so admirable, that the holy Ghost maketh choice of him aboue all other, as a marke to behold, and a patterne to follow. What was the ground of his patience? surely many of those diuine speeches which he vttered to his wife and friends, euidently shew, that the knowledge of his reconciliation with God, was it which made him so confident and patient. There is yet another who farre exceeded these and all other Saints

[h] Rom.8.31, 32, &c.
[i] Iam.5.11.

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Saints both in suffering and patient bearing, namely Christ: the assurance of his Fathers loue was the ground of his patience, as appeareth both by that [k] profession which he made thereof, a little before his suffering (saying vnto his Father, *Thou louedst me before the foundation of the world,*) and also by those titles which in his most bitter agony he gaue vnto God, as in the Garden, [l] *O my Father, &c.* On the Crosse, [m] *My God, my God.*

[k] Ioh17.24.

[l] Mat.26.39.
[m] Mat.27.46.

§. 8. *Of the meanes whereby Patience is wrought.*

The Gospel prepareth our hearts by declaring.

THus we see the truth of this point sufficiently proued; that *the Gospel of Peace, is the ground of Patience:* now further consider how it doth prepare the soule of man to endure. This it doth by perswading mans mind, and resoluing his heart of these two principles.

1 That nothing shall hurt him.
2 That all things shall turne to his good.

1 That nothing can hurt vs.

For the first, most sure it is that nothing can make vs miserable, but onely sinne: Sinne is the very sting of all troubles and crosses: sinne is it which maketh them to be heauy burdens: this maketh trouble of conscience to be intollerable: death and the graue to be most terrible: the diuell which hath the power of death to bee so horrible: yea, the Law of God, and God himselfe to bee so full of dread and terrour. Let sinne be remoued, and our conscience assured thereof; then may we, then will we comfort our selues in all troubles: for then shall we appeare before the Throne of God, as before the mercy-seat of a gracious Father, and take his Law, as a direction to teach vs how to please him. Then shall wee esteeme all crosses as corrections of the Lord for our profit, yea, as his

his physicke to purge out our corruptions, & as proofes of his graces in vs. Then will our conscience rest quiet and well contented: then shall we thinke of death, as of a gate to heauen, and of the graue, as of a sweet bed to rest in, till the day of the consummation of our eternall blisse in body and soule: yea, then shall wee not need to feare the diuell, because he can haue no power ouer vs, much lesse hell and the torment thereof. Therefore doth [a] *Dauid* annexe blessednesse to remission of sin: so that [b] vpon this ground might Christ well say to the man sicke of the palsie, *Sonne, be of good comfort.*

[a] Psal.32.1, 2
[b] Mat.9.2.

This being so, the Gospel of Peace which assureth vs of our reconciliation with God, and of the remission of our sinne, assureth vs also that nothing can hurt vs, because the sting of euery thing, which is sinne, is pulled out. If the forked tongue of an adder, the poysonous teeth of a snake, the sharpe sting of a waspe be pulled out, what hurt can they doe?

2 That all things shall make to our good.

For the second, by the Gospel [c] *we know that all things worke together for good, vnto them that loue God.* For the Gospel assuring vs of reconciliation with God, how can we but be assured that he tendereth vs as his children, and with a fatherly affection seeketh our good in all things which by his good prouidence he bringeth vpon vs. [d] The prosperity of those with whom God is reconciled is a blessing: [e] afflictions are for their good: so is [f] death and the graue: yea, I may truly say that the sins of those who are accepted of God, do turn to their good: not that sinne is any way good in it selfe, being in it selfe the greatest euill that is or can be, and the cause of all euill of punishment; but that God through his infinite power and wisedome (who can bring good out of euill, as at first he caused light to shine out of darkenesse) doth so

[d] Psal.112.
[e] & 119.71.
[f] Reu.14.13.
Miro quodam modo etiam ipsum peccatum iusto in iustitiâ cooperatur. Ber. in Psal. 91. serm.2.

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so order it: like vnto a skilfull Apothecary, who can so order and temper ranke poison, as it shall proue very medicinable.

Quest. What is that good can come from sinne?

Answ. 1 In regard of [h] God, whose mercy and grace is manifested and magnified in forgiuing sinne: for [i] *Where sinne abounded, there did grace much more abound.*

2 In regard of sinners, (I meane repentant sinners, for of their sinnes I speake) it worketh in them godly sorrow (a sorrow not to be repented of, because of the excellent fruits thereof, noted 2. *Cor.* 7. 10, 11.) It worketh also an high esteeme of Gods free grace and rich mercy, a longing desire after Christs righteousnesse, a diligent watchfulnes our our selues for the time to come, a Christian readinesse to beare with the slips and infirmities of other, with the like.

[h] Exod. 32. 32 & 34 6, 7.
[i] Rom. 5 20.

Nonne coope ratur nobis ille casus in bonũ vnde & humiliores efficimur & cautiores? Bern. ibid.

These are two such grounds of Patience, as all the writings of all the men in the world cannot affoord the like. It is the Gospel, and the Gospel alone, which hath made them knowne, and not onely so, but also instrumentally worketh faith in our hearts: whereby we giue credence vnto the truth of them, and with strong confidence, rest and stay our selues thereupon.

§. 9. *Of the false grounds of Patience.*

Vse 1. Counterfeit patience.

HEnce learne, that all the pretended patience of heathen men, and others which knew not this *Gospel of Peace*, was but a meere shadow of patience: for what were the grounds therof? surely no much matter as by the Gospel is reuealed, but such as mans natural reason inuented, as these,

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1 It is no part of manhood, but meere childiſhneſſe and cowardlineſſe to be impatient.

2 Sorrow, mourning, all impatiency, and the like, may much aggrauate our troubles, but can no way eaſe them or take them away.

3 Others are ſubiect to troubles: it is a common condition of mankinde.

4 There is an inculitable neceſſity, or (to vſe the words and phraſe) a fatall deſtiny, they cannot be auoided.

5 They are not for euer to endure, but will haue an end, if by no other meanes, yet by death. Theſe and ſuch like may make men bold and hardy, or ſtupid and blockiſh. I may reſemble them to *Opium*, and ſuch like medicines which ſtupifie mens ſenſes, and make them the leſſe impatiently beare their paines, but they bring no true eaſe.

The Goſpell of peace breedeth not a ſenceleſneſſe, but [k] ſuch a patience as is ſeaſoned with comfort and ioy.

[k] Rom. 5. 3.

§. 10. *Of the manner of working true Patience.*

Vſe 2. How patience may be rightly grounded in vs.

AS wee deſire true patience, ſo labour wee that it bee rightly grounded in vs. For this end wee muſt acquaint our ſelues with this Goſpell of peace, and labour for true, ſauing, ſanctifying knowledge thereof: for the attaining whereunto,

1 The promiſes of God in his word are to bee obſerued, eſpecially ſuch as concerne our reconciliation with God, and his fauour towards vs; as [a] *Dauid* did. Without knowledge of Gods promiſe there can be no ſound confidence: all the ſhew that we may ſeeme to make thereof will proue but meere preſumption.

[a] Pſa. 119. 49. 50.

2 The cauſe of thoſe promiſes is to bee well noted, which

which is GODS free grace and meere mercie.

3 The parties to whom they are made, are to be marked, *All that ſhall beleeue.*

4 The properties of ſuch as beleeue, are alſo to be noted. Of theſe we ſhall ſpeake on verſe 16.

Vſe 3. How men may be perſwaded vnto true patience

When wee come to any that are ſicke, or in any other diſtreſſe, and deſire to perſwade them vnto true patience; wee muſt bring them to knowledge of the Goſpell of peace, that they hauing aſſurance thereof, may bee the more quiet vnder Gods correcting hand: bring them to beleeue that their ſinnes are forgiuen, and then maiſt thou well bid them [b] *Be of good comfort*, and patient.

[b] Mat. 9. 2.

§. 11. *Of the neceſsity of true Patience.*

4. Point. The neceſſity of patience.

THe fourth generall point to be conſidered, is the *neceſsity* of this peece of Spirituall Armour. Though it be compared to legge-harneſſe, which may ſeeme to be leaſt neceſſary, yet indeed it is no whit leſſe neceſſary then any of the reſt: we know that if a man be not well fenced on his legges, he may receiue ſuch a blow vpon them, as will cleane ouerthrow him, notwithſtanding the other peeces of armour? but if the way be rough and thorny, and the man bare-footed and bare-legged, and in that reſpect dareth not marche on, what benefit reapes he by the furniture of the other parts? To let the metaphor paſſe; the gift and grace it ſelfe which now wee ſpeake of, *Patience*, is ſo abſolutely neceſſary, as without it there can be no hope of attaining to victory, glory, and reſt, where Chriſt our chiefe Captaine is. [c] The Apoſtle expreſly ſaith, that patience is needfull: to ſhew that he ſpeaketh of an abſolute neceſſity, hee implieth that the promiſe (meaning eternall life promiſed) cannot bee receiued with-

Simil.

[c] Heb. 10. 36.

without it: for he had shewed [d] before, that the Saints in former times thorow faith and patience inherited the promise, and in that respect both that Apostle, and also [e] Saint *Iames* exhort Christians to follow them.

[d] V. 6. 12.

[e] Iam. 5. 10.

§. 12. *Of the troubles whereunto we are subiect.*

MAny troubles and crosses must bee vndergone in this World, before wee can come to enioy rest and happinesse in Heauen. Note *Ioh.* 16. 33. *Luk.* 14. 27. *Acts* 14. 22. 2 *Tim.* 3. 12. *Heb.* 12. 6, 7. These places shew how rough, and full of pricks the way to Heauen is.

Reason. Many troubles to be vndergone.

Experience of all ages doth verifie the truth of those Scriptures: consider the Histories of *Abel*, *Noah*, *Abraham*, *Isaack*, *Iacob*, their posterity in *Ægypt*, in the Wildernesse, in *Canaan*; vnder Iudges, vnder Kings, and in their captiuities: consider the liues of Christ, of the Prophets, Apostles, and other Saints; the estate of Christs Church in the Apostles time, after their time, and euer since euen vnto these our dayes: it were infinite to reckon vp all the persecutions, troubles, afflictions, and sundry kinds of crosses which Gods people from time to time haue been brought vnto. In a word, it is as possible for sheepe to liue quiet among wolues without hurt, as for the Church in this world without trouble and persecution.

Quis Sanctorum sine certamine coronatus est? Abel iustus occiditur, &c. quære & inuenies singulos aduersa perpessos. Hier. ad Eustoch.

Obiect. All ages and times haue not beene times of persecution: The Church in *Solomons* dayes, and vnder the reigne of many other good Kings had great peace and quiet: yea, it is written that in the Apostles times, (which were most troublesome times) [f] *the Churches had rest*: so in *Constantines* time, and in the time of other good Christian

[f] Acts 9. 31.

Chriſtian Emperours: likewiſe here in this Land vnder the reigne of King *Edward* the ſixth, Queene *Elizabeth*, and King *Iames*, who now liueth.

Troubles in moſt peacable times.

Anſw. Though the Church and children of God be ſomewhile, for a time freed from outward publicke perſecutions of the Magiſtrate, or from open inuaſions of the enemy, yet not from all manner of troubles. Many are the troubles of the righteous, euen in the moſt halcion and peaceable dayes that euer were. For in the boſome of the Church (while the Church remaineth on Earth) there haue beene alwayes, ſtill are, and euer will be ſome borne after the fleſh, as well as ſome borne after the ſpirit;

g Gal. 4. 29. which being ſo, g perſecution there will be, if not with fire and ſword, baniſhment and impriſonment, outward torture and torment; yet with that which goeth as neere to the heart, and pierceth thorow the ſoule as deepely,

h Gen. 21. 9. namely, ignominy, reproach, diſgrace, and ſuch like h Iſmaeticall perſecution.

i Iſa. 59. 15. In the moſt quiet times of the Church, i *He that refraineth from euill maketh himſelfe a prey.* Manifold iniuries doe the true Saints receiue of their wicked neighbours; they are diſgraced and oppreſſed of the greater ſort, reuiled and wronged of the meaner ſort: if they ſhould haue peace abroade, yet k at home, euen in their Families ſhall they find troubles enough, ariſing from their Parents, Husbands, or Wiues, Children, Seruants, Friends, Kinred, and the like. We reade of, heare and ſee the croſſes of others: euery one feeleth his owne, and ſo beſt knoweth them. Shew me the man (let it be he that hath ſeemed to himſelfe and others the moſt happy) that in truth can ſay; his life hath beene euery way ſo free from all troubles and croſſes, that in his owne experience he knoweth not what they meane: If any ſhould ſo ſay, I might more truly

k Mat. 10. 35. 36.

truly say to his face, that either hee is of a most stupid, blockish, and senceleſſe diſpoſition; or elſe that plainely hee lieth. But ſuppoſe for the time, that it were poſſible for a man to be freed from all outward troubles, hath he none within? Is all quiet in his ſoule and conſcience? Had he neuer any griefe of mind, anguiſh of ſpirit, vexation of heart, trouble of conſcience? then neuer had he any ſinne, or at leaſt neuer any ſence and feeling of ſinne.

§. 13. *Of the Authours of our troubles.*

THis is thus brought to paſſe, partly by the good guiding prouidence of God, and partly by the malice of the Diuell: God both aiming at, and alſo bringing forth good thereby: the Diuell aiming at euill, but croſſed in his purpoſe.

Troubles fall not out without God.

That troubles and croſſes fall not on vs without God, is euident by many expreſſe teſtimonies of Scripture, as *Iſa* 45.7. *Amo.*3.6. *Iob* 1.21. 2 *Sam.*16.11. *Eze.*20.37. *Heb.* 12.6,7. The good which God aimeth at, and effecteth by thoſe troubles he inflicteth on his children, is manifold: as,

The good which commeth from troubles.

1 [b] The preuenting of ſome great miſchiefe and euill.

[b] 2 Cor.12. 7.

2 [c] The purging out of ſome feſtering poyſon ſome ſinne.

[c] 2 Chr.33.12 Luk 5.17.

3 [d] The vpholding and keeping vs ſafe and ſtedfaſt in the right way.

[d] Heb.12.10, 11.

4 [e] The proofe and triall of ſuch gifts and graces as he hath beſtowed on his children.

[e] 1 Pet.4. 12.

Satan hath his hand in afflicting Saints.

That the Diuell alſo hath his hand in afflicting Gods children, is cleare by theſe (among many other) Scriptures, *Iob* 1.9.10. & 2.5. 1 *Chro* 21.1. *Zac.* 3.1. *Luk.*22.31.

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2 *Cor.* 12. 7. *Reuel.* 2. 10. That which the Diuell aimeth at herein, is to [f] discourage vs, and to turne vs out of the right way, [g] to hinder the progresse of the Gospell, and in a word [h] to deuoure vs. The Diuell well knoweth how weake and feeble our nature is, how soone our flesh is quailed, how irkesome troubles are to vs by nature: this way therefore hee laboureth by all the meanes he can, secretly and openly, by himselfe, and instruments to annoy vs.

[f] Iob 1. 10.
[g] 1 Thes. 2. 18
[h] 1 Pet. 5. 8.

§. 14. *Of the necessity of Patience.*

Tolerantia molestiarum omnibus in hac vita subeunda est, tendentibus ad arborem vitæ. Aug. de Gen. l. 2.

THe point then being so cleare, that of necessity many troubles must be passed thorow, before wee come to our heauenly rest, it necessarily followeth, that of necessity we must be shod and fenced with patience. The want of this grace hath beene the cause that many, who for a while haue made an hot onset in the Christian battell, at length (when they felt the hard and rough way wherein they marched, and when they found themselues galled and pricked with the troubles which they haue met withall) haue fallen away, and refused to goe on any further in their Christian course: [i] as they which forlooke Saint *Paul.*

[i] 2 Tim. 4. 16.

§. 15. *Of the benefit of Patience.*

AS this grace is necessary, so also is the benefit thereof exceeding great: for if we be well shod therewith, no trouble will dismay vs, or hinder vs in our Christian course: it maketh such burdens as seeme very heauy to flesh and blood, to be but light and easie to be borne; and such things tollerable, which naturall men thinke intollerable,

lerable, and vnsupportable; yea, it keepeth vs from being foiled and ouercome. [k] This made *Iob* passe ouer such grieuous assaults as neuer any, that we reade of, euer endured the like.

[k] Iam. 5. 10.

When the holy Ghost speaketh of the victory which the Saints haue gotten, he saith; [a] *Here is the patience of the Saints*, implying, that thorow their patience they ouercame all their troubles.

[a] Reu. 13. 10. & 14. 12.

§. 16. *Of the perfect worke of Patience.*

5 Point, How patience hath her perfect worke.

VThe counsell therefore of Saint *Iames* (*Chap.* 1. *verse* 5.) is worthy to be noted; it is this, *Let patience haue her perfect worke.* The worke of patience is said to be perfect in respect, First, of the condition. Secondly of the extent. Thirdly of the continuance.

1 It must bee found.

1 For the condition it must be true, hearty and sound, not fained and counterfeit. As integrity and vprightnesse is a kinde of perfection in all Christian graces, so also in patience.

2 It must reach to all crosses.

2 For the extent it must reach to all manner of crosses, heauy and light, inward and outward, home and abroade, whether they come from the Diuell, or any of his wicked instruments; or from God himselfe, and his owne hand, of what kinde, quality, quantity soeuer they be: in this respect, said the Apostle; [d] *We approue our selues in much patience.*

[d] 2 Cor. 6. 4

3 It must endure to the end.

[e] τέλειον ἔ. ἐις τέλος

3 For the continuance, it must endure vnto the end, so much doth the [e] notation of the word, which the Apostle vseth, imply. To the end I say, not onely of that present affliction which lieth vpon vs, but also to the end of our life: so as wee must both patiently beare the present, and also prepare our selues for future crosses. In

this respect Christ saith; [f] *Hee that hath patience to the end shall be saued.*

Among other Saints, *Iobs* patience had her perfect worke in all these respects: Had it not beene vpright and sound, he could not haue so stood against his friends, who suspecting his vprightnesse, thorowly sifted him. The many trials whereunto he was brought, and his patient enduring all (for hee was ouercome by none) manifesteth the extent of his patience: neuer any (Christ excepted) endured more, neuer any (the same excepted) more patiently endured all. The History it selfe, [g] his owne testimony, and [h] Gods also, and the [i] witnesse of his Apostle, doe all verifie the continuance of his patience to the end.

[f] ὁ ὑπομείνας εἰς τέλος. Mat. 10. 22. Iobs patience

[g] Iob 13. 15. [h] & 42. 7. [i] Iam. 5. 11. The necessity of the perfect worke of patience.

§. 17. *Of the kinds of crosses.*

THat wee may the better apply this Apostolicall direction, as before in generall wee shewed the necessity of patience, so here in particular we will shew how necessary it is that patience haue this perfect worke.

This will appeare by the kinds of crosses whereunto we are subiect.

1 They are not scar-crowes, troubles in shew and appearance onely, bnt such as pierce both body and soule, and make the stoutest to stoupe and shrinke. Therefore counterfeite patience will stand vs in no steed.

2 The number of trials whereunto wee shall be brought, is vncertaine: one calamity vpon another (as waues) may fall vpon vs: [k] that which is written of *Iob*, how one messenger followed another, all bringing dolefull newes, sheweth what may befall any of vs. Now suppose wee should as patiently beare some, as *Iob*, but yet

[k] Iob 1. 16, 17. 18.

yet faint vnder the burden of others; where is the benefit of that former patience? Some that haue endured imprisonment, banishment, and such like trials, yea who haue beene ready to endure sword and fire in time of persecution, haue beene discouraged and turned out of their good course by reproch, and disgrace, in time of peace: other that can patiently passe ouer publicke troubles, are so disquieted with priuate losses, and crosses at home in their families, that they are made vnfit to performe any Christian duty to God, or man. Other that can well endure paine of body, sickenesse and such like crosses, cannot beare vexation of mind, or disturbance of their passion.

3 It is also vncertaine how long we shall be subiect to tryals, because the continuance of our life is vncertaine. This world is the field of the Lords battell, so long as we are in the field, the enemies will assault vs: now to yeeld before the battell be ended, is worse then neuer to haue endured any at all: the glory of all our former patience is not onely lost, but also turned into shame and ignominy, and [1] God prouoked vtterly to giue vs ouer.

[1] Heb.10.38.

This last point is the rather to be regarded, because most faile therin: for many can endure an heauy burden, and a sore brunt for a while, but if long it lie vpon them, then they faint. This was it wherin the Hebrewes failed, [a] for the redressing wherof, the Apostle is very earnest.

[a] Heb.10. 35. & 12.3.

§. 18. *Of too light regard of Crosses.*

VI Point two streams contrary to patience.

TWo extreames (whereunto we are very prone to runne, and which much hinder this perfect work of patience) are noted by [b] the Preacher, and by [c] the Apostle:

[b] Pro.3.11.
[c] Heb.12.5.

poſtle: one is, too light regard, the other is, too great feare of ſuch croſſes as God layeth on men: for ſome deſpiſe them, as matters not much to be regarded (ſo much the notation of the originall [d] words imply:) other faint and ſinke vnder the burthen of them, as if they were vnſupportable, not to be endured (ſo much alſo the notation of the [e] other originall words imply:) *They* looke not to God who ſmiteth: *theſe* fixe their eyes too faſt vpon his Iuſtice and wrath. It is commonly ſtupidity of mind, or ſtubborneſſe of will, that maketh men fall into the former. They, who are by nature ſtupide and blockiſh, haue not a ſpirituall ſence of croſſes, but are like to men dead drunke, (*Pro.*23.33.) they endure many troubles, but receiue no good by any trouble. Such were thoſe Iſraelites of whom [h] *Ieremiah* complaineth: and [i] *Pharaoh* was ſuch an one. They who are of a ſtubborne diſpoſition, deſpiſe Gods corrections, as [k] the foole whoſe *fooliſhneſſe will not depart from him, though thou ſhouldeſt bray him in a morter, &c.* Such were thoſe Iſraelites of whom [l] *Iſaiah* complaineth: and [m] *Ahaz* was ſuch an one. Theſe are two dangerous rockes, at which many ſuffer ſhipwracke: two ſuch ſtumbling blockes, as cauſe many to fall, and pitch into hell. Yet [n] many count the firſt of theſe, (namely, ſo to ſtand out all croſſes, as not to be moued therewith) a vertue: anſwerable to this heathenish opinion is the practiſe of many, who profeſſe themſelues to be Chriſtians. Let publike iudgements fall on the land where they liue, as famine, plague, ſword, &c. or on cities and townes in that land, as inundations of waters, fires, ſickneſſes, &c. or on their owne houſes, their wiues, and children: are little moued, no though it fal vpon their owne pates. If they may be freed from them, or delinered out of them, they thinke it well: if not, they thinke it

[d] πάθος ἀλγεινόν.

[e] קוץ ἐλλυσθαι.

Sunt nonnulli qui moleſtiam quidem ſuſtinent, cæterum fructu priuantur Chryſ. de Laz. con.3.

[h] Ier.5.3.

[i] Exod 5.2.

[k] Pro.27.22.

[l] Iſa.1.5

[m] 2 Chr.28.22.

[n] Stoicks.

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destiny, they must beare it, and so like beasts, or rather like blockes lye vnder their burthen: thus many lye on their death beds, without remorse, like ° *Naball, whose heart dyed within him, and he was like a stone.* ° 1 Sam. 25, 37.

§. 19. *Of despising Gods corrections.*

THe other sort, that through a rebellious will, despise Gods corrections, are the worser sort: they prouoke God to shew himselfe a God of vengeance, euen a consuming fire: for ᵖ *With the froward, he will shew himselfe froward.* Reade what God threatneth, (*Leu* 26.18,21, 24, 28.) and how he executed those threats (*Amo.*4.6. &c.) That in these our dayes, men carry themselues stoutly against God, is too euident, both by Gods dealings and mens. For God is very mercifull, slow to anger. What is the cause then that he hath of late sent so may iudgements one after another vnto this land? wee may truely say with *Ieremiah* vnto God, ᵠ *we haue sinned and rebelled, therefore thou hast not spared.* For man, who is bettered by the Lords correcting hand? what sinne is left? oh beloued, let vs take heed we prouoke not God to lay his rod aside, and to take vp a staffe, or if that make vs not stoop, to vnsheath his sword, and cleane cut vs off, ᵖ Psal. 18. 26. ᵠ Lam. 3. 12.

§. 20. *Of fainting vnder the Crosse.*

THis extreame the wickeder sort fall into, into the other fall the weaker sort, but the better, yea many the deare Saints of God. ʳ *Dauid* seemeth, by his owne confession, to haue fainted in his mourning: for such is the feebleneſſe of our nature, such our forgetfulneſſe of Gods power and promises, that we oft let go from vs ʳ Psal. 6. 6.

those stayes and props, which the Lord hath afforded vnto vs, to vphold. The Apostle implyeth, that euen Gods children, without great watchfulnesse, and continuall obseruation, are very ready to waxe faint. Experience, as of all other times, so of ours also, doth verifie as much. For how is it that there should be such slackenesse in many, who haue beene heeretofore very forward & zealous, and that mens after proceedings should bee so vnlike to their former good beginnings, but that they faint by reason of that hard way, and those manifold troubles, by which wee must passe vnto heauen? Great is the danger and damage of this fainting: it makes men weary of well doing, it causeth them to repent of the good which is done, and to turne backe into an easier course (as they suppose) and so to lose all the glory of that good which hath beene done: yea, it oft causeth fearefull doubting, and despaire, and so maketh all the help which the Scripture affordeth to be in vaine.

§. 21. *Directions to keepe men from despising the Crosse.*

How wee may be kept from despising Gods corrections.

WE ought therfore to be watchfull against both these extreames, that we fall not into the former, obserue these few directions.

1 In all afflictions looke (as [a] *Dauid* did) vnto him who smiteth, and know that they come not by chance, but by Gods wise disposing prouidence: and that purposely to breed in vs true remorse.

[a] 2 Sam. 16. 11.

Know also that the Lord can adde crosse vnto crosse, till he pull downe our stout stomacks, or breake our proud backes, and bring vs to vtter confusion. Yea, know that his wrath is as his greatnesse, infinite, vnsupportable:

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on whom soeuer it lighteth, it crusheth him down to hell: so that though a man might thinke he could beare all outward crosses, yet Gods wrath can presse him much more heauily.

2 Take notice of the iudgements which other men by despising the Lord, bring vpon themselues: this may worke vpon thine hard heart. It is an especiall point of wisedome to be warned by other mens harmes. This was the wisedome of the third captaine which was sent to *Eliah*. Note the issue. 2 King.1.13. &c.

3 Make vse of the least crosses, and begin speedily to humble thy selfe. If thy heart begin to be touched, suffer it not presently to be hardned againe, but more and more humble thy selfe. Thus will the Lord repent of the iudgment he intended, and turne from his wrath, as he did in the time of *Hezekiah*. Ier.26.18,19.

§. 22. *Directions to keepe men from fainting.*

How we may be kept from fainting vnder the crosse.

THat we fall not into the latter extreme, obserue these directions.

1 Cast not both eyes on our selues, and our owne weakenesse, and the weight of the crosses that lie vpon vs, but lift vp one vnto God, & vnto his goodnes: and consider how ready he is to succour in all time of need.

2 Call to mind his manifold promises: both those which respect his gracious assistance of vs in the tryall, and his mighty deliuerance of vs out of it.

3 Remember examples of former times, how he neuer oppressed thē that patiently endured his corrections.

These two extreames are directly contrary to the two branches of this verse, namely to the preparation heere spoken

ſpoken of, and to the ground thereof, the Goſpel of Peace. If we be prepared, we ſhall not deſpiſe Gods corrections: if prepared by the Goſpel of Peace, we ſhall neuer faint: that will vphold vs, or nothing.

§. 23. *Anſwer to Satans ſuggeſtion againſt the need of patience.*

VII. Point. Satans wyles to vnfurniſh our ſoules.

THe laſt point remaining to be handled, is, to diſcouer the cunning deuices of the diuell, whereby he laboreth to keepe vs vnfurniſhed and vnprepared againſt troubles: they are many; I will diſcouer onely foure of the principall, by which all the reſt may be diſcerned.

Two of theſe foure are againſt the furniture it ſelfe: the other two againſt the ground thereof, *The Goſpel of Peace.*

Againſt the furniture he ſuggeſteth,

1 That there is no need of it.

2 That if there ſhould be need of it, yet it would ſtand a man in no ſteed.

The firſt he ſuggeſteth before troubles come, to make them feare none, but be careleſſe.

The ſecond when they are come, to make them deſpaire and ſinke vnder the burden. Firſt therefore to this effect he obiecteth.

What need of patience.

Suggeſtion 1. If ye be Gods children, what needeth ſuch adoe about preparation? Doe you thinke that God will not more tender and reſpect his then to ſuffer them to fall into trobles? you may well enough be ſecure and feare nothing. Thus the diuell tempteth many in their peace and proſperity: it appeareth that * *Dauid* was in this manner aſſaulted.

* Pſal. 30. 6.

Very great need.

Anſw. Experience of all men in all ages doth ſufficiently

ently confute the substance of this suggestion, and plainly discouer the falsehood of it (as[b] I shewed before.) *Dauid*, who was a while beguiled with this vaine conceit, quickly found out by wofull experience the deceit of it, and thereupon saith vnto God, [c] *Thou didst hide thy face, and I was troubled.* It is very likely that then the Diuell beguiled him when his[d] kingdome was fully established, & he had rest from all his enemies: obserue the history of his troubles, which came vpon him after that, and ye shal find it to be a very vaine and false conceit.

[b] §. 12.

[c] Psal. 30. 7.

[d] 2 Sam. 7. 1.

As for the ground whereupon the suggestion is built, namely the good respect which God beareth to his children, know, that God is euen thereby moued to lay many crosses vpon them: for as he is a louing Father, so he is a wise God: in wisdome he seeth that it is needfull his children should be corrected: his very [e] loue therefore moueth him to correct them.

God in loue and wisdome correcteth.

[e] Heb. 12. 6.

That we may oppose godly wisedome against the wicked policy of our enemy, let vs haue this furniture in a readines, euen in the time of our greatest peace and prosperity, and so prepare our selues against trouble. To prepare for troubles in time of prosperity before they come, is an especiall meanes to make vs well beare them in time of aduersity when they come. We know that death is most fearefull and terrible to them that least looke for it: so are all afflictions whatsoeuer.

In peace be prepared against trouble.

§. 24. *Answer to Satans suggestion against the benefit of Patience.*

Suggest. 2. ALl the patience in the world can neither preuent, nor remoue the least crosse that falleth on man. In what steed then wil this furniture stand him? *Answ.*

In what steed can patience stand vs?

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In very great steed.

1 It enableth vs to beare all crosses.

Answ. Though it were granted that patience could neither preuent, nor remoue any crosse, yet will it stand vs in very great steed. For (to follow the metaphor) we know that though shooes and greaues make not the way plaine without stones, stubs and thornes; yet they make a man better able to treade on them, and passe thorow, or ouer them, and keepe his legs or feet from being galled or pricked. So patience enableth vs well to beare all troubles, and with some quietnesse to passe them ouer, and it keepeth the soule from being pierced: Yea, it maketh great and heauy burdens seeme much lighter then otherwise they would. [f] The heathen who were guided onely by the light of nature, obserued thus much. I haue my selfe obserued two seuerall persons lying vnder the same crosse. What could make such a difference, but this preparation of the Gospel of peace? [g] *The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare?*

2 It maketh many crosses seeme lighter.

[f] *Horat. Leuius fit patientia quicquid corrigere est nefas.*

[g] Pro. 18. 14.

3 It preuenteth and remoueth many.

Further I adde, that this preparation doth preuent and remoue many sore troubles; as anguish of soule, vexation of spirit, disquietnesse of mind, distemper in affections, with the like: which though they oft rise from outward crosses, yet they oft proue more heauy burdens then those same from whence they did arise. For example, a couetous man hauing a small losse which he might well beare, if he were shod with this furniture, by his disquietnesse of mind, and impaciency for that losse bringeth a much heauier crosse vpon him. So in sickenesse, in outward disgrace, banishment, imprisonment, &c. the anguish of soule which proceedeth from an impatient heart, often times proueth to be the greatest crosse. So the feare of troubles is oft worse then trouble it selfe: and fretting against the malice of an enemy doth a man more hurt

Peior est belli timor ipse belli. Senec.

hurt then the enemy himselfe can. Now this furniture of the soule may both preuent, and also remoue these great and greeuous crosses, as anguish of mind and spirit, needlesse feares, fretfulnesse, enuy, murmuring, with the like.

§. 25. *Answer to Satans suggestion against Gods loue in correcting.*

AGainst the ground of this preparation, which is *the Gospell of Peace*, Satan obiecteth one while that there is no reason to relie on it: another while, that it procureth more troubles to them that rest on it.

Suggest. 3. *Troubles* are fruits of Gods wrath: to conceit any peace with God while troubles lie on vs, is to call darkenesse light, and hatred loue. To build patience on assurance of reconciliation with God, is to cast anchor vpon quicke-sands, or in a bottomelesse Sea. A man may better hope for life when the tokens of the plague appeare vpon his skinne, then hope for reconciliation with God, while troubles, the tokens of Gods wrath, lie vpon him. The assaults of *Iobs* wife and friends tended much to this purpose.

Can there be peace with God while God scourgeth.

Answer. The ground of this suggestion being applied to the Saints, is directly false, and contrary to the current of the Scripture, which oft testifieth that [a] *whom the Lord loueth he chasteneth.* The ends which God aimeth at in correcting his children, and the fruits which answerably issue from thence (whereof we haue heard [b] before) euidently demonstrate, that the troubles of the righteous are no fruits of Gods wrath, but rather of his loue. Yet a wonder it is to see how many are deceiued with this diabolicall suggestion; and they not onely profane and wicked

God in loue correcteth.

[a] Prou. 3. 12. Heb. 12. 6.

[b] §. 13.

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ked men, but euen deare Saints of God, while the crosse
[c] Psal 79. 5 lieth vpon them, as [c] *Dauid*. The reason is, because at that time *Sence* worketh more then *Faith*. Wherefore for the auoiding of this assault, we must let faith haue the predominancy and highest rule in vs, euen aboue reason and
[d] 2 Cor. 5. 7 sence: we must [d] *walke by faith, and not by sight*. Faith resteth on Gods word, and beleeueth what it saith, though sence contradict it neuer so much. Now the word of God affirming that *God correcteth whom hee loueth*; if faith beare sway in vs, it will perswade vs that in our greatest troubles God loueth vs, and in loue bringeth those troubles
[e] Heb. 12. 5 vpon vs. Wherefore for the strengthening of our faith, let vs oft meditate of [e] *the consolations of the Scripture*.

§. 26. *Answer to Satans suggestion of the many troubles which Gods loue causeth.*

Is not the want of the Gospell the best way to bee free from trouble?

Suggest. THe Diuell to shew that he careth not which way he preuaileth, so he preuaile any way, hath a contrary fetch. Hee will grant indeed that God scourgeth euery sonne whom he loueth; but withall addeth, that the more God loueth any, the more troubles he bringeth vpon them; and therefore inferreth, that the Gospell of peace is so farre from being a meanes to defend vs from trouble, that it is the cause of much trouble; and therefore the best way to be free from trouble, is to bee without the Gospell of peace. Thus was [f] *Dauid*
[f] Psa. 73. 13, 14 [g] Ier. 44. 18 tempted: yea, thus were the [g] Israelites hearts hardened against God in *Ieremiahs* time.

No verily.

Answ. It is false that the more God loueth any, the more he scourgeth them: For as Gods wisdome moueth him to correct his children, so his loue moueth him to moderate his correction. Besides, the inference, that therefore reconciliation with God is no good remedy against trou-

troubles, is vnsound and absurd: for, assurance of our reconciliation with God, sweetneth all troubles. But for a more full answere to this suggestion, note these foure points concerning the benefit of our peace with God in the case of afflictions.

1 That it keepeth many iudgements from vs which fall vpon the wicked: yea, which otherwise would fall on vs.
2 That it alters the nature of all troubles which befall vs.
3. That by it wee are assisted and supported in all.
4 That by reason thereof we shall be deliuered and freed from all.

These 4 cōfortable points I wil distinctly proue, because by them al the euil suggestiōs of Satan may be answered.

1 For the first, obserue the threatnings in Gods word, and ye shall find them made against such as [a] hate God, and are hated of him. Reade the 26. chap. of *Leuit.* and the 28 of *Deut.* There Gods curses are denounced against the wicked, but his blessings promised to the righteous: reade the 91 *Psal.* where *Dauid* expressly confirmeth this point, and sheweth how they which trust vnder the shadow of the Almighty, and so haue peace with him, are deliuered from many troubles. Note the Histories of the Iewes vnder idolatrous and wicked Kings, and vnder religious and good Kings; God being forsaken by *them*, brought many calamities vpon them: but being loued of *these*, deliuered them from many which their enemies intended against them: Yea, when generall iudgements were brought vpon the Land, [c] God sent forth one to marke those whom hee loued, that they might bee spared in the iudgement. The reason is cleare: for it is sinne which causeth the most grieuous iudgements: Now the Gospell of peace being a meanes to moone God to forgiue vs the sinnes which wee haue committed, and to moue

1 Peace with God keepeth many iudgements away.
[a] Rom. 1. 30.

[c] Ezec. 9. 4

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moue vs to forsake our sinnes, and to seeke to please him, it must needs be a meanes to keepe vs from many iudgements, which otherwise would fall vpon vs. Besides, it keepeth vs from a reprobate sence, (whereunto the [d] heathen were giuen, and the [e] Iewes after they had lost their peace with God:) from despaire, whereunto [f] *Iudas* fell; and from hell fire, which [g] shall torment wicked men. These of all are the most wofull iudgements, and from these doth the Gospell of peace wholy free men.

[d] Rom.1.28.
[e] Acts 28.29.
[f] Mat. 27.5.
[g] Mat.25.46.

Here note what an egregious point of folly it is to feare to please God, for feare of troubles; as if a man should feare to put on shooes, lest his shooes should cause stones to lie in his way: yet many feare to be at peace with God, because it maketh men to hate, reuile, reproach, scorne, wrong, and persecute them: not considering that Gods wrath is infinitely greater then mans. Are they not like the fish that leapeth out of the warme water, into the flaming fire? Or rather like selfe-murtherers, who to free themselues from some momentany anguish in this world, cast themselues into hell torments, which is endlesse, and easelesse?

§. 28. *Of the nature of the Saints affliction.*

2. It altereth the nature of all crosses. *mutata.*

2 FOr the second; the afflictions which befall the righteous, are called chastisements, and corrections, euen such as tender Parents lay vpon their deare children, to shew that the nature of them is altered, the sting is pulled out, the curse is remoued; so that although the originall ground of all afflictions was sinne, and they first in vengeance executed for sinne, yet now inflicted on the Saints, they are not *vindictiue* for reuenge, but rather *medicinable* for Physicke: for Christ hath paid the full price

price and ransome for all our sinnes, he hath endured the full punishment for them, and left nothing to be by way of expiation endured of vs.

Obiect. [b] The Saints are punished for sinne, as *David.*

Answer. True it is that God taketh occasion from sinne, to punish his children, but not in vengeance for the sinne committed which is past, but for a warning to make them the more carefull and watchfull ouer themselues for the time to come. And herein lieth a maine difference betwixt the punishment of a Iudge and a Father: a Iudge respecteth the fact past; if it be against the Law, though the delinquent partie be neuer so penitent, and though there bee neuer so great hope of his amendment, yet hee denounceth the sentence of Law against the Malefactor: but if a father be verily perswaded that his child will neuer commit the like trespasse againe, which he hath committed, assuredly hee would remit the punishment: but when hee correcteth, it is to preuent the like in the time to come.

[b] 2 Sam.12.14 God's manner of punishing his children.

God carrieth himselfe as a Iudge to the wicked, but as a Father to the Saints: his corrections are for their instruction, not for their destruction. As [a] God aimeth at his childrens good and profit in correcting them, so also hee giueth them a sweete taste of the good they receiue thereby, which maketh them [b] acknowledge as much, and be thankefull for it; and so carry themselues towards God, as a good patient towards his Physitian, who hath prescribed bitter pils vnto him: for the time he digests them willingly, and after he hath felt *a kindly* worke of them, he thanketh them.

[a] Heb.12.10.

[b] Psal.119.71 75.

§. 29. *Of Gods assisting his children in affliction.*

2. By it, assistance in all troubles is obtained. c 1 Cor. 10. 13 Heb. 13. 5.

3 FOr the third, c many faithfull promises hath God made, to stand by his children, to be with them, and assist them in their seuerall afflictions, and neuer to forsake them. Hence is it that the Saints, to the great admiration of others, haue patiently endured such crosses, as many haue thought they would haue beene vtterly prest downe with the heauy burden of them, euen as the *Barbarians* looked when *Paul* should haue fallen downe dead.

Acts 28. 6.

§. 30. *Of Gods deliuering his Children out of all afflictions.*

4. And at length full freedome from all crosses. d Psal. 34. 19. Prou. 12. 8. 1 Cor. 10. 13.

4 FOr the last, d many faithfull promises hath God likewise made to deliuer his Children out of all their troubles. Saint *Iames* setteth before vs the issue of *Iobs* triall, as an euidence of this point, (saying, *Yee haue seene the end of the Lord*; and withall hee rendreth a good reason thereof, *The Lord is very pittifull and mercifull.* (*Iam.* 5. 11.)

Obiect. Some lie all their life time vnder the crosse.

Answ. Yet at the end of life, by death shall they be deliuered; in which respect the diuine *Oracle* pronounceth them *Blessed that die in the Lord, for they rest from their labours.*

Reu. 14. 13.

Obiect. So are the wicked deliuered by death.

Answ. Nothing so: they fall from one misery to another, from a lighter to a greater, from an earthly, to an hellish woe: so that herein lieth a maine difference, betwixt the death of the wicked, and of the Saints. Death thrusteth the wicked from temporall troubles into eternall tor-

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ments: but it deliuereth the Saints from all trouble, and bringeth them to euerlasting glory: their misery shall soone haue an end, their felicity shall neuer haue end.

Breuis est molestia, aterna erit beatitudo, Aug. in Psal. 36.

Thus then wee see patience grounded vpon the Gospell of peace, to bee much profitable euery manner of way.

THE SIXTH PART.

The shield of Faith.

Ephes. 6. 16. *Aboue all, taking the shield of Faith, wherewith yee shall bee able to quench all the fiery darts of the wicked.*

§. 1. *Of the Apostles manner of pressing the point of Faith.*

THe fourth peece of Spirituall Armour is more largely set forth, and more forcibly vrged then any of the rest. For the Apostle contenteth not himselfe with a bare exhortation, to stirre vp to vse it, but with weighty reasons presseth his exhortation, and that on both sides, before and behind: Before, comparatiuely, preferring it to all other graces (*aboue all.*) Behind, simply, declaring the vertue and efficacy of it, (*whereby yee shall bee able to quench, &c.*) By the first he maketh way to his exhortation; by the last he knocketh it downe fast, euen to the head, as we speake.

§. 2. *Of vrging matters of moment.*

HEre by the way wee may learne a good instruction both for Ministers and people.

Matters of weight to bee pressed of Ministers.

For Ministers, that they obserue what points bee of greatest weight, and by some speciall *item* and *memento*, to raise vp their peoples attention thereunto, yea, and with some speciall evidence of reason and argument to inforce the same. Thus because the obseruation of the fourth Commandement, is an especiall meanes to bring men to keepe all the other Commandements, the Lord prefixed a *memento* (*Remember the Sabbath day*) and withall vseth many strong reasons, the more to stirre vs vp to keepe it.

Reasons.

Thus is an expectation wrought in the hearers, of some point of moment; which will be an especiall meanes to moue them the better to obserue it, and to ponder it.

§. 3. *Of giuing heed to weighty matters.*

FOr people, that when they obserue any one point aboue other to be vrged & pressed, they giue the more diligent heed thereto: for if euery duty laide downe in Gods word be *stedfast*, that is, firme, sure, and inuiolable; so as the transgressors thereof shall reape a iust recompence of reward, how shal they escape who neglect those maine and principall duties, which aboue others are most earnestly vrged? Let that therefore which is most pressed by the Spirit and Ministers of God, be best regarded by the people of God.

a Heb. 2. 1. βεβαιος

Obiect. This especiall heed of one point will make men careless of other.

Answ.

Answ. Nothing leſſe: for the end thereof is not to make vs ſlothfull in any point, but to quicken vs vp, and make vs extraordinarily carefull in that which is ſo vrged. Suppoſe a maſter ſend his ſeruant of a meſſage, and giue him many things in charge to do, but giueth him an eſpeciall *item* for one, and vſeth many reaſons to make him carefull of it, doth he giue his ſeruant any occaſion to neglect the other? or wil a good ſeruant take any occaſion from thence, to neglect them? Such collections are made onely by mans ſloathfull fleſh; they which gather them, abuſe the wiſdom & care of God to help our weaknes; they who are guided by Gods Spirit, will be otherwiſe minded, knowing that an extraordinary vrging of one point, is to make vs extraordinarily carefull of that, but careleſſe and negligent of none. *Simil.*

§. 4. *The Reſolution of the Text.*

TWo points are to be noted in this verſe. Firſt, the *tranſition*, whereby the Apoſtle paſſeth from other points to this. Secondly, his exhortation vnto the grace heere mentioned.

In his exhortation note { 1 The matter thereof. 2 The motiue thereto:

That layeth downe a duty to be performed (*Take the ſhield of Faith.*)

This declareth the benefit of performing that duty in the laſt words, *that ye may be able to quench, &c.*

In the duty obſerue, the *action* required, (*take,*) and the *obiect* thereof: which is both plainly expreſſed (*Faith*) and alſo illuſtrated by a metaphor (*ſhield.*)

The motiue declareth the power, vertue and efficacy of *Faith: which is, to quench all the fiery darts of the wicked.*

Touching this grace thus set downe, I will deliuer these points.

First in generall by way of preface and preparation, I will first shew how excellent a grace it is: and then more particularly, and distinctly declare,

2 What Faith is.
3 How fitly it is resembled to a shield.
4 How it is wrought.
5 How it must be proued.
6 How it may be preserued.
7 How it is to be vsed.
8 What it is the benefit, and power of it.
9 What are the wiles of the diuell to keepe vs from it, and how they may be auoided.

§. 5. *Of the preheminency of Faith aboue other graces.*

I. *Point.* The excellency and necessity of Faith.

I. THe excellency, yea and necessity also of *Faith* is implyed in this translation (*aboue all.*) The [a] originall phrase is diuersly translated, as thus [b] *in all*, as if he had saide, in all things whatsoeuer yee doe, vse the shield of Faith: and thus, *to all*, as if he had said, to all other graces, adde this: and thus [d] *moreouer*, or *especially*, or (as we translate it) [f] *aboue all.* All these in effect imply one and the same thing, onely this latter is somewhat more emphaticall, and as proper as any of the rest. This is somewhat like to [g] that Hebrew phrase, which *Solomon* vseth, *Keep thine heart aboue all keepings*, implying thereby, that the heart of all other parts is most narrowly to be watched ouer, most carefully and diligently to be looked vnto, so is Faith aboue all to be regarded.

[a] ἐπὶ πᾶσιν.
[b] *Hieron. in omnibus. ad omnia.*
[d] *Beza. insuper, inprimis.*
[f] *Eras. super omnia.*
[g] Pro. 4. 23. מכל משמר נצר לבך

Quest. Is Faith simply more excellent and necessary, then other saving graces?

Answ.

Answer. All saving graces are in their kind very excellent and necessary, as hath before bene shewed of *verity, righteousnesse* and *patience*: neither can a Christian wel spare, and be without any of them: for they are as seuerall linkes of one chaine, whereby a Christian is held out of hell; if but one linke breake, the chaine is broken, and downe falleth he that was held thereby: yet some linkes in a chaine may be put to greatest stresse, and so be of greatest vse. Faith serues to beare the greatest brunts, and in that respect may be counted most excellent, and most necessary; euen as the shield of all other parts of armour is the most needfull, as we shall after heare.

§. 6. *Of pressing the doctrine of Faith.*

THe Apostle vseth this phrase (*aboue all*) in the beginning of his exhortation, to set an edge vpon it, and to make it the sharper, that so it may pierce the deeper into vs: as if a captaine should giue diuers directions to his souldiers, to instruct them to arme and fence themselues, and among those seuerall directions, set some speciall *item* on one of them, and say, *Aboue all remember this*, would not this *item* make him *the more* to regard it? As where the Apostle saith, *Doe good to all, especially to them who are of the houshold of Faith*: doth it not make a Christian so much the more to be moued with compassion, when hee seeth any of the faithfull stand in need of his helpe? Hence then I obserue that,

[a] Gal. 6. 10.

Obs. Faith especially to be taught and learned.

Among, and aboue other points and principles of Christian Religion, and mysteries of godlinesse, the doctrine of Faith is especially to be opened and vrged by Gods Ministers, and to bee learned and obserued by Gods people. What point thorowout the whole Scripture is more vrged? all the rites and

types of the Law, set forth the doctrine of faith, [b] *Moses*, and the [c] Prophets preached it, so did the [d] fore-runner of Christ, [e] Christ himselfe, and his [f] Apostles. For some especiall instances of this point, reade and obserue [g] Christs conference with *Nicodemus*, and *Pauls* Epistles to *Rom.* and *Gal.*

[b] Rom. 10. 8.
[c] Act. 10. 43.
[d] Act. 19. 4.
[e] Mar. 1. 15.
[f] Rom. 10 8.
[g] Ioh. 3. 14. &c.

Reasons.

No other doctrine more setteth forth the glory of God, and more maketh to the good of his Church & children.

§. 7. *Of the honour which Faith doth vnto God.*

Faith most of all setteth forth Gods glory by acknowledging

GOd is then honoured, when he is acknowledged to be as he is, namely, most holy, wise, true, powerfull, mercifull, iust, &c. But the beleeuer, and the beleeuer onely so acknowledgeth him.

1 Gods holinesse.

1 For Gods *holinesse*, how approacheth the beleeuer before God? surely in an vtter abnegation of himselfe, and in the mediation of Christ Iesus: for well he knoweth, that himselfe is all ouer defiled with sinne, and that Iesus Christ the Iust, is an aduocate with the Father, who by his blood purgeth vs from our sinnes, and with his righteousnesse couereth vs. This manner of appearing before God, sheweth, that the beleeuer acknowledgeth God to be so perfectly *holy*, as he cannot endure the sight of any vncleane thing.

2 Gods wisedome.

2 For Gods *wisedome*: who are they that subiect themselues to God in all estates of prosperity and aduersity? Beleeuers onely. Why then? their faith perswadeth them that God is wisest, and best knoweth what estate is fittest for them, and so euen against their owne sence and naturall reason, faith maketh them wholly resigne themselues to Gods wise prouidence, and in that respect to be thankefull in all things.

3 For Gods *truth*: he that beleeueth, [h] *hath sealed that God is true*: for what maketh men beleeue, but that they iudge him who hath promised that which they beleeue, to be faithfull and true? Faith then is an acknowledgement, and a confirmation of Gods truth, which is an high honour giuen to God, for God maketh great reckoning and account of his truth.

3 Gods truth
h Ioh.3.33.

4 For Gods *power*: many of the promises which God maketh to his children, are of things which seeme impossible: yet faith giueth assent thereunto, and thereby testifieth that God is *Almighty*, that nothing is impossible to him. Thus [i] *Abram* by his faith did magnifie Gods power, and so did [k] *Iehosaphat* also.

4 Gods power.
i Rom.4.20, 21.
k 2 Chr.20.12.

5 For Gods *mercy*: that is the especiall and most proper obiect of Faith. If the poore sinner were not perswaded that God were rich, yea euen infinitely rich in mercy, he could neuer beleeue the pardon of his sinnes: faith then is it which aboue all commendeth Gods mercy.

5 Gods mercie.

6 For Gods *Iustice*: what maketh beleeuers so strongly trust vnto, and wholly rely vpon the sacrifice of Christ? Because on the one side they beleeue God to be so perfectly iust, that without expiation and satisfaction for sin, there can be no hope of mercy: and on the other side, the sacrifice of Christ being of such infinite value, as to make full satisfaction to Gods Iustice, they beleeue that God will not exact that of them, for which Christ hath satisfied, but will manifest fauour to them, because Christ hath purchased fauour for them. These are points of Iustice, to require satisfaction, to remit that for which satisfaction is made, to bestow that which is merited and purchased. But Faith acknowledgeth all these, and so commendeth Gods Iustice; for it hath respect to Gods Iustice, as well as to his mercy.

6 Gods Iustice.

Obiect.

Obiect. Sinners (repentant and beleeuing sinners) vse to appeale from the barre of Gods Iustice, to his mercy-seate: what respect then hath Faith to Gods Iustice?

How faith resteth on Gods Iustice.

Answer. In regard of themselues, and their owne manifold pollutions and imperfections, euen in their best workes, they dare not stand to the tryall of Gods Iustice, but cry for mercy and pardon: but yet in confidence of the All-sufficient sacrifice of Christ Iesus, they may appeale to Gods Iustice: for God is not vniust to require a debt that is paid.

[1] Rom 4.20.

In these and other like respects, it is said of [1] *Abraham, That he was strengthened in the Faith, and gaue glory to God.* So doth euery beleeuer in some measure: the stronger faith is, the more glory is giuen to God. But on the contrary, no sinne is more dishonourable to God then infidelity: for that which is said of one particular, [m] *He that beleeueth not, maketh God a lyar*, may be applyed to the rest, he maketh God vnwise, impotent, merciless, vniust, &c.

[m] 1 Iohn 5.10

§. 8. *Of the good which Faith bringeth vnto man.*

IN regard of mans good, *Faith* of all other graces is the most necessary, profitable, and comfortable.

It is the first of all sauing graces wrought in the soule of a Christian, as the heart is the first member framed in the body. Yea, it is a mother-grace, which breedeth and bringeth forth other graces, as the heart being quickned, sendeth forth life into all the other parts.

Faith the first grace.

Fides est prima quæ subiugat animam Deo. Aug. de agon. Chr. cap. 12.

That it is the first, is euident: for Christ is that fountaine *in whom all fulnesse dwelleth,* (*Col.* 1.19.) *of whose fulnesse all receiue,* (*Ioh.* 1.16.) *without whom we can doe nothing,* (*Ioh.* 15.5.) Now it is *Faith* whereby wee touch Christ: By

Faith

Faith, Christ dwelleth in our hearts, (*Ephes.* 3.17.) The spirituall life which we liue, we liue *by Faith in the Sonne of God,* (*Gal.* 2.20.) therefore till by Faith we be ingrafted into Christ, no true sauing grace can be in a man. *Without Faith, it is impossible to please God,* (*Heb.* 11.1.)

That also it is a mother grace is cleare, for from *Faith* springeth repentance, loue, new obedience, &c. Repentance is a change of the heart, as the ſ notation of the Greeke word implyeth. Now what is it that changeth the heart of a sinner? Is it not the apprehension of Gods infinite loue and rich mercy? a perswasion that a mans sinnes are pardoned? The apprehension of Gods wrath, and feare of hell fire, may worke some sorrow for sinne committed; yea also it may restraine a man from committing many sinnes, at least for a time: but that which altereth the naturall disposition of the heart, which changeth and reformeth it, is Faith in the remission of sinne: h *By Faith God purifieth the hearts of men.*

Faith a Mother grace.

ſ μετανοια

h Act. 15.9.

True Christian loue also is a reflection of Gods loue to man: till a man feele Gods loue to warme his heart, and to set it on fire, he can loue neither God nor man. He that loueth his brother aright, must loue him in and for the Lord, and so must loue God before: but it is not possible for any to loue God, except he beleeue that God loueth him. Can a peece of yron giue heat and burne, except it be first heated by the fire? But our hearts are naturally more destitute of loue to God, then any yron of heat: they must therefore be set on fire by Gods loue, and a sweet apprehension thereof, before they can loue God: k *We loue God, because he loued us first.* It is i *Faith* which *worketh by loue.* Thus I might further shew how all other sanctifying graces spring from *Faith.* But what followeth from thence? surely this, that if any sanctifying

Loue a fruit of Faith.

k 1 Ioh. 4. 19.
i Gal. 5. 6.

Faith necessary.

ing and saving grace be needfull, then is *Faith* especially, which is the Mother of all; without it, no grace at all, no life at all: for *the iust shall liue by his Faith*, (*Hab.* 2.4.) From faith commeth the spirituall life of a Christian in this world. (*Gal.* 2.20.) and eternall life in the world to come (*Ioh.* 3.16, &c.) Yea, no benefit from Christ without *Faith*: though Christ [n] *receiued the spirit without measure*, and [o] *it pleased the Father that in him should all fulnesse dwell*: yet to such as haue no faith, he is as [p] a deepe well, out of which no water of life can be had.

Fides est vitis, virtus palmes: siquidem nec palmes absq; vite, nec virtus sine fide aliquid est. Bern. sup. Cant. serm. 30.

[n] Ioh. 3.34.
[o] Col. 1.19.
[p] Ioh. 4.11.

But when a man hath faith, what is the profit and benefit thereof? Much every way. [q] *By faith Christ dwelleth in our hearts*, and so we are vnited to him. [r] By *Faith* we liue: by *Faith* we are [s] reconciled, [t] iustified, [u] sanctified, [x] saued. It were infinite to reckon vp all the benefits of Faith. In regard of profit and benefit to our selues, it far surpasseth all other graces. By other graces, as loue, mercy, kindnesse, wisedome, and the like, we may be profitable to others: but *Faith* is it which draweth and bringeth in to our selues, bodies and soules, all the profit.

Faith profitable.
[q] Ephes. 3.17.
[r] Rom. 1.17.
[s] & 3.25.
[t] & 28.
[u] Act. 15.9.
[x] Ephes. 2.8.

It is also a grace of admirable comfort: this is it which bringeth [x] peace of conscience, [y] *That peace of God which passeth all vnderstanding*: this vpholdeth in all troubles, and that many times aboue and against sence and reason. All comfort without Faith is in vaine: when all other comforts faile, then may faith vphold vs. Thus faith vpheld [z] *Iob*, [a] *Dauid*, [b] *Iehosaphat*. When other graces, and the testimony of our conscience faile, *Faith* may support vs: for the conscience hath respect to the man himselfe, to his disposition and carriage, which is subiect to many temptations, and many alterations: but *Faith* hath respect to GOD and his promises, to Christ and his sacrifice, which are props, or rather rocks

Faith comfortable.
[x] Rom. 5.1.
[y] Phil. 4.7.

[z] Iob 13.15.
[a] 1 Sam 30.6.
[b] 2 Chr. 20.12

rockes that neuer faile. In this respect is *Faith* fitly compared to a *shield*: for as a souldier who hath a good shield, and is able well to vse it, will not vtterly be discouraged, but stand out in the battell, though his head-peece bee cracke, his brest-plate battered, his girdle loose, &c: So when verity, righteousnesse, patience, and other like graces seeme to faile, he that hath sound faith will not vtterly be quailed and confounded.

Faith being so excellent a grace, as that whereby God is most honoured, so necessary, profitable, and comfortable a grace as hath beene shewed; what point of Christian Religion is rather to be made knowne, is more to be pressed, oftner to be inculcated? about what can a Minister of Gods word better spend his time, study, and paines? For *Faith* is the most proper and principall *object* of the Gospell, which is therefore called, [a] *The Word of Faith*, [b] *The preaching of Faith*, yea, [c] *Faith* it selfe.

[a] Rom. 10. 8.
[b] Gal. 3. 2.
[c] 1 Tim. 1. 19.

§. 9. *Of the high account which wee ought to make of Faith.*

AS Ministers are most to preach this Doctrine, so are people to learne it aboue all, to be very well instructed in it, that they may know what true faith is: yea, to examine themselues whether they haue in them this grace or no: if not, to enquire how it may be gotten, how discerned and proued: if they haue it, to labour well to preserue, increase, and vse it: for *Faith* is a capitall grace. We must therefore in this respect learne wisdome of the Serpent, who hath an especiall care of his head: if hee be assaulted and cannot flie, hee will couer his head with the rest of his body, and suffer it to be strucken and wounded rather then his head. Wee ought to bee the more carefull of this Head Vertue, because Satan (who well

well knoweth the worth of it) seeketh most to assault it. Is it not good wisdome to looke to that most of all, which hee most of all feareth? Of these points I shall more distinctly speake afterwards. This I thought good to premise by way of preparation vnto the discourse following, taking occasion from the Apostles Preface, *aboue all.*

§. 10. *Of the Papists cauill against Faith.*

Obiect. IF any popishly minded shall thinke, or say, that so much preaching and learning of Faith, is an hinderance to good workes, and maketh men carelesse of all piety and charity.

Answer. The doctrine of Faith no hinderance to good workes. [a] 2 Cor. 4. 3. *Opera sunt ex fide, non ex operibus fides. Aug. de gr. & lib. arb. cap. 7.*

I answer, that if any be so minded, they are [a] *blinded by the god of this world, that the light of the glorious Gospel should not shine vnto them.* The truth is, that no other doctrine can make men more conscionable in performing all duty to God and man, then the doctrine of faith. From Faith proceed all good workes: For it is faith in Gods loue which moueth a man to loue God againe, and loue to God is it which moueth a man to loue his brother, which is made after Gods Image, and standeth in Gods roome and steed. Now there can be no stronger motiue to stirre vp a man to any duty then *loue:* A louing childe will much more seeke to please his father, then a seruile bond-slaue: and a louing friend will doe much more kindnesse for a friend, then a stranger, though he be hired thereunto. He that indeed beleeueth that God so loued him, as he spared not his onely begotten Sonne, but gaue him a price of redemption; that in his Sonne God hath vouchsafed to bee reconciled to him, to giue him pardon of all his sinnes, freedome from hell and damnation, and to bestow on him all things pertaining to life and hap-

happineſſe: hee that is thus perſwaded of GODS loue to him, cannot but haue his heart en afged to doe what may be pleaſing and acceptable to God: no hope of reward, no feare of reuenge can ſo prouoke a man to all good workes, as loue which Faith worketh. Beſides, [c] whatſoeuer is performed without Faith and loue, is no whit acceptable to God. God accepteth a cup of cold water giuen in Faith and loue, infinitely much more then thouſands of rammes, or ten thouſand Riuers of Oyle giuen in way of preſumptuous merit, or elſe of ſlauiſh feare.

[c] Rom. 13. 3. Heb. 11. 6.

The obiection therefore of our aduerſaries againſt the Doctrine of *Faith*, is a meere cauill and ſlander. They who take liberty thereby, either to commit any euill, or to omit any good, *turne the grace of our God into wantonneſſe*, (*Iude* 4.) *and peruert it to their owne deſtruction.* (2. *Pet.* 3. 16.)

Quid fides conferet emolumenti ſi vita ſincerum non fuerit, & pura Chriſti doctrinæ mysteria? lib. 1.

§. 11. *Of Faith in generall.*

THus much concerning the *Tranſition*. The *Exhortation* followeth: wherein we are firſt to conſider the thing ſimply ſet downe, and to ſhew what faith is.

2. Point, what faith is.

Faith in generall is a beleeuing of a thing to be true. Our Engliſh word *Faith* ſeemeth to be taken from the Latin *fides*, which according to the notation thereof is as much as [a] *fiat dictum, be it ſo as is ſpoken.* [b] The notation of the Greeke word implyeth as much: ſo alſo of the Hebrew, in which language one and the ſame word ſignifieth *Truth* & *Faith*, from whence is deriued that common Hebrew word which is vſually vttered at the end of our prayers, *Amen*, which ſignifieth an aſſent of the mind to that which is ſpoken, as to truth.

[a] *Cic. offic. lib. 3.*
[b] πίστις ἀπὸ τοῦ πείθεσθαι.
אמת אמונה

§. 12. *Of*

Cap. 12. Of the kindes of Faith.

THis assent may be either to the word of the Creator, or of the creature. The faith of which now we speake, hath reference to the Creator and his word, and may in generall be defined *a beleefe of the truth of God.* *Faith* thus taken, is either common to al, or proper to the elect. That common faith is extraordinary, or ordinary.

[a] Rom. 12. 3. Heb. 11. 6.

Miraculous faith.

Extraordinary Faith, is a beleefe that some extraordinary and miraculous thing shall fall out. This is grounded either vpon some especiall promise, or extraordinary reuelation made to the party in whom it is: and it is giuen but at some speciall times, to some speciall persons, on some speciall occasions: [b] by it things to come may be foretold, or other [c] great workes done: It is a gift of the Spirit, but one of those which are giuen, rather for the good of others, then of that party which hath it; so as it may bee in a wicked reprobate, [d] as in those who shall pleade it at Christs Iudgement Seate, but in vaine. This is that which commonly is called a *Miraculous Faith.*

[a] Mat. 17. 22.

[b] Ioh. 11. 50, 51.
[c] Mat. 7. 22.
[d] 1 Cor. 13. 9, 10.

Historicall faith.

Ordinary Faith, is either that which resteth onely in the minde of a man, or else draweth the will also. The former of these is that Faith whereby an assent is giuen to the truth of Gods word. This is commonly called an *historicall Faith*: because thereby credence is yeelded to the History of Gods word, that is, all things which are written in Gods word, are beleeued to be true. This many one doe which is not any whit the better affected to Gods word, either to loue God, or feare him, or trust in him the more for this faith. For thus the very [e] Diuels are said to *beleeue.*

[e] Iam. 2. 19.

The latter kind of ordinary faith common to all ſorts, as well reprobate as elect, is that faith whereby ſuch an aſſent of the mind is giuen to the Goſpell, and to the gracious promiſes thereof, as the heart is affected with them, and reioyceth in them for a ſeaſon. [k] This was in *Simon Magus*, who in regard thereof yeelded to be baptized: and in thoſe Iewes who were willing for a ſeaſon to reioyce in [l] *Iohns* light. This is commonly called a *temporary faith*, becauſe it laſteth not for euer, but cleane fadeth away, and that for the moſt part while a man liueth here in this World, eſpecially if hee be brought to any triall. [m] Chriſt fitly compareth this faith to corne ſowen in ſtony ground. I deny not but that it may continue ſo long as a man liueth, but then with his life it endeth without any fruite, as ſmoake that cleane vaniſheth away to nothing: in which reſpect [n] *The hope of a wicked man* is ſaid *to periſh when he dieth*. This faith is alſo called an *hypocriticall faith*, not becauſe hee that hath it doth onely make an outward flouriſh in ſhew, purpoſely to deceiue men; for then could not the heart be affected, nor the man reioyce therein: but becauſe it is not ſound, but appeareth both to the party himſelfe, and alſo to others, to be better and ſounder then indeed it is: for there is a double hypocriſie, one whereby men purpoſely ſeeke to deceiue others, as the [o] Phariſes: another whereby they deceiue themſelues, as [p] *Paul*. That former ariſeth from vaine-glory, couetouſneſſe, and ſuch by-reſpects: this latter from ignorance, ſimplicity, ſlothfulneſſe, careleſneſſe, ſecurity, and the like, which keepe men from trying that grace which appeareth to bee in them, whether it be ſound or no. This faith is called hypocriticall, in oppoſition to an attribute proper to true ſauing faith, namely [q] *vnfained*.

Temporary faith.

[k] Acts 8. 13.

[l] Ioh. 5. 35.

[m] Lu. 8. 13.

[n] Pro. 11. 7. Hypocriticall Faith.

Two kinds of hypocriſie.

[o] Mat. 23. 14, 25.

[p] Acts 26. 9. Phil. 3. 6.

[q] 1 Tim. 1. 5. & 2 Tim. 1. 5. *ανυποκριτου*

§. 13. *Of the titles giuen to true Faith.*

Iustifying faith.

THe faith which is here meant by the Apostle, is a farre more precious Faith then any of these: it is proper to the Elect, and by a propriety called, [a] *The faith of Gods Elect*: for none but the Elect haue it, and all the Elect haue it at one time or another: when once they haue it, they neuer vtterly or totally lose it, but it continueth with them till it hath brought them to the purchased inheritance, euen to the possession & fruition of that which they beleeued, at which time they shall haue no more need of it. It is therefore called *sauing Faith*, because [b] it bringeth vs vnto saluation; and *iustifying Faith*, because it is that meanes or instrument which Gods Spirit worketh in vs, whereby we apply vnto our selues Christ Iesus, in and by whom [c] wee are iustified: and *sanctifying Faith*, because [d] by it God purifieth our hearts.

[a] Tit. 1. 1.

[b] Eph. 2. 8.

[c] Rom. 3. 28.

[d] Acts 15. 9.

§. 14. *Of the definition of iustifying Faith.*

Definitio.

THis true, sound, vnfained, iustifying, sanctifying, sauing Faith, whereof wee now speake; I say, this *Faith is a beliefe of the Gospel, whereby Christ and all his benefits offered therein, are receiued.*

In this definition note the two vsuall parts of a definition, 1. [e] The common matter of it, (*A beliefe of the Gospell*) 2. [f] The particular forme, or

[e] *Genus.*

[f] *Forma.*

There are many definitions of true faith giuen by learned and godly men, which though they differ in some words and phrases, yet if they be well examined, they will bee found to agree all in substance: some may bee more copious, some more succinct, yet in effect all the same: The Scripture it selfe (which was all giuen by inspiration of God) doth oft vse the phrase, in setting downe this true faith whereof we now speake: as *to beleeue God.* Rom. 4. 3. (*Credere Deo.*) *To beleeue in God.* Iob. 14. 1. (*credere in Deum*) diffe-

difference (*whereby Christ*, &c.) The former sheweth wherein true iustifying faith agreeth with other kinds of faith: the latter wherein it differeth from them.

1 *It is a beleefe*) this it hath common with all kindes of faith; where there is no beleefe, no credence, no assent giuen, there is no faith at all.

2 *Of the Gospell*) though the whole word of God bee the generall obiect of iustifying Faith, yet the Gospell is the speciall obiect thereof: by it is the heart of a beleeuer especially moued, and affected; and this is it which iustifying faith hath common with that kinde of faith that commeth neareſt vnto it, and is hardly distinguished from it, namely a *temporary* faith. What the Gospell is wee haue shewed * before. The summe of it is plainely and fully laide downe by Christ himselfe, in these words, [m] *God so loued the World, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.*

or in the Lord Iesus. Acts. 16. 31. *To beleeue in the name of God.* Ioh. 1. 12. *To beleeue the Gospell, &c.* Mar. 1. 15. Neither is there any more cause why men should stumble and bee offended with the diuers phrases and words wherewith faith is defined by seuerall men, then with the diuers manner of setting downe the same Histories of Christ by the seuerall Euangelists.

Genus remotum.

Many leaue out this common genus (*a beleefe of the Gospell*) and in steed of it put in *genus remotius*, viz. *a worke of Gods Spirit*. But they who leaue out either of these, suppose them to be necessarily vnderstood. Other in the *forme* expresse *Christ* alone, and not his benefits: yet they vnderstand Christ with all his benefites. Some make this the forme of faith, *To be perswaded that Christ is his*: some this, *To apprehend or lay hold on Christ*; some this, *To apply Christ vnto himselfe*. These and other like phrases, doe in effect imply no other thing then *to receiue Christ* which word I haue the rather vsed, because it is the very word and phrase of the holy Ghost. (*Ioh.* 1. 12. *Heb* 11. 17.) and as proper, pertinent, and perspicuous as any of the rest: for there is a receiuing on the soules part, as well as on the bodies.

Genus proximum.

Thus in all this variety we see there is no contrariety at all: no discrepancy in substance of matter, but onely in circumstance of phrase.

* Treat. 2. Part 5. §. 4.

[m] Ioh. 3. 16.

3 *Whereby Christ and all his benefits* offered therein.) Christ Iesus is the subiect matter, and very substance of the Gospel, and so the proper and peculiar obiect of iustifying faith. Christ I say, not barely and nakedly considered in himselfe (for then were he no Sauiour) but accompanied with all those benefits, which as our Mediator and Redeemer he wrought and purchased for vs. The Apostle setteth downe foure of those benefits, *Wisdome, Righteousnesse, Sanctification, Redemption*: vnder which the other may bee comprised. These are said to bee *offered* in the Gospell.

Certum proprium-que fidei fundamentum Christus est, Aug. Enchir. cap. 5.

1 Cor. 1. 30.

1 Because of the necessary relation betwixt receiuing and offering: for receiuing presupposeth an offering.

2 To shew the ground of our receiuing, which is Gods free offer.

3 To shew that all they who receiue not Christ, plainly reiect him: and so are iustly condemned for reiecting him.

4 *Are receiued*) In the act of *receiuing*, the nature of iustifying faith especially consisteth, for thereby is Christ made a mans owne: in this the best temporary faith that may be, commeth short of iustifying faith: for all that ioy which temporary beleeuers conceiue, ariseth not from any true possession of Christ, but onely from some apprehension of those great and excellent things, which in the Gospell are promised. Iustifying faith is as it were

Against, where some define faith to be a resting on God, the difference betwixt them and other, is onely in order; for they make a perswasion of Gods mercy in Christ, to follow vpon a mans resting on God: these make resting on God (which is confidence) to follow vpon the fore-named perswasion: this difference therefore implieth no contradiction, or contrariety in matter. This I thought good to note, both to preuent the cauils of aduersaries, and also to remoue a stumbling blocke from the weake.

it were the hand of the soule, a spirituall instrument framed in our hearts by the Spirit of God, whereby we lay hold on Christ, and apply or take vnto our selues, and receiue those things which God in the Gospel offereth vnto vs. This word of *receiuing*, fitly answereth that metaphor of *eating* and *drinking*, so oft vsed in the Scripture to set forth the nature of Faith. Ye know that all the benefit we receiue by food, cometh from our eating & drinking it: though there be set before a man great plenty of dainty and wholesom cheare, yet if it be not eaten, where is the benefit of it? so in vaine is Christ with all his benefits offered, if he be not receiued. Ioh. 6. 53, 54. Mat. 26, 26, 27

Fitly also doth it answer another excellent metaphor, (namely of marriage) which is oft vsed in the holy Scripture, to set forth that neere vnion which is betwixt Christ and the faithfull. God maketh offer of his Sonne in marriage to mankinde: Christ came downe from heauen to be a suter, and to bee espoused: Ministers his friends, intreat vs in Christs steed, to accept him; when in our hearts we accept this offer, and *receiue* this Sonne of God to be our husband, then in truth and indeed wee beleeue, and not before. Ephe. 5. 32. 2 Cor. 11. 2.

Thus haue I opened this definition of Faith in the seuerall parts thereof: out of it two especiall points are to be noted.

1 That euery faithfull soule, euery true beleeuer giueth a full assent in his mind to the truth of the Gospel, that [a] *God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life*: so as heere is excluded, [b] *a wauering opinion* (for beliefe is a strong perswasion;) and also a presumptuous conceit, (for the Gospel is [c] *the Word of Truth*, which cannot deceiue.) In Faith there is an assent of mind. [a] Ioh. 3. 16. [b] Iam. 1. 6. [c] Eph. 1. 13.

2 A consent of will.

2. That with the assent of the mind, there goeth a consent of the will: so as what the beleeuer conceiueth in his vnderstanding to be true, he embraceth in his will to be good, and so in his heart ioyfully receiueth that fauor which God freely offereth vnto him, namely, Christ Iesus, and in & with him all things needfull to saluation.

Thus by Gods offer of his Sonne in the Gospel, and our receiuing of him by Faith, we come to be espoused to Christ, as a Bride to her Bridegroome: to be ingraffed into him, as sciences into a stocke: [f] to be of one body with him, he the head, we the members, and so he and we to make one *Christ*. By the Faith here spoken of, [g] *Christ dwelleth in our hearts*, he is ours, and we are his. This, and nothing but this is it *wherewith we shalbe able to quench all the fiery darts of the wicked.*

d Cant 2.16.
e Rom.11.24.
f 1 Cor.12.12.
g Eph.3.17.

§. 15. *Of the resemblance betwixt Faith and a Shield.*

III. *Point.* Faith fitly compared to a Shield.

NOw further marke how fitly this *Faith* is compared to a *Shield*.

A Shield is a generall fence for the whole body, especially for the principall parts, the head and heart. There are sundry kindes of shields, bucklers, and targets vsed in warre: some round and small, some square, some like an halfe moone, some after one fashion, some after another, and accordingly they haue diuers names. [h] The Greeke word which heere the Apostle vseth, is taken from [i] a doore or gate: so as it signifieth, a long, broad, large shield, wherewith the whole body was couered. The vse of it is both to auoide handy blowes, strokes, foines, pushes and the like, made with Sword, Halberd, Speare, and such like weapons; and also to keepe off Darts, Arrowes, Bullets, Stones, and such annoyances

h θυρεὸς
i θύρα.

The vse of a Shield.

as were shot, and flung afarre off: so as it is a common defence against all sorts of weapons, all kinds of assaults.

Of this vse is *Faith*, able to defend the whole man from al sorts of temptations cast against him by any of his spirituall enemies, the flesh, world, or diuell. By Faith the beleeuer holdeth out Christ himselfe, and the power and efficacy of his obedience and suffering, against all spirituall assaults: if this defend him not from all, what can? This will keepe vs safe from temptations, taken from the corruption of our nature, imperfection of our obedience, innumerable number, and infinite weight of our sinnes, from prosperity, aduersity, or the like, if at least it be well vsed. Of the well vsing of it, we shall *afterwards heare.

Application of the metaphor.

* §. 68. &c.

§. 16. *Of the meaning of the word* Take.

THe next point to be handled, is the *Action* whereunto we are exhorted in this word [k] *Take*, which is the very same that he vsed before, verse 13. it is heere vsed in as large a sence, both to take vp, or to take vnto one, and also to take againe and recouer a thing. Souldiers let not their Shield lie on the ground, but take it vp in their hands, hold it out against their enemies; mouing it vp and downe euery way where the enemy strikes at them; if the enemy continue to fight, or renew the fight, they still hold it out againe and againe: yea, if by their owne weakenesse, or thorow the violence of any blow, they let it fall, or slip, they presently seeke to recouer it, and take it vp againe.

[k] ἀναλάβετε.

Thus must we take vp and hold forth this spirituall Shield of Faith against all the temptations of Satan: and if thorow our owne infirmity, or our enemies fiercenesse

we suffer it to faile and fall away, then recouer it againe, and continue to defend our selues with it, so long as wee shall haue enemies to assault vs.

This point of *taking the Shield of Faith*, respecteth diuerse sorts of people:

1 Them who haue it not; they must labour to *get* it.

2 Them who doubt whether they haue it, or no: they must *proue* it.

3 Them who feare they may lose it; they must seeke to *preserue* it.

4 Them who are established therein; they must well vse it.

IIII. *Point.* How Faith is gotten.

I wil therefore in order shew how faith may bee
1 Gotten.
2 Proued.
3 Preserued.
4 Well vsed.

§. 17. *Of the Author of Faith.*

FOr the first, note first the *Author* of Faith. Secondly, the meanes whereby it is wrought.

God the Author of Faith.
[a] Iam.1.17.
[b] Ephe.2.8.
[c] Ioh.6.29.
[d] ad ex.12.

1 The *Author* of Faith is, euen [a] *he from whom euery good giuing, and euery perfect gift commeth.* [b] *Faith is the gift of God.* [c] *This is the worke of God that you beleeue &c.* Now because this is one of those workes of God, which are said to be [d] *without* towards the creature, it is in Scripture attributed to all the three persons, and to euery of them. To the *first*, where Christ saith, [e] *No man can come vnto me* (i) beleeue) *except the Father draw him.* To the *second*, where the Apostle calleth [f] *Iesus the Author and finisher of our Faith.* To the *third*, where the Apostle reckoneth Faith among the *fruits of the Spirit.*

[e] Ioh.6.44.
[f] Heb.12.2.
[g] Gal.5.22.

§. 18. *Of the motiue and end why God worketh Faith.*

IN declaring why God worketh Faith, obserue, { 1 What moueth him thereto. 2 What hee aimeth at therein.

Nothing out of God can moue God to worke this precious gift in man: [h] It is his meere good will that moueth him, as [i] Christ expressly declareth in his thanksgiuing to God, saying, *It is so, O Father, because thy good pleasure is such.*

[h] Phil.2.13. [i] Mat.11.26.

The end which God aimeth at in working this grace is principally in respect of himselfe, [k] the setting forth of his owne glory, as we shewed before: but secondarily the [l] saluation of mankind. Therefore Saint *Peter* termeth [m] *saluation the end of our Faith.*

[k] Ephes.1.6. [l] Joh.3.16. & 10.31. [m] 1 Pet.1.9. *Vse.*

These points I thought good thus briefly to note,

1 To commend vnto you this precious gift of Faith. For how much the more excellent the Author of any thing is, and the end which he aimeth at therein, so much more excellent is the thing it selfe.

2 To take away all matter of boasting from them who haue this gift: though it be a most precious grace, yet it affordeth no matter of glorying to vs in our selues, because we haue it not of our selues. [o] 1 Cor.4.7.

3 To stirre vs vp to giue all the praise and glory thereof to God: vpon this very ground doth the Apostle giue [p] glory to God, because *of him, and through him, and for him are all things.* [p] Rom.11.33.

4 To shew that it is not in mans power to haue it when he will; that so ye may be the more carefull in vsing the meanes which God affoordeth and appointeth

for

for the attaining thereto. Is it not a point of egregious folly to be careleſſe in vſing, or negligently to put off thoſe meanes of obtaining any excellent thing, which he who onely can worke and beſtow that thing, hath appointed for the obtaining thereof?

§. 19. *Of the meanes of working Faith.*

IN laying downe the meanes which our wiſe God hath appointed to worke Faith,

I will ſhew, { 1 What God himſelfe doth:
2 What he requireth man to doe.

In conſidering what meanes God vſeth, let vs all note what order he obſerueth in making the means effectuall.

The meanes are, { Outward. Inward. }

The meanes of getting Faith.

The outward meanes are either ſuch as both worke and ſtrengthen Faith, as the word of God: or onely ſtrengthen it, as the Sacraments. Hereof I ſhall ſpeake * heereafter.

* §. 65, 66.

Concerning the Word, the Apoſtle ſaith, [s] *How ſhall they beleeue in him of whom they haue not heard?* and thereupon thus concludeth, *Faith commeth by hearing, and hearing by the word of God,* (*Rom.* 10. 14, 17.) Of Gods word there be two parts, *the Law*, and *the Goſpel*. Both theſe haue an eſpeciall worke for the working of Faith. *The law* to prepare a mans heart for Faith, in which reſpect it is called [t] *our ſchoole-maſter to bring vs to Chriſt, that wee may be iuſtified by Faith.* The *Goſpell* to worke further vpon the heart ſo prepared, and to accompliſh this worke of Faith: whereupon he termeth the Goſpel by a propriety, [u] *The Goſpel of Faith*: and ſaith of the Epheſians, * that they beleeued *after that they heard the Goſpel.*

Gods word the outward meanes. *Accenditur fidei lampas igne diuini verbi. Chryſ. in Mat.* 25.

[s] Gal. 3 24.

[t] Rom. 10. 8.
[u] Eph. 1. 13.

Queſt. Whether is the Word preached onely, or the

Word

Word read also a meanes of working Faith?

Answ. It may not be denyed but that the holy Scriptures themselues, and good Commentaries on them, and printed Sermons, or other bookes, laying forth the true doctrine of the Scripture, being read and vnderstood, may by the blessing of God worke Faith: but the especiall ordinary meanes, and most powerfull visual meanes, is the word preached: this is it which the Scripture layeth downe: [a] *How shall they beleeue in him, of whom they haue not heard? how shall they heare without a Preacher?* [b] *It pleased God by preaching to saue, &c.* [c] *Yee receiued the Spirit by the hearing of Faith.*

Preaching the Word is the most proper meanes of working faith.

[a] Rom.10.14
[b] 1 Cor.1.21
[c] Gal.3.2.

Thus we see that preaching is Gods ordinance, whereunto especially without question he wil giue his blessing. Besides, it is an especiall meanes to make people to embrace the promises of the Gospel, when Gods Ministers [d] to whom is committed the word of reconciliation, and who stand in Christs steed, as though God did beseech vs, shall pray vs to be reconciled to God, and make offer and tender vnto vs of all the promises of God.

[d] 2 Cor.5.18, 20.

The inward meanes (or rather cause) is the sanctifying Spirit of God, who softneth, quickneth, openeth our hearts, and maketh them as good ground, so as the good seed of Gods word being cast into them, taketh deepe rooting, & bringeth forth the blessed fruit of Faith. The [e] Apostle saith, that *his preaching was in demonstration of the Spirit, that their Faith might be in the power of God.* It is noted that [f] *the Lord* (namely by his Spirit) *opened the heart of Lydia, that she attended vnto the things which Paule spake.* In respect hereof the Apostle termeth the preaching of the Gospel, [g] *a ministration of the spirit*: yea, he vseth this phrase, [h] *the spirit of Faith*, because Faith is wrought inwardly by the Spirit.

Gods Spirit the inward cause.

[e] 1 Cor.2.4,5
[f] Act.16.14.
[g] 2 Cor.3.8.
[h] & 4.13.

§. 20. *Of*

§. 20. *Of the Lawes worke towards Faith.*

The order of working faith

THe order which God vseth is this, First, hee worketh on the vnderstanding, and then on the will.

1 The vnderstanding enlightened.

The vnderstanding he inlighteneth by his Word, as in all fundamentall necessary points of Christian Religion, so in two especially: First, in the misery of a naturall man, Secondly, in the remedy thereof. *That* the Law discouereth. *This* the Gospell reuealeth.

Touching mans misery, Gods Spirit by the Law informeth a mans iudgement both of his wretchednesse thorow sinne, and of his cursednesse thorow the punishment of sinne. The Law discouereth such an infinite multitude of sinnes, as otherwise man could not possibly find out. It discouereth not onely notorious sinnes of commission, but many other transgressions which naturall men count no sinnes; many sinnes of omission, many sinnes of thought and heart, yea, the very seed of all sinne, the contagion and corruption of our nature. Saint *Paul* expresly saith; [1] *I knew not sinne but by the Law: for I had not knowne lust, except the Law had said, thou shalt not lust.* The Law also maketh knowne the hainousnesse, and grieuousnesse of sinne, how it is out of measure, yea, infinitely sinfull, because it is committed against an infinite Maiesty, and that also against his expresse will reuealed in the Law; so as sinne being directly contrary to the pure, holy, and blessed will of God, cannot but make vs more odious and abhominable before God then any venimous Toade, Adder, or any other poysonous creature is in our sight.

Mans misery made knowne by the Law. *Per legem fit cognitio peccati & exprauaricatione legis abundantia peccati, Aug. epist. 95.*

[1] *Rom. 7. 7.*

Further the Law manifesteth the punishment of sin, which is Gods infinite wrath for the least breach of any one

one branch of the commandements: for it saith, [k] *Cursed be he that confirmeth not all the words of the Law.* Now the fruits of Gods wrath are all plagues and iudgements in this world, both outward in our estates, and on our bodies; and inward in our conscience and soule; in the and death, which is exceeding terrible to a naturall man: and after all, the torment of hell fire, which is intollerable and euerlasting: neither doth it reueale vnto vs any remedy of helpe, but rather sheweth that we are vtterly vnable to helpe our selues, and that no creature in heauen or earth, is able to afford vs helpe or succour; but vile wofull wretches as we are, so shall we continually remaine.

[k] Deut. 27. 26.

Thus the Law sheweth vs to be such creatures, as it had been better for vs neuer to haue beene borne, or if borne, then to haue bene any other then such as we are, wretched cursed men.

§. 21. *Of the Gospels worke in Faith.*

BVt yet by the preaching of the Gospel, the Spirit further enlighteneth our vnderstanding in a *remedie* which God in the riches of his mercy hath afforded vnto vs, and in the benefit thereof. For the Gospel reuealeth Christ Iesus, who being the true eternall Sonne of God, euen euery God, and so able to beare the infinite wrath of his Father, and procure his fauour, tooke vpon him, into the vnity of his person mans nature, wherein he subiected himselfe to the Law and both fulfilled the righteousnesse, and also vnderwent the curse therof.

The remedy reuealed by the Gospel.

This is the remedy. The benefit hereof is, that God is reconciled to the world, his wrath being pacified, his fauour procured: that remission of sinnes, and deliuerance from the punishment thereof, both in this world and

and in the world to come, are obtained: that all needfull bleſſings for this temporall life, all needfull graces for a ſpirituall life, and eternal life and happineſſe in the world to come, are purchaſed.

Without knowledge of theſe points concerning the forenamed miſery, and remedy, it is impoſſible for any man to haue Faith: and yet may men haue, and many haue this knowledge who neuer attaine vnto Faith: ſo as this is not ſufficient: Wherefore the Spirit proceedeth further to worke vpon the will of man.

§. 22. *Of Griefe going before Faith.*

2 Mans will wrought vpō.

TWo eſpeciall workes are wrought vpon the will: one in regard of mans miſery, the other in regard of the remedy,

Griefe for ſin.

The firſt is to be pricked in heart, grieued in ſoule, wounded in conſcience, and brought, in regard of any hope in our ſelues, or any other creature, euen to diſpaire: yea, and to tremble againe within and without, in ſoule and body for our ſinnes, and the puniſhment due to them. Thus were [a] the Iewes *pricked in their hearts*, and [b] the Iaylor ſo terrified with Gods iudgements that hee trembled againe, and thereby their hearts were prepared vnto Faith.

[a] Acts 2.37.
[b] & 16.29

For the meaſure of griefe it is not alike in all, in ſome it is greater, in ſome ſmaller: yet in all there muſt be, as a ſight of ſin, and of the miſery thereof, ſo a particular ſence of that wretchedneſſe wherein we lie by reaſon of it, an vtter deſpaire in our ſelues, true griefe of ſoule, and compunction of heart for it.

§. 23. *Of*

§. 23. *Of Desire going before Faith.*

THe ſecond worke is to deſire aboue all things in the World, one drop of the infinite mercy of God, and to be willing to giue all that a man hath for Chriſt, accounting him more worth then all things beſide in heauen and earth, as the [b] Merchant in the Goſpell eſteemed the pearle which he found.

Deſire of mercie.

[b] Mat. 13. 46.

This earneſt deſire is in Scripture ſet forth by [c] hungering, [d] thirſting, panting, longing, &c. All which imply a very vehement and vnſatiable deſire; ſo as they which haue this deſire wrought in them, will giue no reſt to their ſoules, till they haue ſome ſweet feeling of Gods loue to them in Chriſt, and ſome aſſurance that Chriſt is theirs: whereupon God who hath offered to ſatisfie the hungry and thirſty, and to ſatisfie the deſire of ſuch as pant and long after him, by his Spirit worketh in ſuch as are ſo prepared, ſuch an inward aſſent of minde, and credence vnto the promiſes of the Goſpell, that particularly they apply them vnto themſelues, and gladly accept the free offer of God, and ſo receiue Chriſt with all his benefits. This is that onely ordinary meanes, and the order thereof, which God for his part hath ſet downe to worke faith in man.

[c] Luk. 1. 53.
[d] Iſa. 55. 1.

§. 24. *Of mans endeauour to get Faith.*

THe meanes required on mans part, are next to be declared. Here I will ſhew what man muſt doe that he may beleeue: and what motiues there be to ſtirre him vp to beleeue.

Two things are to be done of man: one that to his vtter moſt

What man must doe to beleeue.

termost power he vse and well imploy that ability, whatsoeuer it be, that he hath by nature or speciall gift.

Because God in wisedome hath appointed the preaching of his word, to be the meanes of working Faith, man must diligently vse that meanes, and constantly attend thereupon, not giuing ouer till hee find the blessed worke of Faith wrought in him. A naturall man may goe to Church, and with his outward eare hearken to the Word, and wait vpon it. And because prayer is a meanes to moue God to giue his Spirit, and thereby to open mans heart to receiue the Word into it, and to make his word powerfull and effectuall, he must also as well as he can, pray to God for his Spirit, and for his blessing on his Word. For a naturall man may pray, though not in Faith; and God doth oft heare the desire of such, as he heareth[k] the yong Rauens when they cry for want of their meat.

[k] Iob 39.3.

Act.7.1. The other, that we resist not any motion of Gods Spirit, like the rebellious Iewes, nor putte off from vs the promises of the Gospel, as if they belonged not vnto vs, and thinke our selues vnworthy of eternall life.

§. 25. *Of Gods offering Christ.*

Motiues to beleeue.

FOr motiues to make a man bold to apply vnto himselfe the promises of the Gospel, there are none at all in himselfe; he must cleane goe out of himselfe, and duely weigh these three points,

1 The author
2 The cause } of the promises of the Gospel.
3 The extent

1 It is God that made the promise of the Gospel.

For the first: It is God that made the promises: he it is that maketh offer of Christ Iesus, and in him of all things

things belonging to life and happineſſe. [b] *GOD ſo loued the World that he gaue his onely begotten Sonne, &c.* With what face may the creature refuſe to receiue that which his Creator offereth? Now that we may not doubt, but be aſſured that he will make his word good, we are eſpecially to conſider two properties of God. 1. His *Power*, 2. His *Truth*.

The one ſheweth, that hee is able to doe what he hath promiſed.

The other, that he will not faile to doe it.

[b] Ioh. 3. 16.

§. 26. *Of Gods Power to make his offer good.*

NO queſtion can iuſtly bee made of Gods almighty Power: for the Scripture expreſly ſaith; *With God ſhall nothing be impoſſible.* (Luk. 1. 37.) *All things are poſſible to him.* (Mar. 10. 27.) Which is to be noted againſt our deadneſſe, dulneſſe, and vntowardneſſe to beleeue, in regard whereof wee may thinke that a man naturally dead, may as eaſily eate and drinke as we beleeue: but when we conſider the Power of Gods might, how [c] *hee is able of ſtones to raiſe vp children vnto Abraham*; wee may well thinke [f] that hee is *able to take away our ſtony heart, and giue vs an heart of fleſh. Abraham* looked to Gods power, and thereby was moued to beleeue that God would performe his promiſe, though *Iſaacke* in whom the promiſe was made, were to be ſacrificed; [g] *He did not doubt of the promiſe, being fully aſſured that he which had promiſed, was alſo able to doe it.*

2. God is able to performe his word. *Nemo de Deo optimè exiſtimat, qui non eũ omnipotentiem, atque ex nulla parte communicabilem credit. Aug. de lib. arb. l. 1.*

[c] Mat. 3. 9.

[f] Eze. 36. 26.

[g] Rom. 4 Heb. 11.

This motiue taken from Gods almighty Power, is in Scripture oft vſed to ſtirre vp men & woemen to beleeue the promiſes of God. It was vſed to [h] *Sarah*, to the [i] *Virgin Mary*, to [k] *Ieremiah*, & to the [l] Diſciples of Chriſt. And it is the rather to be thought of, becauſe we are very prone by

[h] Gen. 18. 14.
[i] Luke 1. 37.
[k] Ier. 32. 27.
[l] Mat. 10. 27

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nature to make doubt thereof: for albeit in our iudgements wee are well perſwaded of Gods Omnipotency, and with our mouthes can profeſſe as much; yet when we are in great ſtraits, brought to a pinch, and ſee no ordinary meanes for the effecting the thing which wee deſire, then we thinke that God himſelfe is not able to doe it: like [m] *the incredulous Prince*; and not he onely, but the [n] *vnbeleeuing Iſraelites* alſo, though they had beene long nurtured vnder Gods ſpeciall gouernement, and ſeene many of his maruellous workes; yea, [o] *Moſes* himſelfe was ſubiect hereunto.

[m] 2 Kin 7.2.
[n] Pſal.78. 19. 20.
[o] Num.11. 12. 22.

§. 27. *Of Gods truth in making good his offer.*

3 God is true, and will perform his promiſes.

NO more queſtion can be made of Gods truth, then of his power: for he is [p] *the Lord God of truth*, [q] *with him is no variablenesſe, nor ſhadow of turning*: [r] *Hee cannot lie*, [s] *it is impoſſible that he ſhould*: for [t] *faithfull is hee which promiſeth*; the Goſpell in which his promiſes are made, [u] *the word of truth*: his Sonne who declareth them, [b] *faithfull and true witneſſe*: His Spirit which ſealeth them vp, [c] *a Spirit of Truth*.

[p] Pſal.31.5.
[q] Iam.1.17.
[r] Titus 1.2.
[s] Heb.6.18.
[t] 1 Theſ.5.24.
[u] Ephe.1.13.
[b] Reu.3.14.
[c] Ioh.14.17.

This truth of God is to be meditated of, in regard of the greatneſſe of Gods promiſes: for when man heareth of Chriſt, and all his benefits offered in the Goſpell, hee will be ready to thinke and ſay; Oh here are ſweete and excellent promiſes, but they are too good to be true, I feare they are too great to be performed. But if that man remember how faithful and true God is that made them, it will make him thinke againe, and ſay; though they were much greater, yet God who is able, aſſuredly wil not faile to performe what he hath promiſed.

§. 28: O

§. 28. *Of Gods free offer.*

3 FOr the cause whereby God is moued to offer Christ and all his benefits, it was his owne goodnesse, and nothing else. Now there are two things which doe highly commend Gods goodnesse. First, the freenesse of his grace. Secondly, the riches of his mercy.

4 Gods goodnesse moued him to make his promises to man.

Gods grace is euery way so free, that the goodnesse which he sheweth to his creature is altogether of himselfe & from himselfe. [d] *God so loued the world, that he gaue, &c.* [e] *When we were enemies, we were reconciled to God.* [f] When there was none to mediate for vs, God offered grace, and gaue his Sonne to be a Mediator.

5 Gods grace is free.

[d] Ioh. 3. 16.
[e] Rom. 5. 10.
[f] Gen. 3. 15.

This is to be noted against mans vnworthinesse, for he is ready to looke downe vpon himselfe, and say; Ah, I am too too vnworthy to partake of Christ: what can there be in me to moue God to bestow his Sonne on me? and thus keepe himselfe from beleeuing. But if we consider that God respecteth *his owne* goodnesse, and not *ours* in giuing vs his Sonne; and that his grace is euery way free, that conceit of our vnworthinesse, can be no iust impediment to Faith.

§. 29. *Of the Riches of Gods Mercy.*

AS for the Riches of Gods Mercy, they are vnutterable, vnconceiuable: I may well crie out, and say; *Oh the deepenesse of them! how vnsearchable are they, and past finding out?* According to Gods greatnesse, so is his mercie, it is *infinite*, [g] *and reacheth aboue the Heauens*: so as God may well be said [h] to be *rich in mercy*, and [i] *abundant in goodnesse*.

6 Gods mercy is abundant.

[g] Psal. 108. 4.
[h] Ephe. 2. 4.
[i] Exo. 34. 6.

This is to be noted against the multitude, and haynousnesse of our sinnes; which because they are innumerable and infinite, keepe many men from beleeuing the pardon of them. But the consideration of the infinitenesse of Gods mercy, which is as an Ocean, sufficient to swallow them all vp, though they were more, and greater then they are, will vphold vs against that temptation: for no sinne can be greater then Gods mercy: [k] The sinne against the Holy Ghost, is not therefore vnpardonable, because it is greater then Gods mercy; [l] *Greater then can be pardoned*, as *Cain* desperately thought of his sinne; but because the heart of him who committeth it, is vncapable of mercie: as if a ventlesse vessell be cast into the Sea, it cannot take in one drop of water, not because there is not water enough in the Sea to fill it, but because it hath neuer a vent to receiue water.

k Mat. 12. 31, 32.

l Gen. 4. 13.

Simil.

§. 29. *Of the extent of Gods offer of Christ.*

7 Gods promises are offered to all.

3 FOr the extent of the offer of Christ, it is so large, so generall, as no person can haue any iust cause to thinke himselfe exempted. The Angell that brought this glad tidings from Heauen, said; That it was for [m] *all people*. [n] The man that *was sent* from God for a witnesse, *bare witnesse of the light, that all men thorow him might beleeue*. When Christ sent his Apostles forth to preach the Gospell, he bid them [o] *Goe, and teach all Nations*: And to shew that no particular man in any Nation was excepted, but euery mothers child included, [p] Saint *Marke* setting down the same commission, expresseth *euery creature*, meaning euery reasonable creature.

m Luk. 2. 10.

n Ioh. 1. 6. 7

o Mat 28. 19.

p Mar. 16. 15.

I will not here stand to discusse this question, whether th

the ſound of the Goſpel hath been heard in euery corner of the world, or no: it is ſufficient for our preſent purpoſe to know, that wherſoeuer the ſound therof cõeth, there by the miniſtery of it, tender and offer is made to euery ſoule, of Chriſt and all his benefits, euen as when the braſen ſerpent was lift vp, a remedy was afforded to all that looked vpon it. [r] Chriſt reſembleth this braſen ſerpent to himſelfe, and maketh this very application thereof. God herein dealeth with the world, as a King (againſt whom his whole kingdome, euen all his ſubiects haue riſen vp, and rebelled) who cauſeth a generall pardon to be proclaimed to all, and euery one that will lay downe their weapons, and accept pardon.

[r] Num. 21. 8.

[a] Ioh. 3. 14, 15

This vniuerſall offer of Chriſt, is an eſpeciall meanes to draw a poore ſinner to receiue Chriſt: and it is to bee noted againſt the laſt barre, wherewith men vſe to keepe their hearts cloſe ſhut from entertaining Chriſt: for when they be brought to acknowledge that God is able to performe all his promiſes, that he is faithfull, and will performe them: that it is not mans vnworthineſſe that keepeth him from ſhewing fauour vnto man, but that his owne goodneſſe moueth him thereunto, yea that the number and weight of many ſinnes cannot damme vp, and keepe backe the euer-flowing ſtreames of his mercy, they will obiect and ſay,

The generall offer of Chriſt a meanes to draw all to receiue Chriſt.

Obiect. Wee know not whether we are any of thoſe perſons to whom the promiſes of the Goſpel are intended, and for whom Chriſt indeed dyed. But for anſwere hereunto,

Anſwer. 1 I exhort ſuch to learne of God by hearing him, and vſing his meanes how to know

§. 30. *That the offer of Christ, is a sufficient ground to receiue Christ.*

2 OF such I would demand what further ground they would haue to receiue Christ, then this, that God offereth Christ vnto them? wouldest thou (whosoeuer thou art that disputest against God, and against thine owne soule) wouldest thou climbe vp into Heauen, and enter into Gods secret closet, where his records are, to see whether thy name be written in the booke of life or no, and then if it be, beleeue? what a preposterous course is this, directly thwarting the vnsearchable wisedome of God? God hath reserued his eternall counsell, concerning the election of men, as a secret vnto himselfe; yet hath he ordained and reuealed meanes vnto the sonnes of men, by the right vsing wherof, they may come to make their election sure: God hath also said, that *Secret things belong vnto him selfe, reuealed things to vs.* Now marke the preposterous course of these men; curious they are, and ouer-curious in that which is secret, but ouer-careless in that which is reuealed. If this be not to oppose mās shallow braine to the bottomles depth of Gods wisdome, I know not what is. Had it not been notorious folly for any of the Israelites to haue lien burning with the sting of the fiery serpents till they had dyed, refusing to looke on the brazen serpent, and said, when I know that the serpent was lifted vp for thee, I will looke vpon it? Did not the very lifting vp of the serpent shew that it was Gods will they should looke on it, and looking be cured? so God causing Christ to be lift vp by preaching of the Gospel before thee, sheweth that he would thou shouldest beleeue, and beleeuing haue life euerlasting.

b 2 Pet. 1. 10.
c Deut. 29. 29.

§. 31, &

§. 31. *That a mans vnworthinesse ought not to keepe him from beleeuing.*

SAy not therefore, I can see nothing in my selfe why Christ should belong to me. *Obiect.*

I told thee before, that thou must cleane goe out of thy selfe, and looke vpon God. *Answer.*

But for thy further satisfaction herein, let me demand two things of thee.

First, whether any man before he beleeued, saw any thing in himselfe why Christ should rather belong to him then to any other. The Scripture saith, [a] *There is no difference, for all haue sinned, and are depriued of the glory of God.* What then? Wouldest thou be singular, and haue a ground of Faith proper and peculiar to thy selfe? Is not this a spice of vaine-glory? wouldst thou not haue something to boast in? *Quest. 1.* [a] Rom. 3. 23.

Secondly, whether thou seest any thing in thy selfe why thou shouldest not beleeue? The offer of Christ is vniuersall to all. Who separateth thee? Obiect not thine vnworthinesse: for who is worthy? nor the multitude and grieuousnesse of thy sinnes: for he that hath fewest and least, hath burden enough to presse him downe to the lowest pit of hell, if God be not mercifull vnto him. But tell me, is the number and weight of thy sinnes an heauy burden vnto thee? doe they grieue and vexe thy soule? art thou pressed downe with them? Loe here is a motiue to make thee beleeue. This is an euidence that thou art one of those to whom Christ is giuen: for Christ after peculiar manner inuiteth such to come vnto him, saying, [a] *Come vnto me all ye that are laden and weary, and I will ease you.* For [b] he came to call *sinners*: and thereupon the Apostle with a vehement asseueration auerreth *Quest. 2.* [a] Mat. 11. 28. [b] Luk. 5. 32.

this point, [c] *This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners.*

[c] 1 Tim. 1. 15.

§. 32. *Of long waiting.*

Obiect. BVt many with heauy hearts haue long waited vpon the meanes, and diligently attended to the Word, and yet find no faith wrought in them.

Answ. We may not prescribe any time to God: as he worketh on whom he will, so hee worketh when hee will: [d] *Though he tarry, waite:* [e] *for yet a very little while, and he that shall come, will come, and will not tarry.* God neuer yet failed any that continued to waite on him, At length he satisfied their longing. Remember [f] the history of that poore diseased man that lay so long at the poole of *Bethesda*: at length his desire was effected, hee was cured.

[d] Hab. 2. 3.
[e] Heb. 10. 37. *Est animi generosi perdurare quoad Deus misereatur nostri. Cryst. par. ad Theod.*
[f] Ioh. 5. 5. &c.

Let me therefore (in the name of Christ Iesus) prouoke euery one before whom Christ is lift vp in the Ministery of the Word, and administration of the Sacraments, to looke vpon him, and to perswade themselues that he belongeth vnto them, and so receiue him into their hearts, and beleeue.

Obiect. Neither let them say, that if Christ should not belong to them, they sinne in beleeuing: for boldly I say again, if any vpon the forenamed grounds beleeue, they sinne not: no man can sinne in beleeuing (in presuming, he may sinne, but there is a great difference betwixt Faith and presumption, as we shall * hereafter shew) [g] *He that beleeueth shall not be condemned,* [h] *He hath the witnesse in himselfe.* So that in beleeuing he sinneth not. But whosoeuer beleeueth not, refuseth and reiecteth Christ, as they [i] who were inuited to the mariage of the King's Son and did not come.

Answere. None sinne in beleeuing.

* §. 88.
[g] Ioh. 3. 18.
[h] 1 Ioh. 5. 10.

[i] Mat. 22. 3, 5, 6.

§. 33. *Of mans ſinne in not beleeuing.*

Obiect. FAith is not in mans power. How then can a man ſinne in not beleeuing?

Anſw. 1 God gaue ability to man (when he created him after his owne image) to lay hold on any promiſe that at any time God ſhould make vnto him: ſo as God gaue him power to beleeue. But man thorow his owne default diſabled himſelfe. May not God iuſtly exact what he gaue?

How man ſinneth in not beleeuing.

2 No vnbeleeuer doth what lieth in him to beleeue: but faileth in ſome thing that he might doe. To omit thoſe among whom the ſound of the Goſpell came not, (becauſe now we haue not to doe with them:) [k] ſome perſecute or [l] ſcoffe at the Miniſtery of the Goſpel: [m] ſome ſpeake againſt the meanes it ſelfe, counting it fooliſhneſſe: [n] ſome are careleſſe in comming to it, pretending many vaine excuſes: [o] ſome come for company, or other by-reſpects: [p] ſome attend not though they come: [q] ſome ſoone let ſlippe what they heare: [r] ſome let the things of this world choake that which they heare: in ſomething or other all they which beleeue not come ſhort of that which they might haue done, for attaining vnto this precious gift of Faith. And that is it for which another day they ſhall be condemned.

k Mat. 22. 6.
l Acts 2. 13.
m Acts 13. 45. 1 Cor. 1. 23.
n Luke 14. 18.
o Mat. 3. 7.
p & 13. 19.
q 21, 22.

3 Vnbeleefe is in a mans power: who diſtruſt and gaine-ſay the promiſes of the Goſpel, doe it of their free will: they wittingly and wilfully refuſe and reiect the gracious offer of Chriſt Ieſus. Marke what Chriſt ſaith of *Ieruſalem*, [s] *How oft would I haue gathered thy children together, and ye would not?*

s Mat. 23. 37.

§. 34. *Of*

§. 34. *Of the heinousnesse of Incredulity.*

Incredulity a grieuous sinne.

THus we see that no vnbeleeuers can haue iust excuse for themselues: their Incredulity is truly and properly a sinne; yea, it is a most grieuous sinne: heinous against God, and dangerous vnto man.

As Faith of all graces doth most honour God, so this of all vices doth most dishonour him. It impeacheth the forenamed properties of God, namely [a] his *power*, as if God were not able to make good his promise: [b] his *truth*, as if God were vnfaithfull, yea, a plaine *lyer*, as the Apostle speaketh: [c] his *mercy*, as if it were dryed vp with the heat of mens sinnes, and his [d] *presence* in euery place, as if he were not euer by vs. It maketh a man flie from God as [e] *Adam* did, and contemne his gracious offer of pardon, as desperate rebels and debtors: it maketh Christ to haue dyed in vaine: yea it is accompanied with a kind of obstinacy, as in *Thomas* who said, [f] *I will not beleeue it.*

1 Dishonourable to God.

[a] Psal. 78. 19, 20.

[b] 1 Ioh. 5. 10.

[c] Gen. 4. 13.

[d] Psal. 10 4, 5.

[e] Gen. 3. 8.

[f] Ioh. 20. 25.

In regard of men, no sinne so deadly and dangerous; it stoppeth the current of Gods mercy, it barreth vp heauen gates against men, and openeth the mouth of hell for them, and maketh them Satans vassals. Whereas Faith bringeth an absolution for all sinnes, this layeth all our sinnes open to the wrath of God. The truth is, *he that beleeueth not is condemned already*: and why? *because he beleeueth not in the Sonne of God.* God hath made offer of his Sonne, but he will not receiue him. Is not this to reiect Christ, and to iudge ones selfe [b] *vnworthy of eternall life?* Wherefore to conclude this point, seeing there is so good ground to beleeue, & that not to beleeue is so heynous a sinne, let none dare to distrust, or to put off from him the promises of the Gospel: we may haue a godly iealousie

2 Dangerous to men. *Filius Diaboli infidelitas facit, quod peccatum proprium vocatur, quasi solum sit, &c. Aug. cont. ep. Pelag. lib. 3 c. 3*

[a] Ioh. 3. 18.

[b] Act. 13. 46.

iealousie ouer our selues, and vse a conscionable care in trying the truth of our Faith, (as after I will shew;) but to reiect the offer which God maketh of Christ, wee may not dare: if we feele not Faith wrought in vs, wee must waite till we feele it.

§. 35. *Of proouing Faith.*

THus we see how Faith may be gotten: the next point is to shew how it may bee prooued. Wee haue heard how pretious a thing Faith is: it doth therefore greatly behoue vs throughly to try our Faith, whether it be sound or no. If a man goe to buy a gold chaine, hee will not be deceiued with a faire glittering shew, but hee will haue it toucht with the touchstone againe and againe: but [e] *Faith is much more precious then gold that perisheth.*

V. *Point.* The tryall of Faith.

Simil.

[e] 1 Pet. 1. 7.

§. 36. *Whether Faith may be knowne or no.*

BEfore I shew how Faith may bee proued, it will bee needful by way of preparation and preuention, to declare whether a Christian can know if he haue sound true Faith or no: for, many conceit that it is sufficient to haue *a good hope* (as they speake,) imagining that no man can say certainly he hath a true Faith. If this were so, in vaine it were to seeke how it may be proued, who will labour to proue that which cannot be found out? But against that conceit I auouch, that *The true beleeuer may know that he hath a true and sound Faith.* For the Saints haue professed as much: [d] *I beleeued* saith *Dauid.* [e] *We beleeue and know*, say the disciples: and [f] S. *Paul* saith, *I know whom I haue beleeued.*

Faith may be knowne.

[d] Psal. 116. 10
[e] Ioh. 6. 69.
[f] 2. Tim. 1. 12.

§. 37. *Whe*

§. 37. *Whether ordinary persons may know they haue Faith.*

Obiect. THose were extraordinary persons, and had this knowledge of their Faith, by extraordinary reuelation.

[g] Act.8.37. [h] Ioh.9.38.

Answ. The [g] Eunuch, and the [h] blind man knew as much, and yet were no extraordinary persons. But to shew that this knowledge came not of any extraordinary reuelation, proper to extraordinary persons, the Apostle speaking of that spirit which *Dauid* had, saith, [i] *We haue the same spirit of Faith, &c.* *Paul* had the same spirit that *Dauid* had, and other Christians the same that he, whereby they might discerne their Faith, and therefore he vseth the plural number, *We haue the same spirit, &c.* yea more expresly he saith, [k] *we haue receiued the spirit that is of God, that we may know the things which are giuen vs of God.* Is not Faith one of those things? yea, it is one of the most principall of them? Vpon this ground the Apostle exhorteth vs, [l] *to proue our selues whether we are in the Faith, &c.* In vaine were this exhortation, if Faith could not be discerned and proued.

[i] 2 Cor.4.13. [k] 1 Cor.2.12. [l] 2 Cor.13.5.

§. 38. *Of the difference betwixt those who seeme to haue Faith, and those who indeed haue it.*

[m] Ier.17.9.

1 *Obiect.* THe heart of man is deceitfull aboue all things, *who can know it?* how then can the truth of any grace be discerned?

[n] Psal.12.2. [o] Isa.38.3.

Answ. In naturall and wicked men, there is a [n] double heart, wherby it cometh to be deceitful: but the faithfull haue [o] a single, simple, honest, vpright, perfect heart.

2 *Obiect.* Many presume of what they haue not: yea, very hypocrites goe so farre, as they can hardly, if

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at all be diſcerned. Many of them doe more reſemble the faithfull, then counterfeit coine doth current money: for herein the Diuell helpeth mans wit. *Iudas* was not diſcerned by the Diſciples, till Chriſt diſcouered him.

Though they which haue no faith, may be deceiued, yet they which indeed haue it, may diſcerne it.

Anſwer. If that which is counterfeit coine be thorowly tried, if it be brought to the touch-ſtone, if clipped thorow, if melted, it will be diſcerned: ſo hypocriticall Faith. But ſuppoſe ſome be ſo (I know not what to ſay) cunning or ſimple, that they deceiue others and themſelues; yet thereupon it followeth not, that he which indeed hath faith, ſhould be deceiued, becauſe he which hath it not, is: A man which dreameth that he eateth and drinketh, may for the time ſtrongly be conceited that he doth ſo, and yet be deceiued: Can not he therefore which is awake, and in deed eateth and drinketh, know that he doth ſo? Hee that wanteth a thing, groundeth his conceit vpon meere ſhewes and ſhadowes: but he that hath that which he is perſwaded he hath, groundeth his perſwaſion on ſure, ſound, reall euidences.

Iſa. 29 8. *Simil.*

Obiect. 3. Many which indeede haue faith, make a great doubt and queſtion of it, yea, they thinke and ſay, They haue no faith at all. How then can Faith bee knowne?

Though in a temptation a man doubt, yet out of it bee may haue aſſurance.

Anſwer. That is thorow mens owne weakeneſſe, or thorow the violence of ſome temptation. When they are ſtrengthned, and the temptation remoued, that doubting will be diſpelled. But it followeth not, becauſe at *ſome times, ſome* perſons are ſo exceeding weake, and ſo violently aſſaulted, that therefore they ſhould *neuer* know that they haue faith; or that *other* which are not ſo weake, nor ſo aſſaulted, ſhould not bee able to know their owne faith.

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Simil.

faith. In naturall matters there may be some, who thorow long sickness, or some wound, blow, or bruise on their head, know not what they doe: Can not therefore healthy, sound men know? After *Dauid* had giuen many euidences of his assurance of faith, thorow some temptations hee doubted.

§. 39. *Weether Faith and doubting may stand together.*

True Faith may stand with doubting.
[a] 1 Cor. 13. 9.
[b] Mar. 9. 24.

Quest. CAn then true Faith stand with doubting?
Answ. Yea, it can: for what the Apostle saith of knowledge, may we apply to other Christian graces, euen to the mother of them all, *Faith*; [a] we beleeue in part: The man that said, [b] *Lord I beleeue*, yet doubted: for he added, *helpe my vnbeleefe*. This doubting is not of the nature of Faith, but rather contrary vnto it, arising from the flesh which remaineth in vs, so long as wee remaine in the World: therefore the more strength Faith getteth, the more is doubting driuen away. Yet as the Spirit in truth may be where the flesh is, so in truth may Faith be where doubting is: but as we must striue to subdue the flesh, so also must we striue to dispell doubting.

Fidei præcipua virtus in eo est, vt non ambigas Chrys. in Tit. hom. 3.

§. 40. *Of trying Faith both by the causes, and by the effects.*

NOw come we to the maine point, *How Faith may be proued and knowne*.

How faith may be proued.

For the true triall of Faith, we must consider both the causes, and also the effects of Faith: how it was wrought, and how it worketh; and compare these together. Most doe send men onely to the effects of Faith, by them to make

make triall of the truth of them: but there is an hypocriticall Faith, which bringeth forth many fruits ſo like true Faith; and true Faith is oft ſo couered with the cloudes of temptations, that if reſpect be had onely to the effects, counterfeit Faith may be taken for true Faith; and true Faith may be counted no Faith. The birth therefore and the growth of Faith muſt be conſidered iointly together, and one compared with another, that they may both of them giue mutuall euidence one to another, and ſo both of them giue a ioint and ſure euidence to a mans ſoule and conſcience that he is not deceiued.

§. 41. *Of that illumination which cauſeth Faith:*

WE are firſt to begin with the birth of Faith: of the meanes and order of working Faith, I haue ſpoken before: for the proofe of Faith in this reſpect, we muſt apply the ſeuerall points before deliuered to our owne Faith, & examine whether it were accordingly wrought: namely, whether it were grounded on a true illumination of the minde, in regard of mans miſery, and the remedy appointed by God: and of a right diſpoſition of the heart, both in regard of true griefe for ſinne, and true deſire after Chriſt.

Note that many differences may be diſcerned in the cauſes of Faith after Faith is wrought, which cannot be found before faith.

For Illumination, it is not ſufficient that we haue a generall knowledge of the fore-named miſery and remedy, that ſuch and ſuch are all men by nature, that this is the remedy afforded vnto them; but we muſt haue an experimentall knowledge of our owne wofull eſtate, as Saint *Paul* had, [f] when he ſet forth his own perſon as a patterne of a miſerable man, [g] and in particular reckoned vp his owne particular greeuous ſinnes: this is it which will driue a man to Chriſt: if at leaſt we alſo vnderſtand that the

Cauſes of Faith. 1. Illumination.

f Rom 7.7,&c
g 1 Tim.1.13.

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the remedy is ſuch an one as may bring redemption vnto our ſelues.

It is more cleare then needs be proued, that what Faith ſoeuer ignorant men, men that liue in neglect, and contempt of Gods Word, make ſhew of, hath not ſo much as a ſhew of ſound Faith, but is palpably counterfeit: therefore this firſt point may not be left out in the triall of Faith.

§. 42: *That Griefe goeth before Faith.*

2 Compunction and griefe of heart.

FOr the diſpoſition of the heart, vnleſſe firſt it haue beene touched with a ſence of mans wretchednelſe, and grieued thereat, it is to be feared that the pretence of Faith which is made, is but a meere pretence: for God healeth none but ſuch as are firſt wounded. [a] *The whole need not a Phyſitian, but they that are ſicke.* [b] Chriſt was anointed to *preach the Goſpell to the poore*, to *heale the broken hearted*, &c.

[a] Mat. 9. 12.

[b] Luke 4. 18

Obiect. Many haue beleeued that neuer grieued for their miſery, as [c] *Lydia*, [d] *Rahab*, [e] the *theefe* on the croſſe, and others, of whom no griefe is recorded.

[c] Acts 16. 14
[d] Heb. 11. 31
[e] Luke 23. 42

Anſwer. Who can tell that theſe grieued not? It followeth not that they had no griefe, becauſe none is recorded: All particular actions and circumſtances of actions are not recorded; it is enough that the griefe of ſome, as of [f] the Iewes, of [g] the Iaylor, of [h] the woman that waſhed Chriſts feete with her teares, and of others is recorded.

[f] Acts 2. 37
[g] & 16. 29
[h] Luke 7. 38

But the griefe of the theefe is implied both by reproouing his fellow, and alſo by acknowledging his owne guiltineſſe, *Rahab* ſaith, [i] That their *hearts melted.*

[i] Ioſ. 2. 11

Obiect. That which is ſaid of *Rahab*, is ſaid of others alſo, who beleeued not.

Anſw.

Answ. Though the same affection be iointly attributed to all, yet it was very different in the kinde, manner, and end thereof. The heart of others melted for feare of a temporall destruction: it was a worldly sorrow; but hers a godly sorrow, because shee was an aliant from the common wealth of Israel, and out of the Church of God, and therefore so earnestly desired to be one of them.

Lydia might bee prepared before shee heard *Paul*, for shee [k] accompanied them which went out to pray, and shee worshipped God: or else her heart might bee then touched when shee heard *Paul* preach. The like may be said of [l] those which heard *Peter* when hee preached to *Cornelius*, and of others. Certaine it is that a man must both see and feele his wretchednesse, and bee wounded in soule for it, before Faith can be wrought in him. Yet I denie not but there may bee great difference in the manner & measure of greeuing. Some [m] *draw water, and poure it out before the Lord*: [n] Their heart poureth out abundance of teares. [o] Other tremble and quake againe with horror. Other long continue iu their griefe. Other are so deepely wounded within, that they cannot expresse it by outward tears, but are euen astonished, as with a wound that bleedeth inwardly. Other see in what a wretched and cursed estate they lie, and are greeued, and euen confounded that they can greeue no more: yet it pleaseth God after hee hath shewed to some their woefull estate thorow sinne, and touched their heart therewith, (bringing them thereby to loath their owne natural estate, to despaire in themselues, and to condemne themselues, vtterly renouncing all confidence in themselues) presently to stirre vp their hearts to desire and embrace the sweete promises and consolations of the Gospell.

[k] Acts 16.13, 14.

[l] Acts 10 44. 45.

[m] 1 Sam. 7.6.
[n] Luke 7. 38.
[o] Acts 16.29

Faith therefore is not to be iudged by the measure, but

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by the truth of griefe, which may be knowne by the causes and fruits thereof.

§. 43. *How Griefe which worketh Faith is wrought.*

Causes of true griefe.

FOr the causes, true griefe which worketh *Faith*, ariseth,

1 God's word worketh it.

1 [p] From the word of God, whereby sinne and Gods wrath for the same is discouered.

[p] Acts 2.37. & 16.26, &c.

Obiect. The [q] Iaylor was humbled with an extraordinary iudgement.

[q] Acts 16.26.

Answer. No doubt but he had heard the word of God before: for *Paul* had beene sometime in that City, so as that iudgement was but as an hammer to driue into his heart the nailes of Gods word: for it is the proper vse of Gods iudgements to beate downe the hard and stoute heart of man, and so to make him sensibly apprehend Gods wrath denounced in his Word against sinners. So was [r] *Manasseh* brought to apply the threatnings of Gods word to himselfe by a great iudgement.

[r] 2 Chr. 33.10, 12.

2 It ariseth from despaire in our selues.

2 From despaire of all helpe in our selues, or any other creature: This made the Iewes and Iaylor say; [t] *What shall we doe?* So long as man retaineth any conceit of helpe in himselfe, all his misery, and griefe for it, will neuer bring him to Christ.

[t] Acts 2.37, & 16.30

And from sence of Gods displeasure.

3 From our wretchednesse and vildnesse by reason of sinne, whereby God is offended, and his wrath prouoked; as well as from our cursednesse by reason of the punishment and fearefull issue of sinne: Thus was the prodigall childe grieued, because he had [t] *sinned* against his Father.

[t] Luke 15.18.

§. 44. Of

§. 44. *Of the effects which that Griefe that causeth Faith, bringeth forth.*

GRiefe thus wrought, bringeth forth theſe and ſuch like effects.

Effects of true griefe.

1 [a] Shame for the euill which hath beene done.

[a] Ier. 31. 19 Rom. 6. 21.

2 A true and thorow reſolution to enter into a new courſe: Surely they which came to *Iohn* and ſaid, * *What ſhall we doe?* were thus minded.

* Lu. 3. 10, 12, 14.

3 A renewing of griefe, ſo oft as occaſion is offered. True ſpirituall griefe which worketh *Faith*, is neuer cleane dried vp, becauſe ſinne, the cauſe of it, is neuer cleane taken away: Thus the griefe which breedeth *Faith* continueth after Faith is wrought, though not in the ſame manner and meaſure: for before *Faith* it cannot be mixed with any true ioy, and ſound comfort, as it may be after *Faith* is wrought.

Vbi dolor finitur deficit pœnitentia. Aug. de ver. pen. 6. 13.

Many who haue no better then a temporary Faith, are at firſt much grieued, and wounded in conſcience; but after they receiue ſome comfort by the promiſes of the Goſpell, are ſo iocund and ioyfull, that they grow ſecure againe, and neuer after let griefe ſeize vpon them; no, though they fall into ſuch grieuous ſinnes as might iuſtly renew their griefe: they put off all with this, That once they grieued. *Dauid*, *Paul*, and many other faithfull Saints of God were otherwiſe affected, as is euident by thoſe [a] many grieuous groanes, ſighes, and exclamations which are recorded of them.

[a] Pſal. 6, 2, 3, & 32, 3, & 51, 1, &c. Rom. 7. 24

§. 45. *Of that Deſire which cauſeth Faith.*

THe ſecond thing to be examined in the diſpoſition of a mans heart for the proofe of Faith, is the *Deſire*

3 Deſire of Chriſt.

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of it *after Christ*: greefe at our misery without desire of the remedy, is so farre from being Faith, that it causeth desperation.

Proofes of true desire.

That true desire which worketh Faith may be knowne, 1. By the Cause, 2. By the Order, 3. By the Quality, 4. By the Fruits, 5. By the Continuance of it.

1. The Cause.

1 It is the Gospell, and nothing but it, that can worke in mans heart a true desire after Christ: because by it alone is Christ reuealed and offered.

2. The Order.

[c] Acts 4.12.

2 It followeth vpon the fore-named griefe for sinne, and despaire of succour in our selues or others. [c] The Apostle vseth this as a motiue to stirre vp men to beleeue in Christ, that *there is not saluation in any other*.

3 The Quality.

[d] Psal.42.1.2.

1 Cor. 2. 11.

3 It is both an hearty and true desire, and also a vehement and earnest desire. For the first of these, it is not onely an outward desire of the tongue, but an inward desire of the soule: [d] *My soule panteth, my soule thirsteth for God*, saith *Dauid*. This inward hearty desire is best knowne to a mans owne selfe: for *what man knoweth the things of a man saue the spirit of a man which is in him?*

For the second, it is a greater desire then the desire of any other thing can be. No man so desireth any earthlie thing, as the poore sinner desireth Christ, if it be a true desire: therefore the Scripture vseth such metaphors to set it forth, as imply greatest ardency, as hungring, thirsting, &c. wherof wee haue heard *before. [f] *Balaams* slight wish could be no cause or signe of Faith.

* §. 23.

[f] Num.23.10.

4. The Fruits.

[g] Mat.13.44.

4 It maketh a man carefull and conscionable in vsing the meanes which God hath appointed to breede faith, yea, and earnest in calling vpon God to bleese those meanes, and to be merciful vnto him, [h] as the poore Publican did.

[h] Luke 18.10, 13.

5. Continuance.

5 It still raiseth vp and preserueth an appetite after Christ,

Christ, euen after we haue tasted him. Desire after Christ before we beleeue ariseth from that sence we haue of the want of Christ: but after we beleeue, partly from the sweet taste we haue felt of him, and partly from the want we still feele of him, so as we can neuer be satisfied. Hereby is the couetous mans true desire of mony manifested, because he can neuer be filled, but the more he hath, the more he desireth. An vnsatiable desire of Christ is a good couetousnesse. [i] *The* Apostle exhorteth to *desire the sincere milke of the Word, to grow thereby*: not once onely to taste of it. If euer a man be satisfied with Christ, and begin to loath him, he neuer truely beleeued in him. For first, Christ is not like corporall meates, which with abundance may cloy the stomach: the more he is tasted, the better and greater will our appetite be. Secondly, no man in this world can receiue such a measure as to be filled thereby. If therefore a man desire Faith, and fall away, that seeming desire which he had, neuer bred Faith in him.

Longe aberit a siti satietas, longe a satietate fastidium, quia sitientes saturabimur, & satiati sitiemus. Aug. de Spec. c. 29.

[i] 1 Pet. 2. 2.

§. 46. *Of ioyning the effects with the causes of Faith, in the tryall thereof.*

IF vpon that fore-named illumination of the mind, and disposition of the heart, the Spirit of God hath drawne vs to accept of Christ Iesus tendred in the Gospel, then hath Faith been kindly wrought, and by this manner of breeding Faith, a man may haue good euidence of the truth of it, especially if he also finde that his Faith doth kindely worke, and bring forth the proper fruits thereof. For *Faith is operatiue*, euen as fire. Where fire is, there will be heat, the more fire the greater heat: if but a little

Faith is operatiue as fire

heate, there is a ſmall fire, if no heate at all, ſurely no fire. I deny not but fire may be ſo couered ouer with aſhes, that the heat will not ſenſibly appeare, but yet heate there is within, ſo as if the aſhes be remoued, the heat will ſoon be felt: ſo ſurely, where true and ſound Faith is, there will be ſome holy heate, ſome bleſſed fruits thereof: it may for a time, through the violence of ſome temptation, be ſo ſmothered, and ſuppreſſed, as it cannot be diſcerned, but when the temptation is ouer, it will ſoone ſhew it ſelfe: if not, I dare boldly ſay, there is no true, liuing, iuſtifying Faith, but a meere *dead Faith*. I haue my warrant from an holy Apoſtle, ſo to ſay, (*Iam.* 2. 20, 26.) It is a working Faith, which is the true iuſtifying Faith; and this is the conſtant doctrine of our Church, taught in our Vniuerſities, preached in pulpits, publiſhed in print by all that treat of Faith. That which our aduerſaries obiect againſt the orthodox all and comfortable doctrine of *Iuſtification by Faith alone*, (that we make iuſtifying Faith to be a naked dead Faith, without all good workes) is a meere cauill, and a moſt malicious ſlander: for though we teach that in the very act of iuſtification, [b] Faith onely hath his worke without workes: yet we teach not that this Faith is deſtitute of all workes, but that it is a Faith [c] which *purifieth the heart, and* [d] *worketh by loue*. Thus in regard of the office of Faith, we teach as wee are taught by [e] Saint *Paul*, that *a man is iuſtified by Faith without workes*, and in regard of the quality of Faith we teach, as wee are taught by [f] Saint *Iames*, *that of workes a man is iuſtified* (that is, declared ſo to be) *and not of Faith* onely. Wherefore for the ſound proofe of Faith, we muſt haue alſo recourſe to the fruits of it.

Abſit vt ſentiret vas electionis iuſtificari hominem per fidem etiamſi male viuat, & opera bona non habeat. Aug. de gr. & lib. arb. cap. 7.

[b] Ephe. 2. 8, 9.

[c] Act. 15. 9.
[d] Gal. 5. 6.

[e] Rom. 3. 28.

[f] Iam. 2. 24.

§. 47.

§. 47. *Of the fruits of Faith.*

IT were an infinite taske to reckon vp all the fruits of Faith. For all the ſeuerall and diſtinct branches of pietie and charity, if they be rightly performed, are fruits of Faith. Faith is the mother of all ſanctifying graces: for by it we are ingraffed into Chriſt, and ſo liue the life of God. Euery ſanctifying grace therefore is an euident ſigne of Faith. But that I may keepe my ſelfe within compaſſe, I will draw the principal effects of Faith, whereby it may be beſt proued, vnto two heads. Firſt, *a quiet conſcience*. Secondly, *a cleare conſcience*. *This* hath reſpect to that benefit which we receiue by Faith: *That* to the author thereof.

§. 48. *Of a quiet conſcience proceeding from Faith.*

A Quiet conſcience is that which excuſeth a man before God: ſo farre it is from accuſing, that it excuſeth; whence ariſeth an admirable tranquility of minde, which the Apoſtle calleth, [i] *The peace of God which paſſeth all vnderſtanding*. It is euident that Faith breedeth this: [k] for *being iuſtified by Faith, we haue peace toward God*. So ſoone as a ſinner truely beleeueth, he hath ſome peace of conſcience: the more his Faith increaſeth, and the ſtronger it groweth, the more peace he hath in his ſoule. From Faith then ariſeth this peace, and from nothing elſe. For it cannot poſſibly come from any perfection in man. Indeed *Adams* conſcience in his integrity did excuſe him before God, becauſe there was nothing in him blameworthy: but ſo could no mans ſince his fall: for beſides thoſe palpable euill deeds whereunto euery mans conſcience

What is a quiet conſcience.

Nihil eſt quod ita voluptatem afferre ſolet, atque pura conſcientia. Chryſ. in 2 Cor. hom. 12.

[i] Phil. 4.7.

[k] Rom. 5.1.

A quiet conſcience ariſeth from Faith.

science is privy, whose conscience can excuse him in the best workes that euer he did? [k] *Is not all our righteousnesse as filthy clouts*? this *Dauid* well knew, when he thus prayed, [l] *Enter not into iudgement, &c.* but Faith (assuring the conscience, that [m] *we haue an aduocate with the Father, Iesus Christ the Righteous, that he is the propitiation for our sins*, purging our soules with his owne most precious blood) pacifieth it: so that where this peace of conscience is, there must be a true iustifying Faith.

[k] Isa.64.6.

[l] Psal. 143. 2.

[m] 1 Ioh.2.1, 2

§. 49. *Of the difference betwixt a quiet conscience, and a not-troubling conscience.*

Obiect. THe conscience of many wicked men lyeth quiet, and troubleth them not.

Answ. Their conscience is improperly said to be quiet: it is either a slumbring cõscience, which though for a time it seeme to lie quiet, yet when it is awaked & rouzed vp, it will rage and raue like a fierce, cruel, wilde beast, [a] as *Iudas* his conscience did: or else (which is worse) a seared and dead conscience, which will drowne men in perdition and destruction, before they be aware of it. [b] Such a seared conscience had the ancient Heretiques. Now these two maine differences there are betwixt these *not-troubling consciences*, and that *quiet conscience*. First, *they* onely accuse not: *this* also excuseth. Secondly, *they* lie still onely for a time, at the vttermost for the time of this life: *this* is quiet for euer, euen at the barre of Christs iudgement Seate.

No wicked mans conscience can be quiet.

[a] Mat.27.5.

[b] 1 Tim.4.2.

§. 50. *Of the difference betwixt conscience excusing, and not-accusing.*

2 *Obiect.* MAny wicked men in doing euill, [c] haue thought they ought to doe so: yea that [d] they

[c] Acts 26.9:

[d] they did God good ſeruice therein: their conſcience therefore muſt needs excuſe them.

Anſw. Nothing ſo: for, becauſe they had no ſure warrant out of Gods Word for that which they did, their conſcience could not excuſe them: onely it accuſed them not, and that by reaſon of the blindneſſe of their iudgement. It remaineth therefore to be a proper worke of Faith, grounded on the Goſpel, the word of Truth, to cauſe a quiet conſcience.

[d] Ioh.16.2.

§. 51. *Of Security ariſing from a quiet conſcience.*

FRom this quiet conſcience proceed two bleſſed fruits, which are likewiſe effects of Faith, & ſure tokens thereof. Firſt, an *holy ſecurity* of mind. Secondly, *a ſpirituall ioy* of heart.

Holy ſecurity.

For the firſt; a beleeuer hauing in his conſcience, peace with God, reſteth ſecure for ſaluation, and for all things that make thereunto, ſo as with [e] *Dauid* he may ſay, *I will both lay me downe in peace, and ſleepe, &c.* This ſecurity is in regard of the iſſue, not of the meanes. For herein lyeth the difference betwixt the godly and [f] worldly ſecurity: to be ſecure and careleſſe in vſing the meanes of ſaluation, which God in wiſedome hath appointed, is a carnall, ſinfull ſecurity: but to reſt on God for a bleſſing on the meanes, and to be ſecure for the euent, is an admirable worke of Faith. This is that [f] *caſting* of our *care* and [g] *burden* on God, and [h] *reſting* vpon him, which the holy Ghoſt oft vrgeth: they onely who by Faith haue receiued Chriſt, and haue their conſciences quieted through his blood, can thus ſecurely caſt themſelues vpon God: well and fitly therefore ſaid *Iehoſaphat*, [i] *Beleeue in the Lord your God, ſo ſhall ye be eſtabliſhed.*

[e] Pſal.4.8.

[f] 1 Pet.5.7.
[g] Pſal.55.22.
[h] & 37.5.

[i] 2 Chr.20.20.

§. 51. *Of*

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§. 51. *Of ioy arising from a quiet conscience.*

Spirituall ioy.

FOr the second, that *spirituall ioy* is an effect of Faith following vpon peace of conscience, the Apostle sheweth: for he ioyneth them together, and saith, [k] *Being iustified by Faith, we haue peace toward God, &c. and reioyce.* It is noted of the Eunuch, that after he beleeued, and in testimony thereof was baptized, [l] *he went away reioycing*: and of the Gaoler that [m] *he reioyced, that he with all his houshold beleeued in God*: and of the faithfull Iewes, that [n] *they beleeued and reioyced with ioy vnspeakeable and glorious*. This *ioy* ariseth from Faith, in regard of that benefit which Faith bringeth with it, which is no lesse then Christ himselfe, and in, and with him, all things needfull vnto full and compleate happinesse: so that we may wel conclude, where true spirituall ioy is, there is true iustifying Faith.

[k] Rom. 5. 1, 2.

[l] Act. 8. 39.

[m] & 16. 34.

[n] 1 Pet. 1. 8.

§. 52. *Of the difference betwixt the ioy of the vpright, and hypocrite.*

Obiect. MAny [o] that haue no better then a temporary Faith, haue great ioy wrought thereby in their hearts.

[o] Luk. 8. 13 Ioh. 5. 35.

The ioy of hypocrites not sound.

Answ. Their ioy is no true, sound, solid ioy, but a meere shadow and shew thereof, which is euident both by the birth, and also by the death of it. The birth is too sudden to be sound: that which suddenly sprouteth vp, can haue no deep rooting: [p] Christ fitly compareth such ioy to corne sowen in stony ground.

[p] Mat. 13. 20.

The death of it is irrecouerable, it cleane drieth vp, and vtterly vanisheth away, which, if it had substance, it would neuer doe: therefore [q] the Scripture maketh it a property of an hypocrites ioy to be but *for a moment*: as dew

[q] Iob 20. 5. Mat. 13. 21

dew vaniſheth away by the Sunne, ſo may their ioy by perſecution.

True ſpiritual ioy which ariſeth from Faith, is wrought by degrees: for it followeth after a continuall affection, namely ſorrow; they that mourne ſhall be comforted, (*Mat.*5.4.) As ſorrow is leſſened by Faith, ſo is ioy encreaſed: but yet alwayes there remaineth a mixture of griefe and ioy, becauſe there ſtill remaineth in man cauſe of mourning and reioycing, namely, the *fleſh* and the *ſpirit*.

Notes of ſpirituall ioy. *Fidelis etſi timet a iudice, ſperat a ſaluatore, cum iam in animo eius timor & letitia obsequitent & obuient ſibi. Bern in reg. Nat Dom. ſerm.*

Yet this ioy is ſo faſt rooted on a ſure ground, which is Chriſt apprehended by a true and liuely Faith, that it continueth for euer, and neuer vtterly vaniſheth away. It may be obſcured by temptation, as the ſhining of the Sunne by a cloude: but as light can neuer be taken from the Sunne, ſo ioy neuer vtterly ſeuered from Faith: hee that can and will performe it, hath ſaid it, [a] *Your ioy ſhall no man take away from you.* Such is the power of Faith which breedeth this ioy, that the heate of afflictions cannot dry it vp, but oft times it cauſeth it to grow and increaſe: for [b] *we reioyce in tribulations.* [c] The Apoſtles *reioyced becauſe they were counted worthy to ſuffer rebuke for Chriſts Name.* The [d] Hebrewes *ſuffered with ioy the ſpoiling of their goods.* This hath in all ages been verified in many Martyrs.

[a] Ioh.16.22

[b] Rom.5.3.
[c] Acts 5.41

[d] Heb.10.34

§. 53. *Of Faith when the fruits of it appeare not.*

Queſt. WHat if a man cannot find in him theſe effects of Faith, as peace of conſcience, ſecurity of minde, ioy of heart, hath he then no true Faith at all?

Anſw. I dare not ſo pronounce: for true beleeuers may

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Faith sometimes as a tree in winter.

may be much troubled in their minde, fearefull of their estate, full of griefe and mourning, and seeme to be farre from those fore-named signes, both in the beginning, while Faith is as it were in the bud, and also in the time of temptation, as it were in winter time. But yet there may be obserued in such persons, an inward panting and breathing (which are signes of life) namely, a groning & greeuing that they want those fruits of *Faith*, and an earnest desire of them.

Such weake ones are to haue recourse to the causes of their *Faith*, and thereby to support themselues till the winter season be passed ouer, and till it please the Lord to vouchsafe vnto them a pleasant spring, wherein their *Faith*, may send forth the fore-named fruits: yet in the meane while let them obserue such fruits of *Faith* as vsually are in the weakest, namely, loue of God, and Gods children, desire and endeauour to please God, and feare to offend him, with the like, which are branches of a cleare conscience.

§. 54. *Of a cleere conscience proceeding from Faith.*

What is a cleare conscience. [c] Acts 24.16. Heb. 13.18.

BY a cleere conscience I meane [c] a faithfull endeauor to approue our selues vnto God: and that on the one side by doing that which is pleasing and acceptable vnto him: and on the other by auoyding that which is offensiue to his excellent Maiesty, & greeueth his good Spirit.

This proceedeth from Faith, and that in a double respect.

1 Because Faith is the instrument wherby we draw all that vertue and grace from Christ our head, which enableth vs to keepe a good conscience: *I liue* (saith the Apostle, meaning a spiritual life) *By the Faith of the Son of God*

2 Be

2 Becauſe it aſſureth vs of Gods loue and kindneſſe to vs, and thereby perſwadeth and euen prouoketh vs in all good conſcience to ſerue him: the Apoſtle therefore who ſaid, *I liue by the Faith of the Sonne of God*, addeth, *who loued me, &c.* wherby he implieth that the loue of Chriſt made knowne to him, moued him to liue that ſpirituall life: for when a ſinnner once beleeueth that God hath indeed ſo loued him, as to giue his onely begotten Sonne for him, his heart is ſo affected, as [h] *Dauids* was, thinking what to render vnto God; but finding nothing to giue, he ſeeketh what may pleaſe God, and ſetteth himſelfe in way of thankefulneſſe to doe that, (as faithfull [i] *Enoch*, who *had this teſtimony that he pleaſed God*,) being very fearefull to offend him, (as faithfull [k] *Ioſeph*, who being tempted to doe euill, ſaid, *How ſhall I doe this and ſinne againſt God?*) This cleare conſcience being a proper worke and fruit of Faith, muſt needs be a ſure note and euidence thereof: which the Apoſtle implieth by ioyning them together. They who indeed haue a good conſcience, haue a ſweete, ſenſible and powerfull proofe of the truth of their Faith. I will therefore a little longer inſiſt vpon this point, and diſtinctly ſhew,

h Pſal. 116. 12, 11.

i Heb. 11. 5.

k Gen. 39. 9.

1 Tim. 1. 5.

1 What is the groud or fountaine of a cleare conſcience.

2 What the inſeparable properties thereof are.

3 What the extent of it is.

Theſe points I will the rather note out, becauſe they are further euidences and proofes of Faith.

§. 55. *Of loue ariſing from Faith.*

Loue the ground of a cleare conſcience.

THe ground-worke of a cleare conſcience is loue: for Faith giueth aſſurance of Gods loue: a ſence of Gods loue

loue worketh loue to God: as fire causeth heate, so loue causeth loue, [m] *We loue God, because he loued vs first.* And this loue stirreth vs vp to endeauour to haue a cleare conscience before God. I may not vnfitly resemble *Faith, loue,* and *a cleare conscience,* to the *sappe, budd,* and *fruit* of a tree: [n] the tree is Christ, the seuerall branches are particular Christians: the sap which runneth thorow all the seuerall branches, and is the very [o] life of them, is the Spirit: that which receiueth and conueyeth the sappe into euery branch is Faith: the budde which first sprouteth out, is [p] Loue: the fruit which commeth out of that budd, and manifesteth all the rest, is that cleare conscience which now we speake of: both fruite and budde spring out of the sappe; yet the fruit commeth immediatly out of the bud: so both loue and a cleare conscience come from Faith, but a cleare conscience immediatly from loue. Our loue to God is it which maketh vs carefull to please him, fearefull to offend him. Wherefore first make tryall of Faith by loue: for marke what Christ said of the poore penitent sinner, [a] *Many sinnes are forgiuen her, for she loued much.* What? was her loue the cause of the forgiuenesse of her sinnes? No: it was a fruit, a signe, a proofe thereof: her sinnes being forgiuen, and the pardon of them reuealed to her heart & conscience, she loued Christ, and in testimony of her loue washed, wiped and kissed his feete. [b] *We loue God because we are first loued:* yea because the [c] *loue of God is* first *shed abroad in our hearts by the holy Ghost,* whereby we haue a sence of Gods loue to vs. Now because God who cannot be seene, hath left vs a visible image of himselfe, euen our brother, whom he hath set in his owne steed, therefore our loue to God moueth vs also to loue our brother, and so [d] *endeauour to keep a cleare conscience before God and men.* [e] Saint *Iohn* doth much

[m] 1 Ioh 4.19.
[n] Ioh. 15.5.
[o] Hab. 2.4. Gal. 2.20.
[p] Gal. 5.6.
[a] Luke 7.47.
[b] 1 Ioh 4.19.
[c] Rom. 5.5.
[d] Act. 24.16.
[e] 1 Ioh. 3.17. & 4.20.

much preſſe the loue of our brother, as an euident fruite and ſigne of our loue to God. Among other notes of true Faith, this eſpecially is to be obſerued, as a tryall of the weakeſt Faith: when other notes faile, this may ſtand a poore Chriſtian in great ſteed. The Faith of many is ſo weake, that it doth not pacifie their conſcience, nor breed any ioy in them, yet it worketh loue: for aske one who is a weake, yet a true Chriſtian, and findeth not in himſelfe a quiet conſcience, ſpirituall ioy, and ſuch like euident teſtimonies (whereof I haue before ſpoken, which argues a ſtrong Faith,) aske him if he loue God, hee will not deny it, but ſay, *Oh, I loue God with all my heart.* If hee doe deny it, further aske, if he be not greeued for diſpleaſing God, if his deſire and endeauor be not to pleaſe him: or yet further aske if he loue not ſuch as he is perſwaded loue God. Few that are indeed true Chriſtians, and not ouerwhelmed with ſome violent temptations, will deny theſe. Now theſe argue a loue to God in them, which muſt needs proue that they haue Gods loue in ſome meaſure reuealed to them, and that they beleeue God loueth them, though ſenſibly they diſcerne it not.

Loue of our brother, a note of the weakeſt faith.

Pia fides ſine charitate eſſe non vult. Aug. epiſt. 83.

§. 56. *Of a pure heart ariſing from Faith.*

THe next thing which argueth a cleare conſcience to be a fruit of Faith, is an inſeparable property thereof, namely a *pure heart*. [f] Theſe two doth the Apoſtle ioyne, and that together with Faith and loue: yea, [g] hee placeth the teſtimony of a good conſcience *in ſimplicity and godly pureneſſe*. Now [h] from Faith commeth purity of heart: for Faith hath immediate reſpect to God alone, who [i] ſeeth not as man ſeeth, but [k] ſearcheth the heart, and tryeth the reines, & in that reſpect cauſeth a man to walk before

A cleare conſcience is alwayes accompanied with a pure heart.

[f] 1 Tim. 1. 1. 5
[g] 2 Cor. 1. 12.
[h] Act. 15. 9.

[i] 1 Sam. 16. 7.
[k] Ier. 17. 10.

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before him in truth, and with a perfect heart: therefore is true Faith called *vnfained faith*: so as hee that in truth dares say, [l] *Iudge me, O Lord, for I haue walked in mine integrity*, hath a good euidence of Faith.

[l] Psal. 26. 1.

§. 57. *Of keeping a good conscience in all things*

3 THe last point is concerning the *Extent* of a cleare conscience, which is without restraint, and that in a double respect,

1 Of the [m] matter, *in all things.*

2 Of the continuance, [n] *alwayes.*

[m] Heb. 13. 18.

[n] Act. 24. 16.

A cleare conscience extendeth it selfe vnto all things.

The generality of the matter hath reference to the rule of a good conscience, which is his reuealed will, to whom I desire to approue my self, & that is Gods word. Because I desire to please God, therefore whatsoeuer I know to be his will, I endeauour to doe. Thus did [o] *Dauid*, [p] *Ioseph*, [q] *Zacharie* and *Elizabeth*, [r] *Paul*, and many other testifie their good conscience to Gods word, and therby gaue proofe of their true Faith.

[o] 1 King. 15 5
[p] 2 Kin. 23 25.
[q] Luk. 1. 6.
[r] Heb. 13. 18.

This extent of a good conscience respecteth rather the integrity of the heart, then the perfection of the worke: for perfection of the worke is a full and perfect fulfilling of all the commandements of God, whereunto none can attaine in this world.

Integrity of heart is a true and equall endeauour to performe them all, and that though they seeme neuer so contrary to our corrupt humor: for herein lyeth a maine difference betwixt Faith vnfeined and hypocritical. The lusts of an hypocrite rule him, & preuaile ouer his Faith: [s] in such things as crosse not his lusts, he can be content to obey, but no further: loath he is to try himselfe: he endureth not that any other should try him.

[s] Mar. 6. 17. &c.

But

But vnfeined Faith controuleth all naturall conceits and worldly deſires: it maketh both reaſon and will to yeeld to Gods word and will: and ſo maketh a man ready to doe whatſoeuer hee knoweth to be Gods will: yea, it breedeth an holy iealouſie of himſelfe (as [a] *Iob* had of his children,) ſo as he is very carefull in examining his heart and wayes, and willing that others ſhould trie him, yea, deſirous that God would ſift him, and diſcouer ſuch hidden ſinnes and corruptions as himſelfe cannot find out. Hence it followeth, that

[a] Iob 1. 5.

1 For ſinnes paſt, which by his owne, or other mens, or the Lords meanes are found out and diſcouered, he is truly humbled, and giueth no reſt to his ſoule till he haue ſome aſſurance of pardon, as [b] *Dauid*.

[b] 2 Sam. 12. 13. Pſal. 51

2 For the time preſent, becauſe he findeth the fleſh ſtill remaining in him, he maintaineth a ſtrife & fight againſt ſinne, as [c] *Paul*.

[c] Rom. 7. 15 &c.

3 For future times he is watchfull, that he be not ouertaken as in former times; as [d] *Dauid*.

[d] Pſal. 119. 11.

To this integrity of heart, a faithfull man may attaine. It is that which wee daily pray for in the third Petition: it is all that God exacteth: where it is found, it is a good euidence of *Faith*. And it is the rather to be noted, becauſe it is both an encouragement for a Chriſtian to endeauour to doe what he can, knowing that his honeſt will ſhall be accepted: and alſo a comfort againſt his manifold infirmities and imperfections, keeping a man from deſpaire.

§. 58. *Of the Continuance of a good Conſcience.*

A cleare conſcience endureth to the end.

FOr the *Continuance*, a cleare Conſcience which proceedeth from a ſound *Faith*, neuer decaieth, nor yet ſtandeth

deth at a stay: but rather groweth and increaseth: as
e Reu.2.19. e Christ said to the Church at *Thyatira, I know thy loue, seruice, faith, patience, and workes, that they are more at the last then at the first.* The
f Phil.3.13. &c. f Apostle saith of himselfe, *That hee endeauoured to that which was before, and followed hard toward the marke:* and thereupon exhorteth others to be so minded. This must needs be a good euidence of Faith, because Faith is that which receiueth, and conueigheth in and from Christ such supply of grace, as maketh the be-
h Iohn 7.38. leeuer grow vp thereby, h *Hee that beleeueth in me* (saith Christ) *out of his belly shall flow riuers of water of life.* By their continuance are many which had onely a temporary and hypocriticall Faith discouered, who otherwise before they fell away, would hardly, if at all, haue beene discerned.

That conscience which is thus grounded on *Loue*, accompanied with *sincerity*, and extendeth it selfe to *all things* which are pleasing to God *alwayes*, is that good and cleere conscience which is so much commended in the holy Scripture: he that is assured thereof (as the Apostle was, *Heb.* 13. 18.) hath a sensible euidence of true Faith.

Thus wee haue heard how Faith may bee gotten, and proued.

§. 59: *Of the issue of ouer-much boldnesse.*

THe third point is how it may be preserued: which point is the rather to be deliuered to preuent two extreames, whereinto many are ready to fall. The one is *ouer-secure boldnesse*: the other, *ouer-childish fearefulnesse*. For when men haue gotten and proued their *Faith*, some thorow the pride of flesh are proane to be insolent, and too much to boast of it: other thorow their weakenesse (which

two extreames

i Ouer-secure boldnesse.

(which alſo ariſeth of the fleſh) to feare the decay and loſſe of it.

The ground of the former extreame is, that *Faith* is an immortall ſeede, which ſhall neuer cleane vtterly decay, and cleane fall away. This they know, and are able to proue by teſtimony of Scripture, and euidence of reaſon. *Obiect.*

But though this ground be very ſound and orthodoxall, yet the collection which is made from thence is vnſound, and impious: for it croſſeth Gods wiſdome, who hath ordained and reuealed meanes for the preſeruing and cheriſhing of that which hee hath appointed to continue to the end: wherefore wee are exhorted [e] to *worke out our ſaluation* (though it be [f] in Heauen reſerued for vs) *with feare and trembling*. But, to preuent that illuſion, let it be noted, that a man if hee make not the better proofe of his *Faith*, may be deceiued, and take counterfeit for current; a temporary Faith for iuſtifying Faith: which if he doe, then his ground faileth: for a temporary Faith may cleane drie away, [g] as the Corne ſowen in ſtony ground: witneſſe [h] *Simon Magus*, [i] *Demas*, and [k] many that beleeued in Chriſt. It is likely that they which are ouerbold, neuer thorowly tried the truth of their Faith: for one note of true *Faith* is an holy iealouſie, leſt Faith ſhould decay. *Answer.*

[e] Phil. 2. 12.
[f] 1 Pet. 1. 4.
[g] Luke 8. 13.
[h] Acts 8. 13.
[i] 2 Tim. 4. 10.
[k] Iohn 2. 23.

§. 60. *Of loſing Faith.*

2 THogh true Faith cannot totally & finally fall away, yet it may to their feeling be ſo farre gone, as it will make them with heauy harts to repent their proud boldneſſe, and careleſſe ſecurity. For, How farre the ſence of faith may be loſt.

1 It may be ſo couered ouer and ſmothered, as it cannot be diſcerned: they can for the time haue no aſſurance of it.

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2 All the ioy and comfort of it (wherewith they were formerly vpheld) may be cleane taken away, and they euen faint for want of it.

3 No fruits thereof may appeare, but they be as trees in winter: little conscience of any duty, dull in hearing Gods word, cold in prayer, nothing remaining but a formall profession, if that.

4 Their consciences may proue a very racke, a greeuous torture and torment vnto them.

5 It is not like to be recouered with a wet finger, with a light sigh, and a groane: but they may call, cry, and roare againe and againe, before they be heard.

6 When they recouer it, it may be they shall neuer attaine to that measure which once they had: if to that measure of the thing it selfe, yet not of the ioy and comfort of it: they may carry the griefe of this their folly to their graues.

§. 61. *Of the grounds of Scripture against secure boldnesse.*

FOr preuenting these fearefull effects, they who are tempted to this extreame, must be very watchfull ouer themselues, and seriously meditate of those premonitions which tend to this purpose, as [a] *Let him that thinketh he standeth, take heed lest he fall.* [b] *Thou standest by Faith, be not high minded, but feare.* [c] *Take heed that no man fall away from the grace of God.* [d] *Take heed lest at any time there be in any of you an euill heart of vnbeleefe in departing from the liuing God.* [e] *Let vs feare lest at any time by forsaking the promise, any of you should seeme to be depriued.* [f] *Watch and pray that ye enter not into temptation.* [g] *If any withdraw himself, my soule shall haue no pleasure in him.* Not without iust cause

[a] 1 Cor. 10. 12.
[b] Rom. 11. 20
[c] Heb. 12. 15
[d] & 3. 12.
[e] & 4. 1.
[f] Mat. 26. 41.
[g] Heb. 10. 38.

are theſe and ſuch like premonitions much vrged and preſſed by the Holy Ghoſt: for well hee knoweth how prone we are to fall away from grace. Lead, iron, ſtone, or any other earthy heauy thing, is not more prone to fall downeward, if it be not continually drawne and held vp by ſome meanes or other; nor water more ſubiect to waxe cold if fire be not kept vnder it, then we are to decay in grace, if wee bee not watchfull ouer our ſelues, and carefull to vſe all good meanes for nouriſhing and increaſing thereof. Beſides, we are ſubiect to many temptations, which are as water to fire; they will ſoone quench the Spirit, if we be not the more watchfull and carefull to ſtirre it vp. Yea, if once we waxe ſecure, ſelfe-conceited, and ouer-bold, wee prouoke God to giue vs ouer to Satan, and our owne luſts, as for a time he gaue *Dauid* ouer. 2 Sam. 11. 2.

§. 62. *Of the aſſurance of Faith.*

THe ground of the latter extreame is, that they feele the fleſh in them, they are very weake and prone to fall away; and many in all times haue fallen away. 2 Ouer-childiſh fearefulneſſe.

Anſwer. Theſe that are thus tempted, muſt know that the cauſe of our aſſurance is not in our ſelues, but in Chriſt our head; as we lay hold of him, ſo he faſt holdeth vs: for there is a double bond whereby we are knit vnto Chriſt, one on Chriſts part, the other on ours. *That*, is the *Spirit* of Chriſt: [e] *Hereby wee know that wee dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit. This*, is our *Faith*: for [f] *Chriſt dwelleth in our hearts by Faith*: Now though our *Faith* ſhould let goe her hold, yet Chriſts Spirit wold not let go his hold. This ground of aſſurance the Scripture expreſly declareth: for ſaith *Chriſt*, [g] *I know my ſheepe, I giue vnto them eternall life, and they ſhall neuer periſh:* Aſſurance in Chriſt. [e] 1 Iohn 4. 13 [f] Eph. 3. 17. [g] Ioh. 10. 27. 28.

now make the reason, *There shall not any plucke them out of my hand: My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand.* Wherefore the Diuell and all his adherents can doe no more, to put out the light of *Faith*, and plucke vs from Christ, then all Creatures on Earth can to extinguish the light of the Sunne. For why? The Sun from whence this light commeth, is farre aboue all, they cannot come at it: So Christ on whom our *Faith* is founded, is farre aboue all our enemies. Christ must be plucked out of Heauen, if true *Faith* vtterly fall away.

The power of Christs Spirit in the weakest

2 Let the fore-named weake ones consider, that as the flesh is in them to make them weake, so also the power of Christs Spirit is in them to make them strong. Though the spirit suffer the flesh sometimes to preuaile; it is not because the flesh is stronger then the spirit, or the spirit weaker then the flesh; but because the Spirit in wisdome will haue vs see our weakenesse, see in what need we stand of the power of God, flie to God, depend vpon him: and at length the Spirit will preuaile, and get full conquest:

3 As for the fals of other, wee know not what they were in truth.

§. 63. *Of the grounds of Scripture for perseuerance.*

TO be freed from this last temptation, they which are subiect thereunto, must seriously ponder those scriptures which set forth the certainty and perseuerance of *Faith*; which are such as these, [a] *He that beleeueth, hath euerlasting life, and shall not come into condemnation, but is passed from death vnto life.* [b] *He that drinketh of the water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall*

[a] Iohn 5.24.

[b] & 4.14.

ſhal be in him a well of water ſpringing vp into euerlaſting life. [c] *This is the victory that ouercommeth the World, euen our Faith.* [d] *Hee that beleeueth on Christ ſhall not be confounded.* [e] *They that truſt in the Lord ſhall be as Mount Zion, which cannot be remoued, but abideth for euer.* The grounds of this ſtability of Faith are in the Scripture noted to be theſe,

[c] 1 Iohn 5.4.
[d] 1 Pet. 2.6
[e] Pſal. 125.1.

1 The conſtancy of Gods loue, mercy, truth, couenant, calling, gifts, and the like; which is ſet forth by theſe, and ſuch like promiſes as theſe be: [e] *I haue loued thee with an euerlaſting loue.* [f] *With euerlaſting kindneſſe will I haue mercy on thee.* [g] *My mercy ſhall not depart away from him.* [h] *The Lord hath ſworne in truth, hee will not turne from it.* [i] *I will make an euerlaſting couenant with them.* [k] *The calling and gifts of God are without repentance.*

[e] Ier. 31. 3.
[f] Iſa. 54. 8.
[g] 2 Sam. 7. 15
[h] Pſal. 132. 11
[i] Ier. 32. 40.
[k] Rom 11. 29.

2 The perpetuall efficacy of Chriſts interceſſion, manifeſted in one particular example, which is to be applied to all his Elect: for what he ſaid to *Peter*, ([l] *I haue praied that thy Faith faile not*) he performeth for all.

[l] Luke 22. 32.

3 The continuall aſſiſtance of the Holy Ghoſt: in which reſpect it is ſaid, That [m] *hee ſhall abide with vs for euer*, and that [n] *hee which hath begunne a good worke, will finiſh it.* If well we weigh and apply theſe and ſuch like teſtimonies of Scripture, though we worke out our ſaluation with feare and trembling, yet ſhall we not be fearefull and doubtfull of the iſſue.

[m] Iohn 14. 16.
[n] Phil. 1. 6.

§. 64. *Of preſeruing and encreaſing Faith.*

AS a preſeruatiue againſt thoſe two poyſonous potions, and as a meanes to keepe vs in the right way from falling into any of the two extreames, diligent care muſt bee vſed to preſerue and encreaſe this precious gift of *Faith*: for if Faith be kept aliue, ſo as it may beare ſway in vs, it will keepe vs both from boaſting and doubting.

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VI. *Point.* How Faith may be preserued and increased.

Two especiall points there be which make to this purpose.

1 A conscionable and constant vse of the meanes which God to this end hath appointed.

2 Faithfull and hearty prayer for Gods blessing on those meanes.

The meanes are two. First, the ministery of Gods *Word*. Secondly, the administration of the *Sacraments*.

§. 65. *Of vsing the word for increase of Faith.*

1. By the word

VVEe haue heard before how Faith was bred by the word; now the word is like to a kind natural mother, which giueth sucke to the child which she hath brought forth: whereupon saith the Apostle, *As new borne babes desire the sincere milke of the word, that yee may grow thereby.* He had said before, That we were [b] *borne new by the word of God:* Here hee sheweth that the Word hath a further vse; namely, to make vs *grow*. For by the Word the promises of God (which at first were made known vnto vs, and whereby Faith was bred) are againe and againe brought to our remembrance, the tender and offer of them oft renewed; so as thereby our Faith (which otherwise might languish away thorow our own weakenesse, and Satans temptations) is not onely preserued, but exceedingly quickened, strengthened, and increased.

[a] 1 Pet 2.2
[b] & 1.23.

Vse. Our care therefore must be diligently to frequent the publike ministery of the Word; for by it Christ is lift vp in the Church, as the brasen Serpent was in the Wildernesse. Yea, also to reade and search the Scriptures in Families, and with our selues alone. We heard * before that we must attend on the Word, till we find Faith wrought in vs.

* §. 24.

Here

Here we further learne neuer to giue ouer, but ſo long as our Faith hath neede to be confirmed and increaſed (which will be ſo long as we liue in this world,) to vſe the Word. Wee may not therefore thinke it ſufficient that we haue had this benefit of the Word to beleeue: we muſt labour for a further benefit, to be eſtabliſhed and confirmed thereby more and more in our moſt holy Faith.

§. 66. *Of vſing the Sacraments for increaſe of Faith.*

2 By the Sacraments.

THe Sacraments are purpoſely added for this end, to ſtrengthen our Faith, which they doe two wayes. Firſt, they are Gods [c] *ſeales* added vnto his word, that by two immutable things (Gods promiſe, and Gods ſeale) wherein it is impoſſible that God ſhould lie) wee might haue ſtrong confidence. Secondly, they doe as it were viſibly ſet before our eyes the ſacrifice of Chriſt (which is the ground-worke of our Faith) ſo as in, and by them Ieſus Chriſt is euen [d] *crucified* among vs. [e] The Apoſtle noteth, that *Abram* after he beleeued, *receiued the ſigne of circumciſion*: & withal rendreth the reaſon becauſe it was *a ſeale of the righteouſneſſe of the Faith which he had*: therefore it ſerued to the confirmation and preſeruation of his Faith. To this end [f] *Philip* baptized the Eunuch after he beleeued.

[c] Rom. 4. 11.

[d] Gal. 3. 1.
[e] Rom. 4. 11.

[f] Acts 8. 37.

Vſe.

God in wiſedome hauing ordained theſe meanes to cheriſh our Faith, we ought to bee conſcionable in a frequent vſe of them, otherwiſe ſhall we ſhew our ſelues rebellious againſt GOD, and iniurious to our owne ſoules.

§. 67. *Of*

§. 67. *Of prayer for increase of Faith.*

3 By prayer.

2 PRayer is that meanes which God hath appointed to obtaine all grace, all strength of grace, yea and a blessing vpon all his ordinances (as I will *after shew) so that it must needs in that respect be a notable preseruatiue of Faith. Besides, by prayer wee make our selues after an holy manner familiar with God, and so haue more and more euidence of Gods loue and fauour to vs, whereby our Faith must needs be much strengthened. When Satan desired to winnow the Apostles, what meanes did Christ vse to preserue *Peters* Faith: 8 *I haue prayed* (saith he to *Peter*) *for thee that thy Faith faile not.* Thereby Christ also teacheth vs what we must do to preserue our Faith. After that once Faith is bred in vs, in Faith we may pray that it faile not, but we cannot so pray to get Faith. A man that heareth the sweet promises of the Gospel, and withall heareth that Faith is that meanes whereby the benefit of them is receiued, may earnestly wish for Faith, and desire God to giue it him: but in Faith (which yet he hath not) he cannot pray for Faith, as after he hath it, he may for the preseruation of it: therefore faithfull prayer is a proper meanes to cherish, keepe, strengthen and increase Faith.

* Treat. 3. part. 1. §. 20.

8 Luk. 22. 32.

§. 68. *Of well vsing Faith.*

VII. *Point.* How faith may bee well vsed;

THe last point obserued out of this exhortation is, *How Faith may be well vsed.*

The Apostle doth not simply say, *Take Faith*, but addeth this resemblance *shield*, saying, *Take the shield of faith*: teaching vs thereby that we must vse Faith as souldiers vse

vſe their ſhield. I ſhewed before how ſouldiers vſe to hold out their ſhields againſt all the aſſaults and weapons of their enemies: to keepe themſelues ſafe, they vſe to lie vnder their ſhields, and ſo couer and defend their bodies: thus muſt we ſhelter our ſoules by Faith, holding it out againſt all ſpirituall aſſaults, and (as I may ſo ſpeake) lie euen vnder it. This in general is done by reſting on Gods promiſes, which are the ground-worke and rocke of our Faith. For by true Faith we doe not onely giue credence to the truth of Gods promiſes, but alſo truſt to them, and build vpon them, aſſuring our ſelues that they ſhall be effected to our good, and [a] ſo remaine ſecure whatſoeuer fall out.

Faith is vſed as a ſhield by reſting on gods promiſes

[a] 2 Chro. 20. 20

This vſe is to be made of Faith, both in proſperity, and in aduerſitie.

§: 69. *Of the vſe of Faith in proſperity.*

IN proſperity Faith hath a double vſe.

1 It maketh vs acknowledge that it is the Lord which hath ſo diſpoſed our eſtate, [b] as *Salomon* did, ſaying, *The Lord hath made good his word, &c.*

Two vſes of faith in proſperity.

[b] 1 King. 8. 20. 24.

For Faith hauing an eye to the promiſes of God, and exerciſing it ſelfe about them, when any good thing falleth out, it attributeth and applyeth it to ſuch and ſuch a promiſe, and ſo acknowledgeth it to be brought to paſſe by the word and prouidence of God.

2 Faith maketh vs reſt vpon God for the time to come, that all ſhall goe well with vs, [c] as *Dauid* did. For it maketh a man thus to reaſon: *God hath made many faithfull promiſes neuer to faile or forſake them that truſt in him. He hath hitherto made good his word to me. He ſtill remaineth the ſame God, true and faithfull. I will therefore trouble*

[c] Pſal. 16. 5. &c.

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ble my selfe with vndue feares. I feare no euill; but beleeue that it shall euer go well with me. Hereupon also faithfull parents exhort their children to trust in God: yea quietly they commend their owne soules into Gods hands, and commend their children to Gods prouidence, and that vpon this ground, exhorting them also to depend on God, as *Dauid* did, 1 *Chr* 22.11. and 28.9.) For * *faith hath eyes whereby it doth after a maner see that to be true, which yet it seeth not.*

* Habet fides oculos: suos quibus quodammodo videt verum esse quod nondum videt. *Aug. epist. 85.*

§. 70. *Of the vse of Faith in aduersity.*

IN aduersity it hath also a double vse.

1 It vpholdeth vs in the present distresse, when else we know not what doe: instance *Dauid* (1 *Sam.* 30.6.) and *Iehosaphat* (2 *Chr.* 20.12.)

2 It moueth vs patiently to [z] waite for deliuerance: for God hauing promised to giue a good issue, Faith resteth vpon it, euen as if it were now accomplished.

[z] *Ose.* 6.1,2.

Thus in generall we see how Faith hath his vse alwaies in all estates.

§. 71. *Of oft calling to minde Gods promises.*

Two helpes of Faith.

I Will furthermore particularly shew how we come to shelter our soules vnder Faith. For this, two especiall things are requisite.

1 A faithfull remembrance of Gods promises.

2 A wise and right application of them.

1 Remembrance of promises.

For the first, *Dauid* [h] *hid* Gods promises in his heart: thus it came to passe that those [i] promises vpheld him in his trouble, and he receiued admirable comfort by them. Assuredly if the beleeuer doe call to mind Gods promise of

[h] *Psal.* 119.11.
[i] 50.

of ſuccour and redreſſe in his diſtreſſe, it will quiet him for the time, and make him reſt in hope till he enioy the accompliſhment of that promiſe. While a beleeuer well remembreth, and duely conſidereth what great and excellent promiſes are made, how mighty, faithful and mercifull he is that made them, hee thinketh that the world may be as ſoone ouerthrowne, as his Faith. But the letting of Gods promiſes ſlip out of his memory, is that which maketh him faint. The Apoſtle hauing [k] ſecretly intimated vnto the Hebrewes their fainting, declareth the cauſe thereof, by telling them *they forgat the conſolation*: for that which is not remembred, is as not knowne. Now Gods promiſes being the ground and very life of Faith, what vſe of Faith can there be, if Gods promiſes be vnknowne, or (which for the time is all one,) not remembred? As a lamp wil ſoon be out, if oyle be not continually ſupplyed: ſo Faith, if it be not nouriſhed with continuall meditation of Gods promiſes, will ſoone faile.

It is dangerous to forget Gods promiſes.

[k] Heb. 12. 3, 5.

Sicut lucerna niſi ei ſubminiſtraueris oleum extinguetur, ſic fides niſi aſſiduis nutriatur meditationibus ſcripturarum. Chryſ. in Mat. 25.

By way of exhortation let vs be ſtirred vp to ſearch Gods word, where his promiſes are treaſured vp: and note what promiſes are there made for our comfort and encouragement: yea let vs vſe the helpe of others, eſpecially of thoſe to whom [l] *God hath giuen the tongue of the learned*: yea (among and aboue all others) of them whom God hath placed in his ſteed, to whom [m] he hath *committed the word of reconciliation*: let vs vſe their helpe for the finding out of Gods promiſes, and hauing knowledge of them, oft meditate and thinke on them, that ſo they may be the more firmely imprinted in our memories, as in a good treaſury and ſtore houſe, and the more ready to be brought forth for our vſe; like that [n] *good houſholder which bringeth forth out of his treaſure, things both new and old.* As we vſe our memories, ſo ſhal we find them ready to help

Vſe

[l] Iſa. 50. 4.

[m] 2 Cor. 5. 19, 20.

[n] Mat. 13. 52.

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o Num.15.38. Deut.6,7. &c.

vs in time of need: o God therefore prescribed vnto his people diuers helpes for their memories.

§. 72. *Of well applying Gods promises.*

2 Right application.

IN the second particular helpe (which is wise and right application of Gods promises) consisteth the greatest vse of Faith, for which we haue need of the *Spirit of wisdome and reuelation.*

The promises of the Word are declarations of Gods fauour towards man, and of his prouidence ouer him for his good: for it pleased God as to take care of man, and to prouide for him all things needfull, so before-hand to make faithfull promises to him thereof, to vphold him till the time of the accomplishment of them.

Now for the better application of them, wee are to consider both the *promises* themselues, and the *persons* to whom they are made.

In the promises three things are to be obserued. First, the *matter* contained in them. Secondly, the *kinde* or quality of them. Thirdly, the *manner* of propounding them.

Generall promises.

The *matter* of Gods promises, is either *generall*, concerning supply of all good things, and deliuerance from all euill: or *particular*, concerning the seuerall particular estates, and needs of men.

§. 73. *Of applying generall promises.*

p Gen.3.15.

THat first promise which God made to man after his fall (p *He shall breake thine head,*) was a generall promise: for by it is promise made of Christ Iesus, and of that full redemption which Christ should make of man.

q Gen.22.18.

So that promise which God made to *Abram* (q *In thy seed*

seed shall all the nations of the earth be blessed:) Heere is all happines in Christ promised to all the faithfull. And that which the Apostle setteth downe, [a] *All things shall worke together for the good of them that loue God, &c.* And again, [b] *All things are yours*: that is, all things tend to your good, and helpe forward your happinesse and saluation. Many other like generall promises there be in the Scripture, which are the rather to be remembred, because they extend themselues to all estates, to all conditions, and to all kinde of distresses whatsoeuer; so that if we cannot call to mind particular promises, fit for our present estate, we may vphold our selues with these generall promises. For example, when the diuell or any of that serpentine brood shall assault vs, remember we that all that they can doe, is but to nibble at our heeles, he shall neuer be able to crush our head, to destroy our soule: yet *his* head shall be crushed, *he* vtterly vanquished. If we be in any misery, remember we that blessednesse is promised vnto vs, and blessed shall we be. If any thing seeme to make against vs, this is promised to be the issue, that all shal turn to our good.

[a] Rom. 8. 28.

[b] 1 Cor. 3. 22.

Why generall promises are to be obserued.

Gen. 3. 15.

Gen. 22. 18.

Rom. 8. 28.

§. 74. *Of applying particular promises.*

Why particular promises needfull.

PArticular promises fit for our particular estates and needs are added to the generall, because we are weake and subiect to slip, and cannot well apply, and rest vpon the generall promises. These are very many, I will endeauor to draw them to some distinct heads.

They concerne this life, or the life to come. Those for this life are of temporal, or spirituall blessings. For the life to come, heauenly and glorious things are promised.

Promises of temporall things are to { supply things needfull. / remoue things hurtfull.

For

For supply of things needfull, it is said, [c] *Nothing shall be wanting.* [d] *All things shall be ministred.* [e] *God shall fulfill all your necessitie, &c.* Besides, there are other particular promises fitted to our seuerall necessities: to such as want meat, drinke or apparell, Christ hath said, [f] *Be not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your body what ye shall put on, &c. your heauenly Father knoweth that ye haue need of all these things.* They which desire to haue yet more particulars, let them reade *Leu.* 26.4,5. *&c.* and *Deut* 28.3,4. *&c.*

In the Scripture are further to be found particular promises for Orphans, Widowes, Captiues, &c. likewise for time of warre, famine, sickneſſe, &c.

If now we want any needfull thing, the vſe of Faith is to make vs reſt vpon theſe and ſuch like promiſes: for if they be rightly beleeued, they will make vs caſt our care on God that careth for vs, and moderate our immeaſurable carking after them; mouing vs patiently to waite for the accompliſhment of our deſire, or contentedly to want what God denyeth.

For remouing things hurtfull, and deliuering vs out of troubles, God hath expreſly ſaid, [h] *I will deliuer thee.* [i] *There ſhall none euill come vnto thee: The Angels haue charge ouer thee, to keepe thee in all thy wayes, leſt thou daſh thy foote, &c.*

Here then the vſe of Faith is this, that if we be in any trouble, theſe and ſuch like promiſes make vs reſt quiet, patiently expecting the iſſue that God will giue, and that without prefixing any time (for [k] *He that beleeueth maketh not haſte,*) or preſcribing any meanes to him, (as faithfull *Moſes* when he ſaid, [l] *Stand ſtill, and ſee the ſaluation of the Lord, &c.*)

For ſpirituall matters, we haue many moſt comfor-

[c] Pſal. 34.9.
[d] Mat. 6.33.
[e] Phil. 4.19.
[f] Mat. 6.25.32
[h] Pſal. 50.15. & 91.10,11, 12.
[k] Iſa 28.16.
[l] Exod. 14.13

ble promiſes, as that [m] *God will be our God, wee ſhall be his people, we ſhall all know him: he will forgiue our iniquities: he will write his Law in our heart:* [n] *he will giue the Holy Ghoſt to them that deſire him, &c.* So there are many particular promiſes for particular graces, as for Faith, Hope, Loue, &c. And for growth and increaſe in theſe.

The vſe of Faith here is to vphold vs againſt our manifold defects, infirmities, and imperfections. For firſt it giueth euidence to our ſoules, that the graces wee haue are the gifts of God, becauſe God promiſeth them. Secondly, it maketh vs reſt on God for perfecting of that good worke which he hath ſo graciouſly begun; [a] *I know whom I haue beleeued* (ſaith Saint *Paul*) *and I am perſwaded that he is able to keep that which I haue committed to him, &c.*

For promiſes of heauenly things, the Scripture is euerie where plentifull: that [b] the ſoule ſhall at the diſſolution of the body goe immediately to Heauen, that [c] the body ſhall riſe againe, and [d] be made like to the glorious body of Chriſt: and we [e] enioy euerlaſting happineſſe, with the like.

The vſe of Faith in regard of theſe, is to vphold vs with the expectation of that heauenly happineſſe which is promiſed, yea, though wee bee here deſtitute of worldly things, and in many troubles and tribulations.

[m] Ier. 31. 33. &c.
[n] Luke 11. 13
[a] 2 Tim. 1. 11.
[b] Luke 23. 43
[c] 1 Cor. 15. 22
[d] Phil. 3. 21.
[e] Mat. 25. 34.

§. 75. *Of applying abſolute promiſes.*

The kinds of Gods promiſes, 1. Abſolute promiſes.

2 FOr the kinds of Gods promiſes, ſome are abſolute which God hath ſimply and abſolutely determined to accompliſh euen as they are propounded: as before Chriſt was manifeſted in the fleſh, [f] the promiſe of the *Meſſiah*, and [h] of calling the Gentiles: ſince that time the [i] promiſe of calling the Iewes, and of [k] Chriſts ſecond

[f] Iſa. 7. 14.
[h] & 2. 1.
[i] Rom. 11. 26
[k] Mat. 24. 30

comming in glory. [l] All saving, sanctifying graces, being absolutely necessary to saluation, are thus promised to all Gods children: and [m] the continuance and perseuerance of them vnto the end; and also the end and issue of all, [n] *eternall life*.

[l] 1 Cor. 1. 5.

[m] 8.

[n] Iohn 10. 28.

The vse of Faith in these, is to vphold vs against all feare and doubt, euen when we haue not a sensible feeling of them: for God (who is able to performe what soeuer he hath promised; and true and faithfull in all his promises) hauing absolutely promised such & such things, though all things in Heauen and Earth should seeme to make against them, yet would Faith beleeue them.

§. 76. *Of applying conditionall promises.*

2 Conditionall promises.

OTher promises are conditionall, which are no further promised then God in wisdome seeth to be most meete for his owne glory, and his childrens good. Thus are promised,

1 All temporall blessings, [o] which *Lazarus* an holy Saint wanted.

[o] Luk. 16. 20.

2 Freedome from all crosses and troubles. What Saint hath not had his part in some of them? who hath been freed from all?

3 Freedome from all temptations. As our head was tempted, so haue his members from time to time.

4 Lesse principall graces, which are called restraining graces, being giuen rather for the good of others, then of them who haue them. [p] These the Spirit distributeth seuerally, not all to euery one, but some to one, some to another.

[p] 1 Cor. 12. 8, &c.

5 The measure of sanctifying graces: for though euery Saint hath euery sauing grace in him, yet hath he not a like

a like meaſure: ſome haue a greater, and ſome a leſſe.

Admirable is the vſe of Faith in theſe conditionall promiſes: for it maketh vs ſo to truſt to Gods power, as we ſubiect our ſelues vnto his will; as [q] the Leaper, who ſaid; *If thou wilt thou canſt make me cleane*; and [r] thoſe three conſtant ſeruants of God, who ſaid; *Our God is able to deliuer vs from the hot fiery Furnace, and hee will deliuer vs out of thine hand O King. But if not, be it knowne to thee O King, that wee will not ſerue thy gods, &c.* For *Faith* perſwadeth vs that God is wiſer then our ſelues, and that he better knoweth what is good for vs then we our ſelues doe, and ſo moueth vs to reſigne vp our ſelues wholly to Gods good pleaſure.

The vſe of Faith in conditionall promiſes.
[q] Mar. 1. 40.
[r] Dan. 3. 17, 18

This is the generall vſe of Faith in reſpect of theſe conditionall promiſes, it hath alſo other particular vſes, as

1 For temporall things, ſo to reſt on Gods promiſe, as we beleeue God will either ſupply our wants, or inable vs to beare them: as God had taught *Paul* [s] *how to want.*

[s] Phil. 4. 12.

2 For croſſes, ſo to beare them, as being aſſured that God will either free vs from them, as he deliuered [t] *Iob*: or [u] aſſiſt vs and inable vs to beare them, [*] and turne them to our good.

[t] Iob. 42. 10.
[u] 1 Cor. 10. 13
[*] Heb. 12. 10

3 [x] For temptations that God will ſtand by vs, and giue a good iſſue.

[x] 1 Cor. 10. 13

4 For reſtraining and common graces ſo to content our ſelues, as we doubt not but alſo to haue ſuch ſanctifying as ſhall be needfull to our ſaluation; which alſo is to be applied to the meaſure of ſanctifying graces, according to that anſwere of God to Saint *Paul*, [y] *My grace is ſufficient for thee.*

[y] 2 Cor. 12. 9.

§. 77. *Of applying implicit promises.*

The diuers māner of setting downe Gods promises.

3 FOr the manner of propounding Gods promises, they are either expresly declared, or else by consequence implied. Expresse promises are either generally propounded to all: of these we haue heard before; or else particularly applied to some particular persons. Some of these are such as are not proper to him alone to whom in particular they are directed; but for the good of others also. If we find such needfull for vs, it is the vse of Faith to apply them to our selues with as strong confidence as if they had beene directed to vs. This [a] the Apostle teacheth vs to doe: for where God made a promise to *Iehoshuah*, ([b] *I will not faile thee, &c.*) the Apostle applieth it to all Christians. The ground of this application is taken from Gods vnchangeable and impartiall manner of dealing: the same God that he is to one faithfull man, the same he is to all. If therefore he would not faile *Iehoshuah*, neither will he faile any.

[a] Heb. 13. 5.

[b] Ios. 1. 9.

By consequence promises are implied, either in the examples, or prayers of faithfull Saints.

In their examples, by those blessings which they haue enioyed. For that which God bestoweth on one, he is ready to bestow on euery one to whom it is needfull: Gods giuing it to one, is a promising of it to all. So as we may with as strong confidence depend vpon God for such needfull things, as if God had expresly promised them. Thus doth [c] Saint *Iames* vrge that end which God gaue to *Iobs* troubles, as a ground of our Faith, to make vs waite for a like deliuerance in our troubles.

[c] Iam. 5. 11.

In their prayers, by those things which they haue praied for in Faith and obtained. Their faithfull calling vpon God,

God, and Gods gracious hearing of them, are as much as a promiſe, that God in ſuch and ſuch things will heare vs calling vpon him: thus did *Dauid* make this a ground of his faith. *Pſal.* 22. 5.

The vſe of Faith in theſe implicit promiſes is to perſwade our hearts that God will deale with vs as hee hath in former times dealt with his faithfull children.

§. 78. *Of the true Heires of Gods promiſes.*

THe laſt point to be noted for the right application of Gods promiſes, is the perſons to whom they belong. Here note two points.

The perſons to whō Gods promiſes belong.

1 Who are the righteous heires and children of Gods promiſes.

2 How theſe heires are qualified.

1 For the firſt, Chriſt Ieſus the true naturall Sonne of God, as hee was *Emanuel, God with vs*, our Head and our Redeemer, is properly the heire of all Gods promiſes, [e] *In him they are, yea, and Amen.* That is to ſay; In him they are propounded, ratified, and accompliſhed. This is euident by thoſe generall promiſes which are the foundation of all the reſt. [f] *He*, (that is, Chriſt) *ſhall breake thine head.* [g] *In thy ſeede* ([h] that is, Chriſt) *ſhall all the Nations of the Earth be bleſſed.* Now how is Chriſt the heire of Gods promiſes? as a priuate perſon? onely in himſelfe? No verily: but as a publike perſon, as the head of a body: for Ieſus together with all the Saints, which were giuen him of his Father, make but one myſticall body, [i] *which is Chriſt*: ſo as all the faithfull together with Chriſt are heires of the promiſes; they, and they alone haue a right vnto them: ſo as what the Apoſtle ſaith of godlineſſe, I may iuſtly apply to Faith, which is the Mother of all Godlines,

[e] 2 Cor. 1. 20.

[f] Gen. 3. 15. [g] & 22. 18. [h] Gal. 3. 16.

[i] 1 Cor. 12. 12

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k 1 Tim. 4. 8. k *Faith is profitable vnto all things, which hath the promiſe of the life preſent, and of that which is to come.* Both generall and particular promiſes, promiſes of earthly, ſpirituall, and heauenly things; conditionall, and abſolute promiſes: all promiſes belong to the faithfull.

§. 79. *Of applying Gods promiſes to the right perſons.*

2 FOr the ſecond, the ſeuerall conditions and qualities of the perſons to whom ſeuerall promiſes are made, are exceeding many. Sometimes they are made to Faith, ſometimes to obedience, ſometimes to vprightneſſe, to cheerefulneſſe, to conſtancy, to loue, to feare; to ſuch as mourne, hunger, are heauy laden; to ſuch as pray, heare Gods Word, keepe his Commandements; to the fatherleſſe, widowes, captiues, poore, ſicke, &c. It is not poſſible, neither yet is it needfull that I ſhould reckon vp all: they are here and there to be found throughout the Scripture.

The vſes of Faith in reſpect of the perſons to whom the promiſes are made, are theſe.

1 To aſſure vs that we are they to whom they appertaine.

2 To make vs apply them to thoſe ſeuerall qualities which we find in our ſelues, as if we hunger, to beleeue we ſhall be ſatisfied; if we mourne, that we ſhall be comforted, and ſo in the reſt.

To make vs expect the accompliſhment of them, according to our ſeuerall needs: as when we are in any trouble, to expect *deliuerance*; when tempted, *aſſiſtance*; when in want, *releeſe*, &c.

Thus (as diſtinctly as I can) haue I ſhewed how the ſhield of Faith may be vſed.

Hitherto of the manner of the Apoſtles exhortation.

§. 80. *Of*

§. 80. *Of the meaning of the Metaphor.*

THe motiue whereby hee inforceth his exhortation, followeth: wherein is contained the eighe generall point to be deliuered in this Treatiſe of *Faith*, which is *the benefit and power of Faith*, in theſe words;

8. *Point.* The benefit and power of Faith.

Wherewith yee ſhall be able to quench all the fiery darts of the Diuell.

THe Apoſtle here vſeth another Metaphor. His manner of phraſe may at firſt ſight ſeeme to bee improper, *That a man ſhould take a ſhield to quench fire*: A ſhield is rather to keepe off a blow. But if we well note the drift of the Apoſtle, and alſo the manner of framing his ſpeech, wee may find that it is not ſo improper as it is taken to be. For firſt, he ſaith not, *By the ſhield ye quench*; but *by it ye ſhall be able to quench*. Againe, he ſaith not ſimply, *whereby ye ſhall be able to quench darts*, that had beene improper, but he addeth *fiery*. Thus becauſe Satans temptations are as *darts*, and as *fiery darts*, he vſeth the metaphor of a *ſhield*, in oppoſition to the one, and the metaphor of *quenching* in oppoſition to the other. Thus wee ſee that the Apoſtles ſpeech is proper enough, anſwearing two metaphors in their ſeuerall kindes: A *ſhield* in relation to *darts*: *quenching* in relation to *fiery*.

In ſi quod ſubs.

Beſides, hereby hee declareth a double benefit of Faith: one to protect vs from Satans temptations, that they annoy vs not: the other, (if they doe pierce and wound our ſoules,) to cure the hurt which they haue done.

A double benefit of Faith.

To amplifie this benefit of Faith, the Apoſtle deſcribeth

τὸ πονηρόν. beth our enemy by his malicious and mischieuous nature (*the wicked*) (or, as the originall with an emphasis setteth it downe, *that wicked one*) and his temptations, by the kind of them vnder this metaphor *Darts*.

Of the nature of this *wicked one*, I haue spoken before on *verse* 12.

For the metaphor, a *Dart* is a kinde of weapon that is flung, slung, or shot at a man farre off, which if it hit him, will deepely pierce him, and sorely gall him. I shewed before how we were oft forced to *wrestle* with Satan, and to grapple with him hand to hand. Here is shewed that he hath also *Darts* to shoote at vs a farre off, so as hee can pierce and wound vs when wee see him not: he can send at vs, though he come not to vs. As when [c] the Dragon could not come at the Woman, he cast waters after her. This *Woman* is the *Church*; the red *Dragon*, *Satan*; *Waters*, his manifold *temptations* or *darts*.

[c] Reu. 12. 15.

Thus we see that

Obser. Satan can euery way annoy vs.

The Diuell can euery way annoy vs, both at hand and a farre off: when he is suffered to come to vs, and when he is restrained and kept from vs.

Vse. How can wee now at any time be secure? Doth it not stand vs in hand to watch alwaies, alwaies to bee well armed, and haue this shield of Faith?

That the benefit and power of Faith may be the better discerned, I will shew more distinctly,

1 What these *Darts* are.
2 How they are kept off.
3 Why they are called *fiery*.
4 How they are *quenched*.

§. 81. *Of Satans Darts here meant.*

What are Satans darts.

SOme take afflictions to be meant by Darts.

Answer. There is another proper peece of armour

to defend vs from the hurt of them, namely, *The preparation of the Gospel of Peace.*

Other take all sinnes and all prouocations to sinne, to be heere meant.

Answ. This must needs be too generall: for thus should the seuerall peeces of Armour, and their distinct vses be confounded. The Brest-plate of Righteousnesse is the proper fence against such temptations.

I take the Darts here spoken of to be those seuerall and sundry temptations which the Diuell vseth to draw vs to doubt of that helpe wee haue in GOD, and to despaire: for oft he casteth sundry thoughts of despaire into vs, that he might shut out all hope in God, and so draw into perdition. Thus afflictions, so farre forth as the Diuell vseth them as meanes to disquiet and vexe the soule, may be here vnderstood: and likewise all sinnes and prouocations to sinne, as they tend hereunto. These temptations were they light and fasten, pierce deepe. Satan let store of these flie against *Iob*, they fell on him as thicke as haile-stones: *despaire* was it which Satan sought to bring *Iob* vnto by depriuing him of his cattell, goods, children, & all that he had: by striking his body all ouer with sore botches & boiles. The contradicting speeches of *Iobs* wife and friends (the instruments of Satan herein) tended to this. These darts also he let flie at *Dauid*, as appeareth by the many complaints of *Dauid*: yea, he flung some of these at Christ in the [d] wildernesse, in the [e] garden, and on the [f] crosse. No darts so wound the body, as these wound the soule where they fasten.

Diabolus in varias desperationis cogitationes nos immittit, quo excludat in Deum expectationem. Chrys. paren. ad Theod.

[d] Mat 4.3. [e] & 26.37, &c [f] & 27.46.

§. 82. *Of the vertue of Faith against Satans Darts.*

THese darts are onely kept off by *Faith*: for Faith alone giueth vs assurance of Gods loue: by it wee so

Faith onely keepeth off the darts of Satan.

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so rest and repose our selues on the fauour of God in Christ, as nothing can make vs doubt of it, or separate vs from it. [z] *Though he slay me, yet will I trust in him,* saith *Iob.* Reade *Psal.* 3. & 91. & *Rom.* 8. 38, 39. The stronger our Faith is, the better are we fenced against these temptations: the weaker our Faith is, the deeper doe they pierce: yea if they preuaile against vs, it is because we want this shield, or at least haue let it fall, and so for the time want the vse of it. Therefore [a] Saint *Peter* exhorteth to be *stedfast in the Faith*, while wee resist the diuell; as if he had said, *Looke to your shield, keepe it safe, hold it out manfully against all the darts of the diuell.*

z Iob 13.15.

a 1 Pet. 5.9.

§. 83. *Of Satans fiery darts.*

What are Satans *fiery* darts.

3 THey who by these Darts vnderstand afflictions, say, they are called *fierie*, because afflictions are greeuous to the flesh; they who vnderstand sins, because as fire they kindle one another and so increase.

Answ. But there is an higher matter here meant; for the metaphor is taken from malicious mischieuous enemies who poison the heads of darts, and arrowes, & bullets which they shoot at men: these poisoned things being of a fiery nature, if they pierce into a mans flesh, lie burning, and tormenting the body, and continue to inflame it more and more, till they haue soaked out the very life of a man, if in time they be not cured. Thus the forenamed temptations of Satan, tending to doubt and despaire, (if they fasten) vexe, grieue and torment the soule, burning and festring therein, till they bring a man to vtter destruction, if the fire and heat of them bee not slaked and taken away. It must needs bee great burning, great anguish and vexation that made *Dauid* cry out and say,

say, [b] *O Lord rebuke me not in thy wrath, &c. My bones are vexed: my soule is also sore vexed, &c. I fainted in my mourning, &c.* [c] *I am in trouble, mine eye, my soule and my belly are consumed with griefe, &c. I roared all the day.* [d] Much more bitter exclamations did *Iob* send forth, and yet what men were these? what excellent Worthies of the Lord? If the fiery venome, and burning poison of Satans darts so tormented such men, men of admirable Faith, how doe they torment men of weake Faith, yea men of no Faith? [f] *Iudas* was so tormented therby, that his life was an vnsupportable burden vnto him, he could not endure it, but made away himselfe, as many other haue done in all ages.

[b] Psal. 6. 1, 3, 6
[c] & 31. 9, 10. & 32. 3, 4.
[d] Iob 3. 3. &c. & 6. 2, &c.
[f] Mat. 27. 5.

§. 84. *Of the vertue of Faith against Satans fiery Darts.*

4 THe onely meanes to coole this scorching heate, & to asswage this burning, is the blood of Christ: and Faith onely is the meanes to apply the efficacy of Christs blood to our soules: by Faith therefore, and by nothing else, may these *fiery* Darts be quenched. As balsom, & such other medicinable oyles which Chirurgiõs haue for that purpose, being applied to that part of mans body which is inflamed with the forenamed poisonous weapons, asswage the heate, driue out the poison, and cure the flesh: so Faith, which applieth the vertue of Christs Sacrifice to a perplexed and troubled soule, dispelleth the inward anguish thereof, pacifieth and quieteth it, and so cureth the wounds thereof. The Faith of *Dauid* did thus cheere vp and refresh his soule after it had been perplexed; in which respect he saith vnto his soule, [g] *Why art thou cast downe and vnquiet? Waite on God, &c.* Thus [h] againe, [i] and againe he cheereth vp his soule: this also

By Faith onely the fiery darts of Satan are quenched.

[g] Psal. 42. 5.
[h] 11. & [i] 43. 5.

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alſo drew the fiery poiſon out of *Iobs* ſoule, as that ſpeech implieth, [k] *Though he ſlay me, yet will I truſt in him.*

[k] Iob 13.15.

§. 85. *Of ſtirring againſt deſpaire.*

Vſe. 1. Yeeld not to deſpaire.

ARe temptations to deſpaire, piercing Darts? fiery Darts? Keepe them off as much as poſſibly may be. As we feare to drinke poiſon, let vs feare to deſpaire. It will be a fiery burning poiſon in our ſoule, that wil yeeld vs no reſt; as we ſee in ſuch as are ouercome thereby. Let vs not dare to yeeld vnto it; but though God ſhould ſeeme to be ſo angry with vs as to kill vs, yet with *Iob*, to truſt in him. For this end we muſt ſuffer Faith to haue the vpper place in vs, euen aboue ſence and reaſon too. And for this end looke vnto God, and duly weigh both what he promiſeth, and why hee maketh ſuch gracious promiſes to vs: and looke not to our ſelues and our own deſeruings, but rather know that Gods mercy is as an ocean in compariſon of the drops of our ſinnes: they that deſpaire, little conſider how much greater Gods goodneſſe is, then their ſinne.

Qui diffidit, ſummi boni bonitatem maiorem ſua nequitia non ſentit. Aug. de ver. pan. cap. 5.

§. 85. *Of the need and benefit of Faith.*

Vſe 2. Wretched are they who want Faith.

IN how wretched a condition doe they liue, who are deſtitute of Faith! they lie open to all the fiery, burning, tormenting temptations of the diuell; they haue no meanes to preuent them, none to quench them when they are wounded in conſcience. This fire muſt needs either ſtupifie all their ſpirituall ſences, dry vp all the life of the ſoule, and take away all feeling: or elſe torment them

them intollerably without all hope of redreſſe, as *Caine*, *Saul*, *Iudas*, and ſuch like were tormented. It were much better for a man not to bee, then not to beleeue.

What an admirable vertue is Faith? what vertue hath it in it ſelfe? What benefit doth it bring vnto vs? What Chriſtian ſouldier (that is wiſe, and feareth theſe fiery darts,) dares enter into the battaile without this balſom? The maine and principall ende, for which the Apoſtle here ſetteth downe theſe benefits of Faith, that which eſpecially he aymeth at, is, to commend vnto vs this precious gift, ſo as it may be a ſtrong motiue to vrge all the forenamed points concerning Faith, whereof wee haue ſpoken before, and to ſtirre vs vp diligently to labour and vſe all the meanes we can, Firſt to know what true Faith is, Secondly, to get it, Thirdly, to proue it, Fourthly, to preſerue and increaſe it, Fiftly, well and wiſely to vſe it.

Vſe 3. The vertue of Faith.

§. 86. *Of ſpirituall recouery.*

BEhold here a ſure ground of much comfort and great encouragement, euen to ſuch as are weake, and by reaſon of their weakeneſſe, or elſe through the violence of ſome temptation, haue let fall their ſhield, ſo as Satans fiery Darts haue touched their conſcience, and pierced their ſoule. Let them not thereupon vtterly deſpaire, and yeeld themſelues ouer to Satans power, but know that yet their Faith may ſtand them in ſteed, that yet there is a further vſe of it, not onely as a ſhield to keepe off, but as balſome to drawe out the fire, to quench it, and cure the wound. [a] The word which the Apoſtle here vſeth, implieth (as wee haue ſhewed) a recouering, reſuming,

Vſe. 4. Spirituall wounds may be cured.

[a] ἀναλαβόντες.

resuming, and taking vp againe our shield. Let not therefore our faintings, failings, and spirituall wounds put vs out of all hope, as if death and destruction, without all remedy and recouery, must needes follow thereupon: But rather let vs with all speed haue recourse to Gods promises, and to Christ Iesus the true heire of them, and so renew our Faith, as [c] *Peter* renewed his, when he looked vpon Christ.

[c] Luk. 22. 61.

§. 87. *Of Satans assaulting our Faith.*

IX. *Point.* Satans wyles against Faith.

THe last point yet remaineth, which is, to discouer the manifold wiles which the Diuell vseth against this heauenly gift, and to shew how they may bee auoyded.

Satan most of all assaulteth our faith.

We haue heard before how he laboureth to spoile vs of the Girdle of Truth, Brestplate of Righteousnesse, and Shooes of Patience; but his best wit and greatest force is bent against the Shield of Faith. The first assault made against *Eue*, was in regard of her Faith, [d] *Hath God indeede said, &c.* so against Christ, ([e] *If thou bee the Sonne of God, &c.*) Herein did he oft tempt the [f] Israelites, yea & *Moses* [g] also in the wildernesse. [h] This was it for which he desired to winnow *Peter*; and for which [i] *Paul* feared lest hee had tempted the *Thessalonians*. Lamentable experience sheweth how mightily hee preuaileth by this temptation: in time of persecution he bringeth men hereby to renounce their profession: and hereby at all times he bringeth many to the very pit of despaire.

[d] Gen. 3. 1.
[e] Mat. 4. 3.
[f] Psal. 78. 22. 31.
[g] Num. 20. 12.
[h] Luk. 22. 32.
[i] Thess. 3. 5.

Reason.

That which hath been before deliuered concerning the excellency, necessity, vse and benefit of Faith, declareth the reason, why the Diuell so assaulteth it: for hee, being our *Aduersary walking about, and seeking whom to deuoure*, espieth that Faith is it which especially preserueth vs

vs ſafe from being deuoured; that this is the victory which ouercommeth both [k] himſelfe and his chiefe agent and inſtrument the [l] world; and therefore with all might and maine endeauoureth to ſpoile vs of this ſhield. It is therefore needfull we ſhould know what are his wyles, and how they may be auoyded.

[k] 1 Pet. 5. 9.
[l] 1 Ioh. 5. 4.

His ſundry kindes of wyles may be drawne to two heads, namely thoſe wherby he laboureth either to keep men from Faith, or elſe to wreſt Faith from them. I will in order diſcouer ſome of the principall in both kinds, which are theſe.

§. 88. *Anſwer to Satans Suggeſtion, that it is preſumption to beleeue.*

1. *Suggeſt.* FIrſt, it is altogether impoſſible to attaine vnto any ſuch gift as Faith is. Secondly, can any man be aſſured that Chriſt is his? Thirdly, whoſoeuer hath any ſuch conceit, preſumeth. Fourthly, to inforce this temptation the further, he alſo ſuggeſteth, that the ground of Faith (Gods word) is vncertaine. And fiftly, though that Scripture were the certain Word of God, yet the Miniſtery of it by man, is too weake a meanes to worke ſo great a worke as Faith is thought to be: this Suggeſtion hath preuailed much with Papiſts.

Anſw. Firſt, that which hath been before deliuered concerning the getting of Faith, ſheweth that this is a lying Suggeſtion. Secondly, it hath been expreſly proued that a man may know he hath Faith. Thirdly, the differences betwixt Faith and preſumption ſhew, that aſſurance of Faith is no preſumption.

Differences betwixt faith and preſumption.

1 *Faith* driueth a man out of himſelfe: becauſe the beleeuer can find no ground of confidence in himſelfe, there-

therefore hee casteth himselfe wholly vpon CHRIST.

Presumption findeth something in the man himselfe to make him boast.

2 *Faith* resteth on a sure ground, which is Gods Word, that both commandeth vs to beleeue, and promiseth to performe that which we doe beleeue.

Presumption relyeth onely on a mans surmize and meere coniecture.

3 *Faith* is ioyned with the vse of the means: both of those meanes whereby it was first bred, and also of those which God hath appointed for the nourishing of it.

Presumption not onely carelesly neglecteth, but arrogantly contemneth all meanes.

4 *Faith* is wrought by degrees: first by knowledge, then by griefe, after by desire, as we heard * before.

*§.20, 21, 22, 23, 24 & §.41, 42, 43, 44, 44.

Presumption is a sudden apprehension of the mind.

5 *Faith* maketh a man worke out his saluation with an holy iealousie, yea with feare and trembling: oft calling vpon God, and depending on him.

Presumption is ouer-bold.

6 *Faith* maketh a man depart from all iniquity, and keepe a cleere conscience.

Presumption is accompanied with much pollution, at least inward.

7 *Faith* is most sure in time of tryall, then is the strength of it most manifested.

Presumption like a Bragadocha then maketh greatest florish when there is least danger.

8 *Faith* continueth vnto the end, and neuer falleth away.

Presumption is subiect to decay totally and finally.

4 Of the certainty of Gods word we shal after speak:

5 For mans Ministery it is Gods ordinance; & thence it

it hath that mighty power to worke Faith: for God who at first brought light out of darkeneſſe, can by weake meanes worke great matters: Beſides, [a] *We haue this treaſure in earthly veſſels, that the excellency of that power might be of God, and not of vs.* [a] 2 Cor.4.7

§. 89. *Anſwer to Satans ſuggeſtion of the difficulty of getting Faith.*

2 *Suggeſt.* IF it be not impoſſible to get Faith, yet it is ſo difficult and hard a matter, that not one of a thouſand who ſeeke it, obtaine it. Herein Satan preuaileth with idle, ſlothfull perſons, [b] who in all things which they ſhould enterpriſe, pretend more dangers and difficulties then needes, of purpoſe to find a pretence to their idleneſſe. [b] Pro.22.13 & 26.13.

Anſwer. Though it bee hard to the carnall careleſſe man, yet (as *Salomon* ſaith of knowledge, *Pro.*14.6.) *Faith is eaſie to him that will beleeue*; not that it is ſimply in mans power, but that Gods Spirit ſo openeth his vnderſtanding in the myſteries of godlineſſe, ſo worketh on his hard and ſtony heart, making the one capable, and the other pliable, as thereby the man is brought like ſoftened waxe eaſily to receiue the impreſſion of Gods ſeale. Though man in himſelfe be dead in ſin, yet Gods word is as powerfull to quicken him, as *Chriſts* was to raiſe *Lazarus*. Indeed many ſeeke, and find not, aske, and haue not: but why? [d] Saint *Iames* giueth one reaſon, *They aske, and ſeeke amiſſe.* They ſeeke Faith in themſelues, and from themſelues: they ſeeke it by carnall and fleſhly deuices: they ſeeke it by their owne wit and reaſon. Saint *Paul* rendreth another reaſon, [e] *The God of this world hath blinded their* [d] Iam.4.3 [e] 2 Cor.4.4.

Faith not hard to the willing.

their minds, that the glorious light of the Gospell should not shine vnto them. Because they oppose against Gods truth so farre as it is made knowne vnto them, or wittingly winke at it, or turne from it, God giueth them ouer in iust iudgement to the power of Satan, who blindeth their minds. But if we repaire to the Author who giueth Faith, and to the spring whence it floweth; if we rightly vse the right meanes of attaining it, and waite at the doore of Wisedome till shee open vnto vs, vndoubtedly we shall find Faith and not misse of it.

§. 90. *Answer to Satans suggestion of the small need and vse of Faith.*

3 *Suggest.* FAith is a needlesse thing. This conceit the Diuell putteth into the mind of two sorts of people: first of proud Pharisaicall Iusticiaries, who trust to their owne righteousnesse: these thinke that the brest-plate of righteousnesse is armour enough: Secondly, of secure, carnall Gospellers, who imagine that *a good hope* (as they call it) is sufficient, there needeth not assurance of Faith.

Answer. God maketh and ordaineth nothing in vaine: as for the proud Iusticiary, let him first know, that righteousnes seuered from Faith, is no righteousnesse: though righteousnesse ioyned with Faith be of good vse, yet seuered from Faith, it is of no vse at all. Secondly, that the Brest-plate of righteousnesse, which the best men euer in this World had, was full of crackes and holes, full of many defects and imperfections, through which Satan would soone haue wounded them euen to death, if they had not had this shield.

Great neede of Faith.

As for the secure Protestant, if euer hee feele the fire of

of Satans darts, he will find that all the assurance which possibly he can attaine vnto, is little enough. That poore man which said; [f] *I beleeue, Lord helpe my vnbeliefe*: And the Disciples which said, [g] *Lord increase our faith*, saw that a good hope was not enough.

[f] Mar. 9. 24.
[g] Luke 17. 5.

As a preseruatiue against this poysonous temptation, wee must labour for all the assurance of Fairh that wee can.

§. 90. *Answer to Satans suggestion of the damage arising from Faith.*

4 *Suggest.* FAith is hurtfull to a mans credit, honour, profit, pleasure, &c. Herein Satan preuaileth with worldlings, whose hearts are onely on things here below.

Answer. Firſt, the price of Faith, yea of one graine of Faith, is of more worth then all the treasure in the world: this that good [h] Merchant well knew, who sold all to buy it.

Great is the worth of Faith.
[h] Mat. 13. 44.

Secondly, they who are wounded with Satans fiery darts, would willingly forgoe all credit, wealth, and pleasure that the World possibly can giue, for a dramme of Faith.

Thirdly there can be no true credit, honour, &c. without Faith: all are sanctified by Faith, otherwise they are meere shadowes and shewes.

§. 91. *Answer to Satans suggestion of Mans vnworthinesse.*

Suggest. FAith is too good and precious a thing for poore wretched sinners to haue: herein he

hee preualeth with distressed fearefull Christians.

Mans vnworthinesse no hinderance of Faith.
* §. 28, 29.

Answer. For remouing of this, wee must remember what was * before deliuered of Gods free grace, and rich bounty, which is not restrained by our vnworthinesse.

If the Diuell by these, or such like meanes cannot keepe vs from getting faith, he hath other wiles to wrest it from vs, which follow.

§. 92. *Answer to Satans suggestion of mans imperfection.*

6 Suggest. THy Faith is not sound, but counterfeit: for it is mixed with many imperfections, transgressions, weaknesses, doubtings; there is no growth or increase of it: many weake Christians are brought hereby to stagger.

Imperfect Faith may be true & sound.
a Heb. 13. 18.

Answer. Oft proue thy Faith, especially by the causes, and by thy loue, and a true desire to liue honestly: Know that euery thing here is imperfect, yet that truth and imperfection may stand together: striue against these imperfections, and vse the meanes for encrease of Faith.

§. 93. *Answer to Satans suggestion of trusting to meanes.*

7 Suggest. THere are meete helps afforded for all distresses: why may not men trust to them? Is it not good to seeke to the Physician in sicknesse? to trust vnto number and prowesse of men in warre? and to friends in time of need? Thus he maketh many to cast away the shield of Faith, their confidence in God, and to trust vnto outward meanes, as b *Asa*.

b 2 Chr. 16. 12.

Answer. All meanes are subordinate to Gods Prouidence

dence, and guided thereby: therefore in the vſe of them wee muſt looke vnto God, and depend on him, and call vpon him for a bleſſing: neither ſupply of meet meanes, nor want of them, muſt any whit leſſen our truſt in God, but to God muſt all the glory be giuen, whatſoeuer the meanes be.

Subordinate meanes take not away the vſe of Faith.

§. 94. *Anſwer to Satans ſuggeſtion of apoſtacy.*

8 *Suggeſt.* THou canſt neuer hold out: thy Faith will not onely be in vaine, but thy latter end is like to be worſe then the beginning: How many haue fallen away in all ages, and daily doe fall away?

Anſwer. There are meanes to preſerue and increaſe Faith, as well as to get it: let them be well vſed, and thy Faith ſhall neuer faile: Remember *Chriſts* prayer for *Peters* Faith: as for others, wee cannot ſo well know the foundneſſe of their Faith as of our owne.

Faith falleth not cleane away. Luke 22.31.

§. 95. *Direction againſt Satans ſtormes.*

IF he preuaile not by any of theſe, or ſuch like ſubtill ſuggeſtions, he will try by all the ſtormes and troubles he can, to ſhake and ouerthrow our Faith.

We muſt therefore be like ſound Oaken Trees, which the more they are ſhaken, the deeper roote they get in the earth; and know for our comfort, the Diuel can raiſe no greater ſtormes then God in wiſedome permitteth him. God in the end will turne all to our good, as he dealt with *Iob*, (*Iob* 42.10.&c.) ſo that if we beleeue, we ſhall ſurely be eſtabliſhed. Faith maketh men ſecure in perils.

Virtus fidei in periculis ſecura eſt. Chryſ. in Mat. 20 hom. 37.

THE SEAVENTH PART.

The Helmet of Hope.

Ephesians 6. 17. *And take the Helmet of Saluation.*

§. 1. *Of the difficulty of a Christian Souldiers Estate.*

EXcellent meanes of defence are those whereof we haue heard, especially the last of them: yet the Apostle thinketh them not sufficient, but proceedeth to set forth other peeces of armour, saying, [a] *And take, &c.* Whence wee may well gather, that

[a] καὶ *Obserue from the inference.*

No easie matter to bee a Christian Souldier.

It is no easie matter to be a Christian Souldier, and stedfastly to stand vnto the end against all assaults. Many graces are needfull to be added one to another for that purpose. One might haue thought that when hee had named *the shield of Faith*, he need haue added no more: but God who knoweth both our weakenesse and proneneſſe to faint, and also the power and subtilty of our aduersaries better then our selues, seeth it needfull that an helmet be vsed as well as a shield: our care therefore must be to vse this also.

§. 2. *Of*

§. 2. *Of the Spirituall Grace here meant.*

THis fift peece of Spirituall Armour (though it bee not plainely expreſſed) is neceſſarily implied to be *Hope*; for [a] in another place where hee vſeth this metaphor, hee expreſſeth *Hope*, *Put on* (ſaith he) *for an Helmet the hope of Saluation.* What could more plainely be ſpoken? and what better interpreter of the Apoſtles minde could wee haue then the Apoſtle himſelfe?

Hope the fifth peece of armour.

[a] 1 Theſ. 5. 8.

Saluation is thus applied to Hope, becauſe

1 Saluation is the maine end of our Hope, that which aboue all other things wee waite for: when we come to the poſſeſſion of it, then hath Hope her end, and period.

2 It is an eſpeciall meanes of attaining vnto Saluation, ([c] *we are ſaued by Hope.*) This is that coard whereby wee hold faſt to Gods promiſes till they bee all accompliſhed, which will not bee vntill wee enioy ſaluation.

Some referre theſe two metaphors, *Helmet*, *Sword*, vnto the *Word of God*, and ſay that two vſes of the word are ſet downe vnder two metaphors: one to be *defenſiue* as an *Helmet*: the other to be *offenſiue* as a *ſword*.

Anſwer. The *ſword* alone of it ſelfe implieth both theſe vſes, for it is an eſpeciall meanes of *defence* as well as of *offence*: theſe two metaphors being as diſtinctly ſet downe as any of the former, there is no reaſon why they ſhould be referred to one and the ſame thing.

Other ſay that *Chriſt* himſelfe is here meant by this metaphor *Helmet*, becauſe he is *Saluation*, and becauſe the very word here vſed (τὸ σωτήριον) is in other places attributed to Chriſt, as *Luke* 2. 30. & 3. 6.

Why it is called the hope of ſaluation.

Anſwer. It is not properly attributed to Chriſt, but tropically, becauſe he is the Author and finiſher of our ſaluation. It is more proper to take it for the thing it ſelfe which Chriſt hath purchaſed, *eternall life.*

2 Though Chriſt be here meant by this word *Saluation*, yet cannot Chriſt with any fit congruity be compriſed vnder this metaphor *Helmet*: for if we reade the words plainely, *Take the Helmet of Chriſt*, what elſe can be meant but the helmet which Chriſt vſed, or which he giueth or preſcribeth to vs, as *the Armour of God?* Thus it will be the ſame thing which we meane, namely, Hope: for as Chriſt is *the author and finiſher of our Faith*, ſo alſo of our Hope.

[c] Rom. 8. 24.

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3 Herein lieth a maine difference betwixt the hope of worldlings, and Saints: their hope reacheth no further then to the things of this life; therefore [d] when they die their hope periſheth, but theſe [e] hope for *an inheritance immortall, &c.* Therefore [f] they haue *hope in their death*: for [g] *if in this life onely wee haue hope in Chriſt, wee are of all men the moſt miſerable.*

[d] Pro.11.7.
[e] 1 Pet.1.3,4.
[f] Pro.14.32.
[g] 1 Cor.15.19

Thus hauing ſhewed what this *Helmet of Salvation* is, I will diſtinctly ſhew, 1. What *Hope* is. 2 How it differeth from *Faith.* 3 How fitly it is compared to an *Helmet.* 4 How neceſſary it is. 5 How it is gotten, preſerued, and vſed. 6 What are Satans wiles againſt it.

§. 3. *Of the definition of Hope.*

1. *Point.* What hope is.

Hope is an expectation of ſuch good things to come, as God hath promiſed, and Faith beleeued.

1 *In expectation* eſpecially conſiſteth the very nature of *Hope*; [g] *If we hope, &c.* [h] *We waite. Dauid* ioyneth hoping and waiting together, as implying one and the ſame thing; [h] *Waite vpon the Lord, and hope in him.*

[g] Rom.8.25. ἀπεκδεχόμεθα.
[h] Pſal.37.7.

2 *Good things* are the proper obiect of *Hope*: herein it differeth from *Feare*: We feare things euill and hurtfull. *I looked*, that is, hoped *for good* (ſaith *Iob*:) *The thing* (namely) that euill thing *which I feared, is come vpon me? Iob* 3.25 & 30.26.)

Spes non niſi bonarum rerum eſt, nec niſi futurarum. Aug. Enchir. cap.8.

3 Theſe good things are *to come*: not paſt, nor preſent, which either are or haue beene ſeene: [i] *Hope which is ſeene, is no hope: for how can a man hope for that which he ſeeth?*

[i] Rom.8.24.

4 They are alſo *ſuch as God hath promiſed.* For the ground of our Hope is the promiſe of God, who is faithfull and true: we may well waite for that which he hath promiſed, whatſoeuer it be. In this reſpect this true Hope is

is termed [m] *The Hope of the Gospel*: that is, an Hope which waiteth for those things which in the Gospel are promised. [n] This was the ground of *Simeons* Hope. These promises are of all needfull things in this world, both Spirituall and Temporall; of assistance vnder all crosses, and of deliuerance from them: and at length of eternall glory and happinesse in heauen, which (because it is furthest off, and includeth in it an accomplishment of all other promises,) is the most proper obiect of Hope. In which respect the Scripture doth thus entitle it, [o] *Hope of Salvation*, [p] *Hope of eternall life*, [q] *Hope of glory*, &c.

[m] Col. 1. 23.

[n] Luke 3. 26.

[o] 1 Thes. 5. 8.

[p] Tit. 3. 7.

[q] Rom. 5. 2.

5 The things we hope for, are also such as *Faith beleeues*. For there is such a relation betwixt Faith and Hope, as is betwixt a mother and a daughter: Faith is the mother that bringeth forth Hope; and Hope is a blessed daughter which nourisheth Faith. [r] *Faith is the ground of things hoped for*. Till a thing be beleeued, a man will neuer hope for it: [s] *By Faith we waite*: that is, Faith causeth vs to waite. Againe, except a man hope, and waite for that which he beleeueth, his Faith will soone decay.

[r] Heb. 11. 1.

[s] Gal. 5. 5.

§. 4. *Of assurance and patience of Hope.*

THus in generall we see what *Hope* is. There are two especiall properties which the Scripture doth oft annexe to *Hope*, { 1 Assurance. 2 Patience.

Two properties of Hope.

For Assurance, expresly saith the Apostle, [t] *Shew diligence to the full Assurance of Hope*. In regard of this property it is said, [u] *Hope maketh not ashamed*, that is, disappointeth not him that hopeth, of the thing which he waiteth for, so as he need not be ashamed of his Hope. Fitly therefore is it termed, [x] *An Anchor of the soule, both sure and*

1 Assurance.

[t] Heb. 6. 11.

[u] Rom. 5. 5.

[x] Heb. 6. 19.

and ſtedfaſt. According to the quality and quantity of Faith, is the quality and quantity of Hope. What a man beleeueth, that he hopeth for: as he beleeueth, ſo he hopeth for it: but true *Faith* doth aſſuredly beleeue the truth of Gods promiſes: therefore true *Hope* doth certainely expect them, for there are the ſame props to vphold our Hope, as are for our Faith, to wit, the goodneſſe, power, truth, and other like attributes of God: Hope ariſeth not from mans promiſes, nor is nouriſhed by mans merits.

Vncertainty no property of Hope.

Our aduerſaries make vncertainty a property of *Hope*, and ground it vpon coniectures and probabilities: whereby they take away one main difference betwixt the hope of ſound Chriſtians, and carnall Libertines: and cleane ouerthrow the nature of ſauing Hope: for though, by reaſon of the fleſh, the beſt may ſomtimes wauer in their Hope, as well as in their Faith: yet is not this wauering of the nature of Hope, but the more Hope encreaſeth, the more is doubting diſpelled.

[b] 1 Theſſ.1.3. & Rom.8.25.

For *Patience*, [b] that alſo is expreſly attributed to *Hope*: *If we hope for that we ſee not, we doe with patience waite for it*: How needfull it is that our Hope bee accompanied with patience, we ſhall ſee hereafter.

§. 5. *Of the agreement betwixt Faith and Hope.*

II. *Point.* Wherin Hope and Faith agree.

HOpe agreeth with Faith in many things: for example in theſe.

1 In the *Author* and worker of them both, which is Gods holy Spirit, as [c] *Faith is a fruit of the Spirit*, ſo [d] *we are bound in Hope thorow the power of the holy Ghoſt.*

1 In the Author.
[c] Gal.5.22.
[d] Rom.15.13.

2 In the *common matter*, for both are ſauing and ſanctifying graces, as [e] *We are ſaued by Faith*, [f] ſo alſo by *Hope*: and

2 In the matter.
[e] Eph.2.8.
[f] Rom.8.25.

and as [g] *By Faith the heart is purified*, ſo [h] *he that hath Hope purgeth himſelfe.*

3 In the *Ground* of them, both of them are grounded on Gods promiſes as we haue heard.

4 In the fore-named properties *Aſſurance* and *Patience*. The ſame Apoſtle that made mention of [i] *Aſſurance of Hope*, mentioneth alſo [k] *Aſſurance of Faith*, and as [l] *he that hopeth waiteth with patience*, ſo [m] *he which beleeueth maketh not haſte.*

5 In *continuance*, which is onely til they haue brought vnto the poſſeſſion of the inheritance promiſed: in which reſpect *Loue*, which continueth euen in Heauen, is preferred both to *Faith* and *Hope*.

6 In many excellent effects: as are a cleare and quiet conſcience: an vtter denyall of a mans ſelfe: a caſting of himſelfe wholly on Gods grace: a patient bearing of all croſſes, perſeuerance vnto the end, &c.

g Act. 15. 9.
h 1 Ioh. 3. 3.

3 In the ground.

4 In the properties.

i Heb. 6. 11.
k & 10. 22.
l Rom. 8. 25.
m Iſa. 28. 16.

5 In the continuance.

6 In the effects.

§. 6: *Of the difference betwixt Faith and Hope.*

THey differ in theſe things eſpecially.

1 In their *order*: Faith is firſt, for it bringeth forth Hope: [n] *Faith is the ground of things hoped for.*

2 In the kind of *Obiect*: *Faith* is alſo of things [o] paſt, and [p] preſent: hope onely of things to come.

Obiect. Faith is alſo of things to come: for we beleeue eternall life.

Anſw. Faith giueth [q] a ſubſiſtence, and preſent being, to ſuch things as are to come; by it we beleeue thoſe good things which are promiſed to be ours, though the poſſeſſion of them be to come.

3 In their *nature*: *Faith* beleeueth the very truth of Gods

Wherein they differ.

n Heb. 11. 1.
o Heb. 11. 3.
p Ioh. 20. 29.

q ὑπόστασις. Heb. 11. 1.

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Gods promises, and [r] *sealeth that God is true*: *Hope* waiteth till God manifest and accomplish his truth.

[r] Ioh.3.33.

Thus we see that *Hope* is a different and distinct grace frō *Faith*: yea so, as it may be of vse when faith faileth and it serueth to cherish and vphold *Faith*: needfull it is therfore that vnto Faith it be added.

§.7. *Of the resemblance betwixt Hope and an Helmet.*

III. *Point.* How fitly Hope is resembled to an Helmet.

FIftly is *Hope* resembled to an *Helmet*, which, according to the notation of the [s] Greeke word, couereth the head all ouer, so as vnder it may be comprised the Beuer, and whatsoeuer couereth the face. The vse of this *Helmet* is to keepe and fence the head safe from Arrowes, Darts, Bullets, Swords and other weapons, whereby it might otherwise be sorely wounded, and the man be killed downe-right.

[s] περικεφαλαία.

He that hath his head and face well and safely couered, will be bold and couragious without feare, lifting vp his head, and looking his enemy in the face, and so boldly goe on forward, not fearing Arrowes, Darts, or any such things that shall be shot, or throwne at him. Euen so he whose soule is established with *Hope*, waiting for Saluation in the end, will with an holy resolution goe on in his course to God, not fearing the manifold assaults of his spirituall enemies, being assured that they shall not pierce his soule, but that at length he shall remaine a Victorer, when the Diuell and his instruments haue shot all their Arrowes against him. Hope of Saluation maketh a man rouse vp his soule and spirit in the midst of temptations: thus much the notation of that [t] word, whereby the Apostle setteth forth the Hope and earnest expectation of the creature, implieth. *Dauid* alludeth heereun-

[t] Ἀποκαραδοκία. Rom.8.19.

to, saying, *Vnto thee, O Lord, lift I vp my soule*: And againe, *I will lift vp mine eyes to the mountaine, from whence my helpe commeth.*

Vide Beza. annotat. Psal. 25. 1. & 121. 1.

Out of all that hath beene said, may easily be gathered what is the vse of hope, and how needfull and profitable a peece of Armour it is.

§. 8. *Of the vse of Hope.*

THe vse of it is to keepe vs from fainting, that we be not confounded through any assaults of our enemies: for [y] *Hope maketh not ashamed*, but maketh bold and confident: [z] *Dauid* implieth that he had fainted, but for his hope, and thereupon exhorteth others to *Hope in the Lord.* In this respect, [*] the Apostle vseth another metaphor, and resembleth *Hope* to an *Anchor.* When Mariners haue a good sound Anchor fast tyed to the ship with a strong Cable, and fast fixed on firme ground, they dare sleepe quietly therein, though stormes and tempests arise: for the Anchor will keepe the ship safe and sure, so as it cannot be carried away of winds, nor beaten against rocks, nor swallowed of gulfes. Thus doth *Hope* after an holy maner make vs secure, and that though afflictions and temptations like stormes, be raised against vs. [a] *Though I should walke through the valley of the shadow of death, I will feare no euill*, saith *Dauid*; whereby he manifesteth his holy security, which also he doth by many other like speeches in his Psalmes.

[y] Rom. 5. 5.
[z] Psal. 27. 13. 14.
[*] Heb. 6. 19.

Sicut anchora iactata de naui non permittit eam circumferri, licet venti commoueant, sed firmam facit, sic et spes. Chry. in Heb. hom. 11

[a] Psal. 23. 4.

§. 9. *Of the need of Hope, in regard of the vncertaine and long date of Gods promises.*

THis being the vse of Hope, it is very needfull, yea necessary, and that in foure respects.

IIII. Point. Hope necessary in foure respects.

1 In

1 Time vncertaine.

1 In regard of the time which God hath set downe for the accomplishment of his promises, which time is oft both vnknowne, and long dated, though the time be of God certainly determined, so as it cannot be preuented, (Ioh.7.30.) nor shall be ouerpassed, (Hab.2.3.) yet [d] it is not alwayes made knowne vnto vs. It is therefore needfull that we waite for the time of the accomplishment of them. Such a collection doth Christ himselfe inferre vpon such a ground: [e] *Take heede, watch and pray: for ye know not when the time is.* And excellently doth he exemplifie it by the [f] parable of the seruants that waited while their Master returned from the wedding.

[d] Mar.13.32. Act.1.7.

[e] Mar.13.33.

[f] Luke 12.36, &c.

In wisedome also it pleaseth God many times to set a long date to the accomplishment of his promises. When [g] *Abraham* came out of *Haran*, then God promised seed vnto him, and a blessing vpon his seed, yet was [h] *Abraham* an hundred yeeres old before he had a childe of *Sarah*: so there passed at least twenty fiue yeeres betwixt the making and performing of this promise, (compare Gen.12.4.& 21:5.) yet [i] *aboue Hope, vnder Hope*, did he wait for it. [k] The promise which was made to *Simeon* was not accomplished till he was an old man, ready to die; yet he continued to wait. There passed almost foure thousand yeeres betwixt that time, [l] wherein the blessed seed of the woman was first promised, and [m] wherein he was exhibited. There haue passed aboue fiue thousand yeeres since [n] the time that the glorious comming of Christ vnto iudgement was promised, and yet is not accomplished, and God knoweth when it shall be. The date of many promises, are much longer then the Saints thought of: and they are kept longer in suspence then they looked for. In this respect there is great need of Hope, yea of patient Hope. Note the answer giuen to the

[g] Gen.12.7.

[h] & 21.5.

[i] Rom.4.18.

[k] Luk.2.25, &c.

[l] Gen.3.15.

[m] Luk.2.1.&c.

[n] Iude v.14.

the ſoules vnder the Altar, which was, ° *That they ſhould reſt till their fellow ſeruants, and their brethren that ſhould be killed euen as they were, were fulfilled.*

° Reu. 6. 10. 11 *Dei promiſſis credere debemus etiamſi multum temporis interfluat. Chryſ. in Gen. hom. 39.*

The office of Hope, is to make vs waite, and ſtill to waite, and that with patience, though God tarry neuer ſo long, *Though it tarry, waite*, (Hab. 2. 3.) *Dauid* waited though his ſoule fainted. (Pſal. 119. 81.)

§. 10. *Of the need of Hope in regard of troubles.*

2 Troubles many.

2 IN regard of thoſe many troubles and perplexities which doe fall out betwixt the making and accompliſhing of Gods promiſes, we haue a great need of Hope. After that God had promiſed *Canaan* to *Iſrael*, *Iſrael* was in miſerable bondage before he poſſeſſed *Canaan*: yea, after God had ſent *Moſes* to tell them that the promiſed time of their deliuerance was come, they were more cruelly oppreſſed, before they could get out; and when they were got out, what and how many ſtreights were they brought vnto at the red ſea, and in the wilderneſſe before they entred into *Canaan*? euen ſuch and ſo many, as of all the men which came out of *Ægypt*, onely two (which patiently waited to the end,) entred into it. *Dauid* was promiſed to haue the Kingdome of *Iſrael*: but how was he perſecuted, and made to fly the Countrey before he was crowned? How oft were the people of God made a prey to their enemies, and ſcorned among the nations before the promiſed *Meſſiah* was exhibited? What deſolations hath the Church been brought vnto (it hath been like the Moone in the deepeſt waine) and yet Chriſt not come?

Exod. 5. 7.

Thus doth the Lord in wiſdome diſpoſe of his Church while it is here warfaring on earth; as for many other iuſt and

and weighty reasons, so to try if we can waite, patiently waite, and that [f] vnder Hope, though it be aboue Hope. In regard of these troubles, therefore is Hope very needfull, as [t] the Apostle implieth, who earnestly exhorteth the Hebrewes, euen in this respect to waite. It is the office of Hope, to make vs waite and abide til God remoue the crosse.

[f] Rom. 4. 18.

[t] Heb. 10. 35. &c.

§. 11. *Of the need of Hope in regard of the scoffes of the wicked.*

3 Wicked scoffe.

3 HOpe is needfull in regard of the scoffes and reproaches of the wicked: for if Gods promises be not speedily accomplished, [u] they are ready to vpbraide Gods children, and say, *Where are his promises?* If afflictions befall them, [*] *Where is their God?* If afflictions be greeuous, [x] *There is no helpe for him in God.* Is not then Hope necessary to vphold vs against these? *Dauid* hereby vpheld himselfe: for when the wicked said, *Where is their God*, he said to his *Soule*, [y] *Waite on God.*

[u] 2 Pet. 3. 4.

[*] Psal. 42. 10.

[x] & 3. 2.

[y] & 42. 11.

It is the office of *Hope* to make vs looke so much the more stedfastly vpon God, and the faster to cleaue vnto him, by how much the more wicked men doe seeke to draw vs from the Lord.

§. 12. *Of the neede of Hope in regard of our owne weakenesse.*

4 we weake.

4 WE haue need of Hope, in regard of our owne weakenesse, for we are very prone by nature to thinke that God forgetteth vs, and remembreth not his promises made to vs, if at least it be a long time before he accomplish them; or if he bring vs to any

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ſtreights, and ſeeme to hide his face from vs. *Dauid* was herewith ſorely tempted, it made him cry out, and ſay, [a] *How long wilt thou forget me, O Lord, for euer? How long wilt thou hide thy face from me?* But what vpheld him? himſelfe ſheweth that it was his hope: For in the ſame Pſalme he ſaith, [b] *I truſt in thy mercy.*

[a] Pſal. 13. 1.

[b] Pſal. 13. 5.

It is the office of *Hope* in this reſpect, to make vs *hope aboue hope*, as [c] *Abraham*; and againſt ſence, as [d] *Iob.*

[c] Rom. 4. 8.
[d] Iob 13. 15.

Thus we ſee that *hope* is ſo needfull, as there is no liuing in this world without it: herein is the prouerbe verified, *If it were not for hope the heart would breake.*

§. 13. *Of getting and preſeruing Hope.*

V. *Point.* How hope is gotten.

LEt vs therefore in the next place obſerue how it may be, firſt, gotten, ſecondly, preſerued, thirdly, wel vſed.

1 It is gotten by the ſame meanes that faith is: for it is the daughter of Faith. The meanes which beget faith, do immediatly hereupon beget hope.

See Treat. 2. part. 6. §. 17. &c.

2 It is preſerued by two meanes eſpecially.

2. How preſerued.

1. By a due conſideration and ful perſwaſion of Gods properties; which make vs patiently abide for the accompliſhment of his promiſes.

2 By a faithful remẽbrance of Gods former dealings.

Foure ſpeciall properties of God are for this purpoſe to be obſerued. 1. His free grace. 2. His infinite power. 3. His infallible truth. 4. His vnſearchable wiſdome.

For being in our hearts perſwaded by faith. Firſt, That the ſame grace which mooued God to make any gracious promiſe, will further mooue him to accompliſh it. And ſecondly, That hee is able to doe it. And thirdly, So faithfull, that not a word which he hath ſaid ſhall fall to the ground: Yea, and fourthly, That he is moſt wiſe in appointing the fitteſt times and ſeaſons for

1. Faith in Gods promiſes vpholdeth hope.

all things, so as may most make to his owne glory, and his childrens good; we are thus brought to waite, and to continue waiting on God (without prescribing any time to him) till he hath actually performed what he faithfully promised.

§. 14. *Of Experience nourishing Hope.*

2 Experience vpholdeth Hope.

GODS former dealings both with others, and also with our selues being faithfully remembred, worke such an [c] *experience* as cannot but bring forth *Hope*: For this experience doth euidently demonstrate what God is willing and able to doe. [f] Hereby was *Dauids* Hope much cherished and strengthened. [g] This meanes doth S[t] *Iames* vse to strengthen the hope of Christian Iewes, bringing to their memories Gods dealing with *Iob*.

[c] Rom. 5. 4.

[f] Psal. 22. 4. & 34. 6. & 143. 5.

[g] Iam. 5. 11.

For this end, we must acquaint our selues with the Histories of former times, especially such as are recorded in the holy Scriptures: for [h] *Whatsoeuer things are written afore time* (namely in those Scriptures) *are written for our learning, that wee thorow patience and comfort of the Scriptures might haue Hope.* It is also good to be acquainted with other Ecclesiasticall Histories: but especially to obserue Gods dealings in our owne times.

[h] Rom. 15. 4.

The [i] *experience* which most of all bringeth forth *Hope*, is that which we haue of Gods dealing with our selues, whereof we haue two notable examples, one of *Iacob*, (Gen. 32. 10.) The other of *Dauid*, (1 Sam. 17. 37.)

[i] Rom. 5. 4.

For this end we are well to obserue and remember all those gracious fauours which God from time to time vouchsafeth to vs, and not carelesly let them slip at the time present, nor negligently forget them in the time past. The Israelites in the wildernesse failed in both these:

*They

[m] *They vnderſtood not Gods wonders*, while God was doing them; neither afterwards did they *remember the multitude of Gods mercies*. This was the cauſe that they could not waite till the time appointed for their entring into *Canaan* was come: but fainted, and fell in the Wilderneſſe.

[m] Pſal. 106. 7.

§. 15. *Of meditating on the end of Hope.*

TO theſe may be added as a further meanes to vphold and cheriſh Hope, a ſerious and frequent meditation of the end of our Hope, namely, that rich and glorious inheritance which Chriſt hath purchaſed for his Saints, and God hath promiſed vnto them. Much might be ſaide to amplifie this point, but I will referre it to the priuate meditation of the Reader: and let it the rather be meditated of, becauſe we ſee the hopes of worldly men to be ſuſtained with matters which are no way comparable hereunto. Obſerue what their hope is in earthly things, which are very vncertaine: [o] *The husbandman waiteth for the fruite of the earth, and hath long patience for it, vntill hee receiue the former and the latter raine.* As the Husband-man, ſo the Souldier, the Marriner, the Merchant, who not? Their hopes make them venter much, and ſend themſelues forth to great dangers, & yet oft they faile of their hopes. Shall Chriſtians of all others caſt away their Hope, the end whereof is more excellent then all things in Sea and Land, which alſo they are ſure to receiue, if they faint not? [q] *Caſt not away your confidence, which hath great recompence of reward.*

Oft meditate of the end of Hope.
Si vis ſuſtinere laborem, attende mercedem. Aug. in Pſal. 36

[o] Iam. 5. 7.

[q] Heb. 10. 35.

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§. 16. *Of the resemblance betwixt Hope and an Anchor.*

3. How hope is well vsed.

3 THe vse of hope may fitly be set forth by that other metaphor whereunto *Hope* is resembled, namely, an *Anchor*. (*Heb.* 6. 19.)

1 Cast the anchor of hope on a sure ground.

1 It must be cast vpon a *sure ground*. If an anchor be cast into a bottomlesse sea, where is no ground, or on quick sands, which are no sure ground, it is of no vse, the shippe may be tossed vp and downe, and suffer wracke for all that. The onely sure ground of hope is Gods promise reuealed in his Word. That this is a most firme ground cannot bee doubted of, vnlesse the goodnesse, power and faithfulnesse of God be called into question. For as God himselfe is, so is his Word, faithfull and true, sure and certaine: nothing more firme and stable: [a] *Till heauen and earth perish, one iot or title of Gods word shall not scape, till all things be fulfilled.* [b] *Dauid* cast the anchor of his hope vpon this ground. We are therefore to acquaint our selues with Gods manifold promises.

[a] Matth. 5. 18.

[b] Psal. 119. 19

2. Fast fixe it on that ground.

2 It must be *fast fixed* on that sure ground. If an anchor onely lie vpon the ground, and be not fixed on it, as good be without ground.

Then is hope fast fixed on Gods promise, when his promise is stedfastly beleeued: Faith maketh a way and entrance for hope. [c] *Abraham* first beleeued Gods promise, and then waited for it.

[c] Rom 4. 18, &c.

First therfore labour for true and sound faith in Gods promises, then will thy hope be sure and stedfast.

3. Often renew the hold.

3 It must oft be setled and fixed anew. If an Anchor loose and slacken after it hath once been fastned, a storme may carrie the shippe away: where then is the benefit of the former fastening? Our hope in regard of our owne

owne weakeneſſe, and the violence of Satans manifold ſtormes, is much ſubiect to looſening, to wauering. It muſt therefore oft be renewed: [d] *They that waite on the Lord ſhall renew their ſtrength.* Theſe words may be taken both as a promiſe of God, ſhewing what he will doe; and as a duty on our part, ſhewing what we ought to doe.

[d] Iſa.40.31.

For this end, againe and againe meditate on thoſe promiſes which we haue once knowne and beleeued, and oft call to minde Gods former benefits and performance of his promiſes: (theſe were *Dauids* vſuall practiſes.) For theſe being meanes to raiſe vp Hope in vs at firſt, the recalling of them to our mindes againe, muſt needes be meanes to renew our hope.

§. 17. *Anſwer to Satans ſuggeſtion againſt a ſure ground of Hope.*

VI. *Point.* Satans wiles.

IN the laſt place, Satan hath many waies to ſpoile vs of this peece of Armour alſo, and that either by labouring to keepe it from vs, that we neuer haue it, or to wreſt it from vs after we haue it.

Becauſe there is a mutuall relation betwixt Faith and Hope, ſo as without Faith there can be no Hope, he bends what forces he can againſt Faith to keepe vs from it, or depriue vs of it. To auoide this, the former Treatiſe of Faith is to be obſerued.

His Suggeſtions more proper againſt this grace, are ſuch as theſe.

Suggeſt. 1 There needeth no ſuch adoe to find out a ſure ground; if thou hope well, it is well enough. Thus he preuaileth with the greater ſort of our people, eſpecially with the more ignorant and ruder ſort, who doe not onely in their hearts conceiue, but with their tongues

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also are ready to vtter such conceits as these, *I hope well*, yea, *I hope to be saued as well as the best*. Here is their anchor cast out. But aske them, what is the ground of their Hope, all the answer they can giue, is, *They Hope well*. Many that know not the fundamental points of Christian Religion, nor the first grounds of Saluation, (being much worse then the [c] Hebrewes, of whom the Apostle complaineth that they had *need be taught which are the first principles of the Oracles of God*) will yet say, *I hope well*.

[c] Heb. 5. 12.

Answer. To auoid this, all ignorant persons, though they be growne in yeeres, must be willing to be instructed and euen catechised. *Theophilus* a Nobleman was so [x] instructed. Ministers must vse to catechise and teach fundamentall grounds. Ignorance of people is a shame and dishonour to the Gospell; it maketh them a prey to Satan, and [f] bringeth them to the very pit and gulfe of destruction.

[x] κατηχήθης. Luke 1. 4.

[f] Ose. 4. 1. 2 Thes. 1. 8.

§. 17. *Answer to Satans suggestion of false grounds of Hope.*

Suggest. 2 THe best grounds of Hope are, 1. A mans owne merits. 2. The meritorious workes of others, euen their workes of supererogation, 3. A mans owne honest dealing and good meaning: 4. A mans prosperous estate. Thus hee deceiueth men with false grounds. In the first of these, he preuaileth with the prouder sort of Papists, who trust to their owne merits. In the second, with the more silly and foolish sort, who trust to the merits of others: In the third, with many among vs counted ciuill, honest men, men of their words, iust in their dealings, &c. but sauour of little piety to God wards: as also in many of the poorer sort, who thinke a

say, *They doe no man any wrong*. In the fourth, with ſottiſh worldlings; who make Earth their Heauen.

Anſwer. All theſe are like quicke-ſands, which bring more danger then ſafety to a ſhip.

For the firſt, ſee the anſwer to the firſt ſuggeſtion againſt righteouſneſſe. §. 7.

For the ſecond, ſee the 3. vſe of the 2. Doctrine, on verſe 10. §. 5.

For the third, remember

1 That all the honeſt dealing in the World, without Faith, is nothing acceptable to God, (*Heb.* 11.6.)

2 That good meanings and intentions may ſtand with moſt abhominable impieties and iniquities. For proofe whereof, reade *Iohn* 16.2. and *Acts* 26.9.

3 That it more beſeemeth fooles then wiſe men to build all their hopes vpon coniectures.

For the fourth, know that outward proſperity, wealth, health, honour, credit, fauour of friends, and the like, are but [c] common gifts which God indifferently beſtoweth on all ſorts of people: they oft proue the Diuels baits to allure men vnto him, and his hookes to hold them faſt, and drowne them in perdition.

[c] Mat. 5. 45.

§. 18. *Anſwer to Satans ſuggeſtion of licentious truſting on Mercy.*

3. *Suggeſt.* STill truſt to Gods Mercy, and Hope thereSin; and in confidence thereof, take liberty othy ſelfe to doe what ſeemeth good in thine owne eies. hus hee maketh carnall Goſpellers, Libertines, hyporites, and the like, ([d] *Who turne the grace of God into wannesse*) to let their anchor of Hope lie looſe vpon the re ground of Gods mercy.

[d] Iude, v. 5.

Answer. When Gods mercy is wilfully and wittingly abused, his iustice is prouoked to take vengeance: Gods grace giueth liberty to no sinne, [c] *The grace of God which bringeth saluation vnto all men, teacheth vs to denie vngodlinesse and worldly lusts, and to line soberly, righteously, godly, &c.* This is the end of grace, and this also will be the power and efficacy thereof in all to whom it belongeth: for they who partake of the merite of Christs sacrifice to haue their sinnes pardoned, partake also of the efficacy thereof, to haue the power of sinne subdued.

c Tit.2.11.12.

§. 19. *Of Satans seeking to depriue vs of the vse of Hope.*

IF thus the Diuell cannot keepe vs from attaining true Hope, then will he labour to quaile our Hope, and so spoile vs of it, and that by these and such like meanes.

1 By making vs too careless, and too secure, wherein he somewhat preuailed with *Lot*, *Dauid*, *Peter*, and such other.

For auoiding this, we must duly consider our owne weakenesse, and the many fierce temptations whereunto we are subiect, and thereby be stirred vp to watch and pray, as [f] Christ vpon this ground exhorteth his disciples.

f Mat.26.41.

2 By mouing vs to despaire, by reason of our vnworthinesse: and here he will obiect what we are by nature, what by the multitude and greeuousnesse of our actuall transgressions, and in these respects how vnworthy of the saluation which we waite for.

For auoiding this, we must remoue our eyes from off our selues, and cast them vpon the free grace, and rich mercy of God, and vpon the all-sufficient merit of Christ, and remember that the saluation which God hath promised, he will giue for his owne Names sake.

3 By

3 By calling into question the truth of Gods promises, especially when he seemeth long to delay the accomplishment of them, or when troubles arise.

For auoyding this, we must be perswaded, that God is wisest, and best knoweth the fittest times and meanes for accomplishing his promises.

THE EIGHTH PART.

The Sword of the Spirit.

Ephes. 6. 17. *And the Sword of the Spirit, which is the Word of God.*

§. 1. *Of adding a Sword to other peeces of Armour.*

THe sixt and last peece of Armour, is not only defensiue as all the former, but offensiue also, like a Sword. [a] Note this copulatiue particle AND, *and the Sword*; that is, take the Sword also as well as other peeces of Armour: Whence obserue that

[a] 17.

It is not enough to keep off our enemies assaults, from annoying vs, but our care and endeauor must be to driue them away, and destroy them. [b] *Resist the Diuell* (saith the Apostle) *and he shall flie. Resist*, is a word not onely of defence, but also of offence. This phrase, *he shall flie*, sheweth that our endeauour must be to driue him away, and put him to flight. It implyeth both a promise and a duty. To this purpose

Doct. Driue away thy spirituall enemies.

[b] Iam. 4. 7.

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c νεκρώσατε. Col.3.5.
d θανατοῦτε. Rom.8.13:
e Gal.5.24.
f.Rom.6.6.
g 1 Cor.9.27.
i Mat.4.10.
k 1 Cor.9. 27.
l Gal.6.14.

purpose tend those phrases in Scripture of c *killing* our members on earth, d *mortifying* the deeds of the body, e *crucifying* the flesh and the world, f *destroying* the body of sinne, g *beating downe* the body, and *keeping* it *in subiection*. We haue a notable example hereof in our Head and Generall Christ, i who put the Diuell to flight: likewise in one of his Captaines, S. *Paul*, k who brought his body into subiection, & l to who the world was crucified.

Reason.

If we stand onely vpon defence, we embolden & hearten our enemies, who will neuer leaue assaulting vs, till they haue preuailed against vs, except they be destroyed; as *Saul* neuer left persecuting *Dauid*, till he himselfe was destroyed.

Vse. 1. Magistrates must cut off the enemies of the church

Heere is a good direction for Magistrates that haue a charge ouer people committed vnto them, that they content not themselues with defending such as are vnder their gouernment from idolaters, heretiques, atheists, worldlings, and the like enemies, but that they cut off and destroy those dangerous and mischieuous enemies. For this purpose the sword of God is committed into their hands: and k *They are the Ministers of God, to take vengeance on such as doe euill.* l Thus did that good King *Iosiah*, and other good Kings.

k Rom.13.4.
l 2 Kin.23. 20.

Obiect. This is done by the temporall sword, but what is that to the Sword of the Spirit here meant?

Answ. 1 It may fitly be applyed by way of allusion.

2 It followeth by inst and necessary consequence: for euery one must doe his best to profligate spirituall enemies: and seeing God hath afforded to Magistrates not onely the spiritual Sword which is common to all Christians, but also a temporall Sword which is proper to thē, they must vse both.

3 The vse of the temporall Sword is a great helpe to the

the ſpirituall, and much good may be done thereby: for howſoeuer Satan himſelfe, being a Spirit, is no whit danted with the temporall Sword: yet idolaters, heretiques, profane men, and other like inſtruments of the diuell, in, and by whom the diuell much annoyeth the Church of God, are danted, and may be deſtroyed thereby, and ſo Satan put to flight. It is the ouerthrow & ruine of many Churches, that the ciuill Gouernours ſuffer the enemies therof to get head, & aſſault the church & people of God.

The vſe of the temporall ſword an help to the ſpirituall.

Here is a direction alſo for Miniſters. They muſt not only teach the truth, inſtruct in good maners, encourage the vpright, but alſo refute errors, cut downe ſin, and endeauour to deſtroy whatſoeuer maketh againſt the glorious Goſpel of Chriſt. Note what the Apoſtle ſaith in this caſe, [m] *The weapons of our warfare are mighty thorow God to caſt down holds, caſting down the imaginations, & euery high thing that is exalted againſt the knowledge of God, &c. and hauing vengeance ready againſt all diſobedience.* That we may not thinke that this was proper to his Apoſtolicall function, [n] he ſaith in generall of a Biſhop, that as he muſt be able to exhort with wholeſome doctrine, ſo to *improue them that ſay againſt it.* There is a two edged Sword put into the mouths of miniſters, they muſt accordingly vſe it, to defend by teaching ſound doctrine, and inſtructing in good maners: to offend by confuting errors, & reprouing ſins. Many errors in iudgement, and much corruption in life creepeth into the Church for want hereof.

Vſe 2. 2 Miniſters muſt refute error, and reproue vice.

[m] 2 Cor. 10. 4, 5, 6.

[n] Tit. 1. 9.

As for priuate perſons euery one hath a charge ouer his own ſoule, for their own ſoules ſafety they muſt reſiſt Satan, oppoſe againſt the world, ſubdue their fleſh, ſtrike & fight: it is a fooliſh pitty to ſpare the enemy, & deſtroy a mans ſelfe. If Satan tempt, with an holy indignation, bid him auoid: if the world allure, defie it: if the fleſh luſt, ſubdue it.

Vſe 3. 3 Priuate Chriſtians muſt ſubdue their enemies

Thus

Thus much for the connexion of this Weapon with the former peeces of Armor. I will now distinctly handle it, and shew

1 What this Weapon is.
2 How fitly resembled to a Sword, and why called the Sword of the Spirit.
3 How it may be taken and vsed.
4 What is the benefit of well vsing it.
5 What are the sleights of Satan to depriue vs of it.

§. 2. *Of the true Word of God.*

I. *Point.* What is the Word of God

THe Weapon here prescribed, is expressly termed *the Word of God*, which is that part of Gods will which in the holy Scripture he caused to be recorded. It is called [a] *Word*, because by it Gods will is manifested and made knowen, euen as a man maketh knowne his minde and will by his words.

[a] ῥῆμα.

It is also said to be the Word *of God* in regard,

1 Of the Author, which is [b] God himselfe.
2 Of the matter, which is [c] Gods will.
3 Of the end, which is Gods [d] glory.
4 Of the efficacy, which is Gods [e] power.

[b] 2 Tim. 3. 16.
[c] Ephe. 1. 9.
[d] & 3. 10.
[e] Rom. 1. 16.

This word is properly and truely the right sence and meaning of the Scripture: for except that bee found out, in many words there may seeme to be matter of *falshood*, (as that [f] the Sonne knoweth not the day of iudgement,) of *heresie* (as that *the Father is greater then the Son*) and contradiction, as betwixt that which Christ said (*my Father is greater then I*,) and that which the Apostle said, (that [h] Christ Iesus *thought it no robbery to be equall with God.*)

Not the letter but the sence is Gods word.
[f] Mar. 13. 32.
[g] Ioh. 14. 28.
[h] Phil. 2. 6.

The letter of Scripture may be alledged, and yet the Word

word of God misled, as by all hereticques. And a man may swarue from the letter, and yet alleadge the true word of God, as the Euangelists and Apostles did many times. Compare {Mic. 5. 2 / Psal. 40. 6.} with {Mat. 2. 6. / Heb 10. 5.}

So may diuerse translaters differ in some words and phrases: and Preachers in alledging testimonies of the Scripture may misse of the iust letters, and yet all retaine the true word of God, which is the true sence rightly conceiued, and rightly applyed.

This therefore is it which we must labour after, and that with care and diligence, as Christ implieth, where he commandeth to [i] *search the Scriptures.* The word which he vseth, is metaphorical, taken from such as vse to search in Mines for siluer and gold: they will dig deep, they will breake the seuerall clots of earth all to peeces, to find out the golden Oare. Thus must we deale with the Scriptures, as we are exhorted by Christ, (*Ioh.* 5. 39.) and by *Salomon* (*Pro.* 2. 4.) and so much the rather because euery sentence, syllable, letter and tittle in holy Scripture is of moment. Otherwise if we doe not thus search the Scriptures, insteed of Gods word wee may alleadge our owne conceits.

Vse. Search out the sence of Scripture.

[i] ἐρευνᾶτε, Ioh. 5. 39.

Singuli sermones, syllabæ, apices, puncta in diuinis scripturis plena sunt sensibus Hier. in Eph. 3.

§. 3. *Of the meanes to finde out the true sence of the Scripture.*

FOr our helpe in finding out the true sence of Scripture, there are diuers profitable meanes, as

1 *Vnderstanding of the originall tongues:* diuerse errors & heresies haue been drawn from translations. It is likely that the first thing that moued Papists to make mariage a Sacrament, was the word *Sacramentum* which the vulgar

Vide Aug de doct. Chr. l. 3. c. 24, 25. &c.

gar translation vseth *Ephes.* 5.32. and which the Rhemists translate a Sacrament. But [k] the originall, signifieth a mystery, or secret.

[k] μυστήριον.

Besides, euery language hath proper kinds of speeches, which being translated word for word, in other languages would seeme absurd: so that for the true vnderstanding of the propriety of many Scripture phrases, knowledge of the originall tongues is needfull.

2 *Skill in the Arts*, whereby proper and figurative phrases may be discerned and distinguished, and whereby the true construction of words, and iust consequence of arguments may be obserued.

These especially are for the learned, wherein the vnlearned, must seeke the helpe of the learned.

3 *Knowledge of the Analogie of Faith*, that is, of the fundamentall points of our Christian religion, that no sence be made contrary to any of them. The literall acception of these words, [l] *This is my body*, and the heresie of *Transubstantiation* grounded thereon, is contrary to the sixt article of our Creed, *He ascended into heauen, and sitteth at the right hand of God, &c.*

[l] Mat. 26.26.

4 *Obseruation of the scope*, of that place which is interpreted, and of the circumstances going before, and following after. Thus may the true meaning of that parable touching the Samaritan, which shewed mercy to the man wounded and halfe dead, be easily found out.

Luk. 10.30. &c

5 *Comparing one place with another.* Thus the meaning of many types and propheſies in the old Testament, may be vnderstood by the application of them in the New. By comparing obscure places with perspicuous places, the obscure will be made perspicuous.

6 *Prayer.* For thereby the Spirit of reuelation, whereof the Apostle speaketh (*Ephes.* 1.17.) is obtained: there-

Agant orando & quærendo & bene viuendo.

for

fore *Dauid* prayeth vnto God to open his eyes that he may ſee the wonders of Gods Law, (*Pſal.* 119. 18.)

7 *Faith and obedience* to Gods word, ſo farre as it is made knowne: God giueth ouer ſuch to beleeue lies, who receiue not, or loue not the truth.

dovt intelligant. Aug. de Trin. l. 3. c. 17
2 The. 2. 10. 11.

§. 4. *Of the reſemblance betwixt the word of God and a Sword.*

A *Sword*, whereunto the word is compared, hath a double vſe: one to defend a man from the aſſaults of his enemies; (they who can well vſe a ſword, find a great vſe hereof, euen in this reſpect.) The other is to annoy, driue backe, and deſtroy a mans enemy. [q] This double vſe did *Eleazar* one of *Dauids* Worthies make of his ſword, (which he vſed ſo long, that it *claue to his hand againe*,) he defended himſelfe and the Iſraelites, and deſtroyed the Philiſtims therewith.

II. *Point.* How fitly Gods word is compared to a ſword.
[q] 2 Sam. 23. 10

Thus the word of God is of great vſe, both to defend vs from all the aſſaults of our ſpirituall enemies, and alſo to driue away, confound, and deſtroy them. *It is profitable for doctrine and reproofe, for inſtruction and correction*, (2. *Tim.* 3. 16.)

This is euident by Chriſts manner of vſing the Word in his conflict with Satan: by it he did defend himſelfe againſt the [f] firſt, and [t] ſecond aſſault, and [u] by it in the third, he draue the diuell away. Thus he vſed it afterwards in his conflicts with Scribes, Phariſees, Sadducees, and others. When any thing was obiected againſt Chriſt, vſually he [a] defended himſelfe with the Scriptures, and with the Scriptures he [b] confounded them: ſo did [c] *Stephen*, [d] *Apollos*, and all the Apoſtles.

[f] Mat. 4. 4.
[t] 7. [u] 10.

[a] Mat. 12. 3, 5.
[b] & 22. 32, 44.
[c] Act. 7. 1. &c.
[d] & 18. 28.

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Gladius dicitur sermo diuinus, quia sicut gladius carnes præcidit. sic & sermo diuinus concupiscentias carnales. Chrys. in Mat. hom. 8.

By the Word also may all carnall and fleshly lusts be cut downe and subdued; as flesh may be cut in peeces by a sword.

Wherefore as Gentlemen, souldiers, and trauellers, alwayes haue their swords by their sides, or in their hands ready to defend themselues, and to spoile their enemies, so ought we alwayes to haue this sword in readinesse. Let vs shew our selues as wise and carefull for the safety of our soules, as naturall men for their bodies.

§. 5. *Why the Word is called a Sword* of the Spirit.

THis word of God is called *the Sword of the Spirit*, as in regard of the [a] Author of it, which is the holy Spirit, so also of the nature and kinde of it: for it is *Spirituall*: and so opposed to a materiall sword made of mettall: which may be called the *sword of flesh*. To this purpose, the Apostle saith, [b] *The weapons of our warfare are not carnall*: (not carnall, is in effect as much as Spirituall.) Hence is it that it is so [c] *liuely and powerfull, sharper then any two edged sword, piercing euen to the diuiding asunder of soule and spirit, and of the ioynts and marrow, and is a discerner of the thoughts, and intents of the heart*. Were it not spirituall, it could not possibly pierce so deepe, it could not discerne the thoughts of the heart: neither could it any way annoy the Diuell who is not flesh and blood, (as we haue heard) but a spirit.

[a] 2 Pet. 1. 21.

[b] 2 Cor. 10. 4.

[c] Heb. 4. 12.

Vse.

Behold Gods goodnesse and wisedome in furnishing vs with such a weapon as our greatest enemies, euen they who are not *flesh and blood*, do dread: and that not without cause, because it is of power to confound them. So as if we be wise, skilfull and carefull in vsing it, we [d] need *not feare their feare, nor be troubled*: but wee shall rather strike dread and terror into them.

[d] 1 Pet. 3. 14. Phil. 1. 28.

§. 6. O

§. 6. *Of the meanes of well vſing the Word.*

FOr the well vſing of this Spirituall Sword, foure eſpeciall graces are needfull. Firſt, Knowledge. Secondly, Wiſdome. Thirdly, Faith. Fourthly, Obedience.

3. *Point.* Foure graces needfull to vſe the word aright. 1 Knowledge.

1 For *Knowledge*, In all things that we doe, we muſt by the Word vnderſtand and know what God ſaith; what is his good will, pleaſing and acceptable to him: for which wee haue both the practice of the Pſalmiſt (*Pſal.* 85. 8:) and the precept of the Apoſtle (*Rom* 12. 2. *Eph.* 5. 17.) For by the holy Scriptures onely and alone we may attaine to the knowledge of the whole will of God. Without knowledge of Gods truth we ſhall be alwaies wauering, and neuer eſtabliſhed in any truth, whether it concerne iudgement or practiſe; nor yet with courage reſiſt any contrary corruption.

Per ſcripturas ſolas potes plenam dei intelligere voluntatem. Hier. ad Demet.

§. 7. *Of the meanes to attaine Knowledge by the Word.*

FOr this, obſerue theſe directions.

Vſe.

1 Reade the Word diligently and frequently: [h] *Giue attendance* thereunto: and that not onely with others, but alſo alone with thy ſelfe, that thou maiſt better obſerue it. Haue ſet times for this end, and be conſtant in obſeruing them: if by any vrgent occaſions thy taske be omitted at one time, double it another time.

[h] προσεχε. 1 Tim. 4: 13

2 [i] Meditate of that which thou haſt read. Meditation is an eſpecial meanes to helpe both vnderſtanding and memory. A thing at firſt reading is not ſo well conceiued as when it is ſeriouſly pondered: this ſerious pondering maketh a deepe impreſſion of it in our memories.

[i] 1 Ioſ. 1. 8 Pſal. 119 97

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3 Attend to the preaching of Gods Word: and bring thereunto a mind willing to learne. This is Gods ordinance, in the vse whereof we may well waite and depend vpon God for his blessing, and that,

1 To enlighten our vnderstanding.
2 To worke vpon our affections.
3 To teach vs how to apply it.

§. 8. *Of Wisdome in applying the Word.*

2 Wisdome.

2 FOr *Wisdome*; It teacheth vs rightly to apply the Word, and that both in the true sence and meaning of that particular place which we alleadge, and also according to the present matter for which it is alleadged.

If we misse of the meaning of the place, it is no word of God, but a conceit of our owne braine: [k] *We peruert the Scripture to our owne destruction.* If it be not pertinent to the matter, it is as a plaister or a medicine wrongly applied, which healeth when it should draw, and so causeth inward festering: or draweth when it should heale, and so maketh the sore or wound much worse. A potion mistaken, oft killeth the patient. Euen so, if the terrors of the Law be vrged to a wounded conscience, they may driue a man into vtter despaire: or if the sweete promises of the Gospell be applied to profane Libertines, and carnall Gospellers, they may make them highly and intolerably presume. Nothing can be more pernicious then the word wrongly applied. It is like [l] *Sauls sword, which neuer returned empty from the blood of the slaine*: when it was held out against the enemies, it destroyed them; when *Saul* himselfe fell vpon it, it runne into his owne bowels, it killed him. So the Word well vsed against our spirituall enemies, destroyeth them: if we fall on it our selues, it ma

k 2 Pet. 3. 16.

l 2 Sam. 1. 12.

be the death of our ſoules: for it is [m] either *the ſauour of death, or the ſauour of life.* Needfull it is then that vnto knowledge wiſdome be added, that we may rightly apply it.

[m] 2 Cor. 2. 16.

For this end we muſt obſerue, as the true meaning of the place it ſelfe, ſo the occaſion, matter, and end why it is alleadged, that ſo fit and pertinent places may be alleadged. Thus did Chriſt vſe the Word: he alleadged [n] a moſt fit text againſt diſtruſt, ſo alſo againſt [o] preſumption, and againſt [p] idolatry.

[n] Mat. 4. 4 [o] 7 [p] 10.

§. 9. *Of Faith in Gods Word.*

FOr Faith, the power of Gods Word is reſtrained therevnto: for [q] it is *the power of God to euery one that beleeueth.* All knowledge and wiſdome without it is in vaine. [r] *The Word which the Iewes heard, profited them not, becauſe it was not mixed with Faith in them that heard it.* Euah vnderſtood Gods Word well enough, and wiſdome ſhee had enough well to apply it; but becauſe ſhee did not ſtedfaſtly beleeue in it, but was brought to doubt of it, ſhee loſt the vſe of this Sword; her enemy came in vpon her, and killed her.

3 Faith. [q] Rom. 1. 16. [r] Heb. 4. 2.

For this end the authority of the Scriptures is well to be noted: they are of diuine authority (2 *Tim.* 3. 16.) Gods oracles are recorded in them: not one iot or tittle of them ſhall ſcape till all be fulfilled (*Mat.* 5. 18.) This knowne and beleeued, will bring vs to giue full aſſent to the truth of them.

Quod diuinarum ſcripturarum perſpicua firmatur authoritate ſine vlla dubitatione credendum eſt. Aug. ep. 112

§. 10. *Of yeelding obedience to the Word.*

FOr *Obedience*, In Religion a man knoweth no more then he practiſeth. In this reſpect it is true, that [a] *If a*

4 Obedience. [a] 1 Cor. 8. 2.

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man thinke hee knoweth any thing, hee knoweth nothing yet as he ought to know: so as without obedience all knowledge is nothing, [b] as Saint *Iames* declareth by a fit comparison taken from one that beholdeth his face in a glasse, and forgetteth what manner of one he was. This therefore must be added to all the rest; and herein we must be carefull that [c] we turne neither to the right hand, nor to the left: neither carelesly neglect that which is commanded, nor prepostrously doe that which is forbidden. Thus [d] *blessed* are they which know, if they doe the things which they know. In this experimentall knowledge consisteth the very power of this spirituall Sword: by it is lust subdued, the world crucified vnto vs, and the Diuell driuen away.

[b] Iam. 1. 23, 24

[c] Deut. 5. 32

[d] Iohn 13. 17

§. 11. *Of the manifold vse of Gods Word.*

4. Point. The benefit of well vsing the word.

THe benefit of well vsing this Sword, is admirable: for there is no error in iudgement but may be refuted, no corruption in life but may be redressed hereby: Neither is there any true sound doctrine but may bee proued and maintained against all gaine-sayers, or any vertue and duty but may bee warranted by it, and wee thereby directed also in the performance thereof. [e] The Apostle expresly saith of the Word, that it is profitable to all these: [f] *Dauid* vpon his owne experience affirmeth that by Gods Word hee was made wiser then the *Ancient*, then his *Teachers*, then his *Enemies*. Ancient men who haue much experience of many times, and of many things done in those times, commonly get much wisedome by their long experience; so as [f] *among the ancient is wisedome, and in the length of daies is vnderstanding*. Yet Gods Word taught *Dauid* to vnderstand more then experience.

Non nouimus alios libros ita destruentes superbiam, ita destruentes inimicum, &c. Aug. *Confes. lib.* 13.

[e] 2 Tim. 3. 16

[f] Psal. 119. 98, 99, 100.

[f] Iob 12. 12.

perience could teach the ancient. Yea, though Teachers commonly know more then Schollers, or learners, (*s Their lips ſhould preſerue knowledge*:) yet *Dauid* by Gods Word exceeded all his Teachers in knowledge. And though enemies thorow their continall ſearching after ſundry points of pollicy, and inuenting many ſtratagems and cunning wyles, as alſo by prying into the attempts of the aduerſe parties, grow very ſubtill and crafty; yet by this Word of God did *Dauid* learne more wiſdome then all they. For Gods Word is of a farre larger extent then mans wit, wiſdome, learning, and experience can attaine vnto. Though the Booke wherein Gods Word is contained, be not comparable in multitude of letters, ſillables, and words, to the maſſie Volumes of many mens works; yet for ſubſtance of ſound matter, and variety of ſeuerall and ſundry directions, all the Bookes in the World are not comparable to it. Euery good thing whatſoeuer may be iuſtified thereby: euery euill thing whatſoeuer may be diſproued thereby: ſo as by this Sword euery good thing which is oppoſed againſt may be maintained, and euery euill thing whereunto we are tempted, be repelled. There is no croſſe vnder which any man lieth, no diſtreſſe whervnto any is brought, but may be eaſed, and helped by Gods Word: from it may ſound comfort be fetched, by it may a man be ſupported. *h* This was *Dauids comfort in his trouble*. Art thou afflicted in body, or troubled in conſcience? Are thy Children, kinsfolke, or any other which thou accounteſt neere and deare vnto thee, a vexation vnto thee? Is thy eſtate decayed? Art thou troubled with euill men, or any other way diſtreſſed? Search the Scriptures: therein ſhalt thou find comfort enough, if rightly thou canſt apply them.

s Mal.2.7.

h Pſal.119.50

In a word, this Word of God is to the blinde *i a Light*:

i Pſa.119.105.

to them that wander, [k] *a Guide*: to them that are in diſtreſſe, [l] *a Comfort*: to them that doubt, [m] *a Counſeller*: to the vnlearned [n] *a Teacher*: And what is it not? it is all things to all men.

[k] 9.l 50. [m] 24

[n] Pro.1.4.

Vſe 1. The word an excellent weapon.

O excellent Inſtrument! How much bound vnto God are we for it? What account ought we to make of it? How expert ought we to be in it? Whoſoeuer careleſſy neglecteth it, or lightly eſteemeth it, is moſt vngratefull to God, who in wiſedome and goodneſſe hath prouided it for him; and moſt iniurious to himſelfe, in loſing the vſe and benefit of ſuch a weapon.

§. 12. *Of the wrong which Papiſts doe in detaining the Word.*

Vſe 2. They are enemies of Gods people, who depriue them of the vſe of the Word.

VVHat enemies to the ſafety and ſaluation of people, are Papiſts? who (like the Philiſtims, 1 *Sam.* 13.19.22.) depriue them of this weapon? Herein they plainely declare themſelues to be ſeruants of Antichriſt, and enemies of Chriſt. They doe euen conſpire with Satan himſelfe: and ſo alſo doe all they which openly or couertly ſpeake againſt priuate reading, and publike preaching of the Word; who ſcoffe at that knowledge which lay men and woemen haue in Gods Word.

§. 13. *Of neglecting Gods Word.*

Vſe 3. Who neglect the Word, are enemies to their owne ſoule.

AS for thoſe who themſelues neglect, or reiect, or abuſe Gods Word, what enemies are they to their owne ſoules, making way to their owne deſtruction? too many ſo doe, as

1 Who reade it not, or heare it not at all.

1 They who care not to reade it, or heare it at all: of all Bookes they leaſt reſpect the *Bible*. Many will haue Statute Bookes, Chronicles, yea, Play-bookes, and ſuch like toyiſh

toyiſh Pamphlets, but not a Bible in their Houſe or hands: yea, (which is very lamentable) ſome Schollers which intend to be Diuines, haue, and reade ſtore of Poſtils, Legends, and ſuch like traſh, and yet are ſtrangers to the holy Scriptures. Some vſe to carry other Books with them to Church, euen then to draw away their mindes from hearing Gods Word, when it is read and preached by others. Some goe yet further, and will not ſuffer their Wiues, Children, or other of their Houſhold to reade the Word. And ſome ſcoffe at ſuch as carry the Scriptures with them to Church, terming them in reproach, *Bible-carriers*. All theſe, and all other like theſe, haue no ſword at all.

2 They who haue Bibles, and it may be fairely bound vp: but why? onely to lie in their houſe; or to carry with them to Church: they reade it (if at all) as ſeldome as may be; their worldly affaires will afford them no time to reade the Scripture. How many be there, that neuer in their liues read thorow all the Scriptures, if euer they read thorow any one Booke? Theſe haue a Sword, but to hang by the wals. 2. Who ſeldom reade it.

3 They who reade much; but onely reade, neuer ſearch the Scriptures, to find out the true ſence and meaning of it: much like vnto ſuperſticious Papiſts, who content themſelues with mumbling ouer at ſet times a certaine number of prayers ſtinted by their bead, not regarding what they pray. Theſe haue their Sword alwaies in the ſcabbard. 3 Who ſearch it not.

4 They who as they reade, ſo ſeeke for the true ſence, but to what end? onely to vnderſtand the truth of the Hiſtory, to reconcile ſeeming differences, to maintaine diſcourſe, or it may be alſo to iuſtifie the truth of doctrine againſt gaine-ſayers: but not to be edified in Faith, and 4 Who ſeeke not to be edified by it.

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to haue ſinne mortified thereby. Theſe draw forth this ſword onely to flouriſh with it.

5. Who neglect the preaching of it.

5 They who in ſearching out the ſence of Scripture, truſt to their owne skill, wit and vnderſtanding, & neglect the miniſtery of the Word, whereby this ſword is (as it were) whetted and made ſharpe, and they taught well to vſe it. Theſe fooliſh and ouer-bold ſouldiers care not how vnskilfull themſelues be, or how blunt their weapon be.

6. Who vſe it againſt the truth.

6 They who doe all they can to bee expert in Gods word, but with a trayterous minde to fight againſt the truth contained therein (as Heretikes;) yea and it may be to ouerthrow the authority of the word it ſelfe (as many Atheiſts) Theſe fight with Chriſts weapon vnder Satans colours againſt Chriſt himſelfe.

§. 14. *Anſwer to Satans ſuggeſtion, that the Scripture is not Gods word.*

V. *Point.* Satans wiles to deprive vs of the Word.

THe chiefeſt ſleights which Satan hath to deprive vs of this weapon, are theſe.

Sug. 1. There is no ſuch word of God at all: that Scripture which is called Gods word, was not inſpired of God, but ſo ſaid to be, onely to make men to giue greater credence thereto. Thus before Gods word was written, Satan brought men to doubt of that reuelation of Gods will which it pleaſed God to giue to man, as [a] our firſt parents, and [b] the old world. Now it is written, he makes men thinke it is but as other writings of mans inuention: herewith are not onely plaine *Atheiſts*, but alſo many poore diſtreſſed wauering ſoules deceiued.

[a] Gen. 3. 3, 4.
[b] 1. Pet. 3. 19, 20.

1. Haue thy iudgement well informed in the authoritie of the Scriptures.

Anſw. For auoiding this, we muſt firſt labour to haue our iudgements well informed by what arguments wee can, of the diuine authoritie of the Scripture: many arguments might bee alledged to this purpoſe: but be-

cauſe

cauſe learned men haue taken good pains herein, & publiſhed that which they haue collected concerning this point, in print, I will referre the Reader to ſuch bookes: for they are euery where almoſt to be had.

Perkins in Prophe.cha.3. & in caſes of conſci.l.2.c.3.

Among other arguments this may be one, that not onely all ſorts of men (as well wicked and profane, as godly and religious) haue an inward feare, and dread of the Scripture, and beare a great reuerence thereunto, but euen they who gainſay the diuine authority of Scripture haue in their conſciences a ſecret ſting which oft pricketh them, and checketh them for it, though they labour neuer ſo much to ſuppreſſe it

2 We muſt pray for the *Spirit of reuelation*, or inſpiration, which may inwardly teſtifie vnto our Spirits and perſwade them that God is the Author of the holy Scriptures. For howſoeuer many arguments may be brought to euict a mans iudgement thereof, ſo as in his iudgement he cannot gainſay it, yet it is only the inward teſtimony of the Spirit, which is able to perſwade mans heart thereof, and ſo make it willingly embrace and entertaine the Scripture as Gods word.

2 Pray for the ſpirit of reuelation. Ephe.1.17.

3 We muſt giue no place to doubting about this point, but hold it as a principle vndenyable. In humane Arts, the Profeſſors thereof teach, that there are ſome principles which without all contradiction and queſtion muſt bee taken for graunted, ſo as if any deny them, hee is to be anſwered with a Cudgel, rather then an Argument: for example, if any deny that the fire is hot, it were fitter to thruſt his hand or foote into the fire while hee felt the heate of it, then by reaſons proue vnto him that it is hote. If any humane Art haue ſuch vndenyable principles, much more the Arte of Artes, *Diuinity*: And in Diuinity, of all principles, this

3 Giue no place to doubting. *Audiendi non ſunt qui forte dicerent, vnde ſcis illos libros vnius veri & veraciſſimi dei Spiritu eſſe humano generi miniſtratos? id ipſum enim maxime credendum erat, &c. Aug. Conſci.l.6.c.5.*

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this is one which least of all ought to be brought in question, because it is the very ground-worke of all. Wherefore if any such suggestion be cast into our hearts by Satan, let vs with an holy indignation (as [f] Christ did when hee was tempted to worship the Diuell,) bid Satan auoyde.

[f] Mat.4.10.

§. 15. *Answer to Satans Suggestion of the imperfection of Gods word.*

2 *Sugg.* IT is but a leaden sword, as a nose of waxe it may be turned euery way. Heretiques, Idolaters, Schismatiques, profane persons, worldlings, yea and the diuell himselfe turne it to their owne turnes. Besides, it is so blunt, as it can neither cut off errors in iudgment, nor roote out corruptions in life: for notwithstanding the best application that may be made of Gods word, heretiques remaine as peruerse in iudgement, and wicked men as obstinate in life, as if this sword had neuer been vsed against them. In these hath Satan much preuailed with Papists.

Pighius. Cusan. in Epist. ad Bolcm. 1. & 7.

Answ. It is most false that Gods word is either so flexible or so blunt. It is a most [g] true, right, certaine, infallible, vndeniable word, alwayes constant, euer one and the same for euer: so absolutely perfect, as [h] nothing can be added to it, or may be taken from it. [i] Whosoeuer teacheth any otherwise then it teacheth, is accursed. [k] Saint *Peter* termeth it, * *A more sure word* then that diuine voice which was heard from heauen at Christs transfiguration: which he doth not any whit to extenuate the authority of *That*, but the more to commend *This* vnto the Church; so as if a difference could be made, this written Word of God should haue preheminence; and so doth [l] Christ also seeme to preferre it vnto the witnesse o

Gods word a sure rule.
[g] Psal.19.7. 8,9. & 119. 160.
[h] Reuel.22. 18.19.
[i] Gal.1.8.
* βεβαιότερον.
[k] 2 Pet.1.19.
[l] Ioh.5.33.&c

Iohn the Baptiſt, of his owne workes, and of the Father himſelfe.

§. 16. *Of Heretiques falſifying the Word.*

THat which Heretiques, or other wicked men alleadge to iuſtifie any error in doctrine, or corruption in life, is onely the bare letter of the Word, not the true ſence thereof, and ſo not the word of God, but conceits of their owne braine: for if all the Scriptures which they alleadge, be well ſifted and throughly examined, we ſhall find them either mangled, or mingled, peruerted or miſapplied.

Hæretici carpunt eloquia ſcripturarum, et quantum in ſe eſt maculant. Hieron in Ezec.34.

First *mangled* by leauing out ſomthing of moment; [m] as in the text which Satan alleadgeth to Chriſt, he left out this clauſe, *in all thy wayes*, which had taken away all the force of his temptation: for it was not *Chriſts* way to fling himſelfe headlong from a pinacle, there being other wayes and meanes whereby he might come downe: ſo [a] in the deſcription of a naturall mans condition, this word *onely* is left out in the vulgar Latin tranſlation, whereby they would auoid the text alleadged againſt their ſemi-Pelagian opinion of mans being onely halfe dead in ſinne. So alſo in *Rom.*11.6. this clauſe is left out, *But if it be of works, then is it no more grace, otherwiſe worke is no worke.* Which words are a moſt euident teſtimony againſt merit of works.

m Pſal.91.11. Mat.4.6.

a Gen.6.5.

Cuncta cogitatio cordis intenta eſſet ad malum omni tempore.

2 *Mingled*, by adding ſomething which may make for them, as the old Latin copies in *Rom.* 4. 2. added this word (*Legis*) *of the Law*, and thence they inferre that all works are not excluded frō iuſtifying a mā. And in al the Latin copies this word [b] (*full*) in the Angels ſalutation to *Mary* is added, whence they likewiſe gather an argument to deify the Virgin *Mary*.

b Luke 1.28. *Aue gratia plena.*

3 *Per-*

3 *Peruerted*, and that two wayes, First, by taking that literally which is meant figuratiuely, as that phrase of Christ in the institution of his last Supper, [c] *This is my body*, 2 By taking that allegorically, which was spoken properly, as that speech of *Peter* to Christ, [d] *Here are two Swords*, whereby they would proue that there belongeth to the Pope two Swords: the spirituall Sword of a Pastor: and the temporall Sword of a King.

4 *Misapplyed*, by turning the places which they alleadge, to another thing then was intended by the Holy Ghost. As in that speech of Christ to *Peter* [e] *Vpon this Rocke, &c.* they apply that to *Peter*, and to the Pope, which Christ meant of himselfe. Herein doe Separatists and Shismatiques much offend. These Texts [f] *I will put enmity betweene thy seede and her seed*: [g] *Depart, depart ye, come out from thence, &c.* [h] *Goe out from her my people*, with the like, they alleadge to draw men from all the assemblies of Gods Saints whither any wicked men doe resort.

[c] Mat. 26. 26.

[d] Luke 22. 38. *Bonifac. 8. in extrau.*

[e] Mat. 16. 18. *Bellarm. de Rom. Pont. lib. 1 ca. 10.*

[f] Gen. 3. 15.

[g] Isa. 52. 11.

[h] Reu. 18. 4.

§. 17. *Of the sharpenesse of Gods Word.*

The Word a sharpe sword.

[i] Heb. 4 13.

WHereas hee suggesteth that the Word is a blunt Sword, expresly he crosseth [i] the testimony of the holy Apostle, who saith that *it is a very sharp and keene Sword, sharper then any two edged sword, piercing euē to the diuiding of the soule & spirit, &c.* That Hereticks & other wicked men are no whit moued thereby, it is because their hearts are hardned as [k] *Pharaohs* was, and their eies blinded as [l] *Balaams*: they are [m] past feeling. If euer they come to haue any life, and light, & sence, this Sword wil so pierce their soules, as it wil vtterly confound them, so as they shall not haue what to oppose. In the meane while

[k] Exod. 7. 13.

[l] Num. 22. 31.

[m] Ephe. 4. 19.

while ſo ſharpe is this Sword, that I doubt not but it maketh a wound euen in the conſcience of the hardeſt heart. But what if at all it pierceth not ſuch obſtinate perſons? yet it defendeth vs from being hurt by their obſtinacy, ſo as this Sword is not altogether without vſe.

§. 18. *Anſwer to Satans Suggeſtion of the difficultie of Gods Word.*

3 *Sugg.* THis Sword is ſo faſt in the ſcabberd, that it can hardly, if at all, be pulled out. To ſpeake plainly, it is ſo hard and difficult, that the true meaning cannot be found out. Herein alſo are Papiſts beſotted, who alleadge to this purpoſe the words of *Peter*, that among thoſe points which Saint *Paul* deliuered in his Epiſtles, [n] *ſome are hard to be vnderſtood.*

Anſw. If God deſerue more credence then Satan, this Suggeſtion is directly falſe. God ſaith that his [o] *Word is a light vnto our feet, and a lanthorne vnto our pathes*: [p] that it *giueth light to the eyes: that it* [q] *giueth to the ſimple ſharpeneſſe of wit, and to the child knowledge and diſcretion*: that [r] *if it be hid, it is hid to them who are loſt, in whom the god of this world hath blinded their minds.* All theſe and ſuch like Diuine teſtimonies argue a perſpicuity in the Scripture, ſo as all may and ought to haue free acceſſe vnto it, but very few can diue into the depth of it: for it cannot be denyed but but that in ſundry reſpects the Scriptures may be ſaid to be hard.

[n] 2 Pet. 3. 16.

Gods word perſpicuous
[o] Pſa. 119. 105
[p] & 19. 8.
[q] Pro. 1. 4.
[r] 2 Cor. 4. 3.

Scriptura omnibus acceſſibilis, pauciſſimis penetrabilis. Aug. Epiſt. 3.

§. 19. *Of the reſpects wherein the Scripture is difficult.*

FIrſt, in regard of the matter: Many profound & deep myſteries are contained in them, which *Dauid* calleth *won-*

[r] Psal.119. 18.
[*] 2 Pet.3.16.

[t] Rom.12.3.

* in.
* him.

2 The maner of writing.

* §. 3.

3 The persons
[x] 1 Cor.2.14.

y 2 Cor.4.4.

z 1 Cor.2.15.
* Ephe.1.17.

Quomodo eris penetrator obscurorum, contemptor manifestorum? Aug. de Fast.

4 Manner of searching.
a Pro.2.4,5.

[r] *wondrous things*: thus * many things in *Pauls* Epistles are hard: yet these profound mysteries are so plainely and distinctly laid downe in the Scripture, that they who are not ouercurious, ([t] presuming to vnderstand aboue that which is meet to vnderstand, but will vnderstand according to sobriety) may conceiue. For example, the Trinity of persons in the vnity of the Deity, the hypostaticall Vnion of the two natures of *Christ* in one person, with the like, are vnconceiueable mysteries: yet so plainly opened in the Scripture, as we may well discerne these things * to be so, though we cannot fully conceiue * how they should be so.

Secondly, in regard of the manner of writing: many abstruse phrases are therein, as diuers Hebraismes, which it may be were familiar to the Iewes, but are obscure to vs, and sundry Metaphors, allegories, and other tropes and figures. Yet these by diligent study of the Scriptures, and carefull vse of the meanes * beforenamed, may also be found out.

Thirdly, in regard of the persons who reade or heare the Scriptures. [x] *Naturall men* are not capable of the things of the Spirit of GOD, they cannot know them: [y] and the God of this world doth blinde the eyes of wicked men: yet [z] *He that is spirituall*, discerneth all things: for God giueth vnto him * the Spirit of reuelation, whereby the eyes of his vnderstanding are opened. Many despise the Scripture because of the plainnes of it: what maruel then that God hide frō them the great and diuine mysteries of his Word? how should he conceiue that which is hard, who despiseth that which is easie?

Fourthly, in regard of the manner of searching: for if men cursorily and carelesly reade the Scripture, no maruell if they vnderstand little or nothing; for [a] the promise

miſe of finding is made to thoſe who ſeeke as for gold, and ſearch as for treaſures.

§. 20. *Of the reaſons why the Scripture is in ſome reſpects difficult.*

IN theſe and ſuch like reſpects the Scriptures are indeed hard, which the Lord hath ſo ordered for iuſt and weighty reaſons, as

Firſt to declare vnto man his naturall blindneſſe, and to ſuppreſſe all ſelfe-conceit. By the myſteries of the Word, the wiſdome of man is found to be fooliſhneſſe.

Secondly, to keepe holy things from Hogs, and Dogs, and ſo to make a difference betwixt the children of the kingdome, and the wicked.

Thirdly, to maintaine the diuine ordinance of preaching, and expounding the Scriptures.

Fourthly, to raiſe vp in vs an appetite after the Word, and an high eſteeme of it, and to keepe vs from loathing it. Deepe and profound matters are much deſired and reſpected · eaſie things are ſoone loathed. Wherefore the holy Spirit of God hath ſo tempered the holy Scripture, as by the perſpicuity of it we are kept from ſtaruing, and by the difficulty of it from loathing it.

Magnifice et ſalubriter Spiritus ita Scripturas modificauit, vt locis apertioribus fami occurreret, obſcurioribus faſtidia detergeret. Aug. de Doct. Chr. lib. 2. ca. 6.

Fiftly, to ſtirre vs vp diligently to ſtudy and ſearch the Scriptures, and carefully to vſe the meanes whereby we may finde out the hidden Treaſure in it.

Sixtly, to make vs to call vpon him who is the Author of the Scripture, to giue vnto vs the Spirit of reuelation, and not to reade or heare the Word without faithfull and earneſt prayer.

§. 21. *Of*

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§. 21. *Of the perspicuity of the Scripture.*

BVt to returne to the point. Though the word in the forenamed respects, and for the forenamed reasons be difficult and obscure, yet is it for the most part so perspicuous, as with great profit, and to good edification, it may bee read and heard of the simple and vnlearned. And as for all the fundamentall points of Christian Religion, necessary to saluation, they are clearely and plainly set downe, so as the humble and obedient heart may distinctly, without wauering and gainsaying, conceiue and beleeue them. Thus not vnfitly is the Scripture compared, in regard of the perspicuity of it, to a foard, ouer which a Lambe may wade; and in regard of the difficulty of it, to a Sea, in which an Elephant may swimme.

Scriptura quasi amicus familiaris sine fuco ad cor loquitur indoctorum atque doctorum. Aug. Epist. 3

Greg. Epist. ad Leand.

§. 22. *Answer to Satans suggestion of the danger of suffering all sorts to reade the Scriptures.*

4 *Sugg.* IT is indeed a two-edged Sword: but too sharpe and keene for children. It is not fit that Lay-men, Woemen, and such as haue not skill in Tongues and Arts, should reade it: they oft pierce and wound their own soules & consciences with this Sword, as children hurt themselues with kniues. With this also are the Papists exceedingly beguiled.

Answ. As the Word is sharpe in it selfe, so hath [b] it an inward power to giue sharpnes of wit, & that *vnto the simple: and to the child, knowledge and discretion*, so as by the word they may learn wel to vse the Word. How can that be thought to be vnfit for laymen & womē to vse, which God hath expresly cōmanded thē to vse, except question be

[b] Pro. 1. 4. The word sharpens the wit of the simple.

be made of his wisdome? As the forenamed girdle, brestplate, shooes, shield, helmet, were prescribed to all of all sorts, so this sword: and Christ, without exception of any, saith to all, *Search the Scriptures.* God expresly commandeth, *That the Law bee read to all, euen men, women, children, strangers, Deut.*31.11.12. And great reason there is for it: for as euery one eateth for himselfe, so he liueth by his owne faith: but the Word is the ground of faith. By it therefore must they know what they beliue. As for those wounds in conscience which many receiue by the Word, they are good wounds, whereby, such corruption as festred in them being let out, the conscience is more soundly healed vp; the wounds which it maketh turne not to festring sores.

Iohn.5.39.

Verbum est bonus gladius, cuius gladij boni vulnus: vulnerat dei verbum sed non vlcerat Ambr. de virg. lib.3.

§.23. *Answere to Satans suggestion of the hurt of much knowledge.*

5. *Suggest.* TOo much knowledge is not good, it [f] *puffeth vp*, it maketh people contemne their brethren, neglect Ministers, loathe preaching. But ignorance is mother of deuotion. These things hath Satan taught, not only Papists, but also many other, which pretend an hatred of Popery, to obiect against the Word.

[f] 1.Cor.8.1.

Answ. Knowledge in it selfe is a very good thing, a dutie expresly commanded: [g] *Ioyne with vertue, knowledge*, saith Saint *Peter*: yea Saint *Paul* goeth further, and implieth that it is our duty to bee [h] *filled with knowledge*, and to [i] *abound* therein: and on the other side the Prophet complaineth, that [k] *Gods people are destroyed for lacke of knowledge.* It is not knowledge, but the abuse thereof which puffeth vp, and [l] so much doth the Apostle imply. Now if the abuse of a good thing should make vs auoid it, what good thing should not bee auoided? The cause

Knowledge of the Scripture necessarie.
[g] 2.Pet.1.5.
[h] Col.
[i] 2.Cor.8.7.
[k] Ose.
[l] 1.Cor.8.1.

that Ministers, or any other are contemned, is not knowledge, but that corruption which is in man; euen as by the venome in a Spider, the sweete iuice of a flower is turned into poison.

Know'edge maketh preaching to be had in esteem

But the truth is, that nothing maketh the preaching of Gods word to be more highly accounted of, then knowledge: for

1. They who know something of the great mysteries of godlinesse, if they know it aright, find such good thereby, that earnestly they desire to know more.

2. They desire also to haue their affections wrought vpon, and that which they know, to be oft brought vnto their mindes: for which end also the preaching of the Word is ordained. [m] This moued S. *Peter* to write.

[m] 2. Pet. 1. 13.

3. They who know that to be true which is preached, doe in that respect the better attend vnto it, with greater assurance beleeue it, and more highly esteeme the Preachers of it: because they know it to be the truth of God. Thus the *Thessalonians* receiued the Word preached [a] *In much assurance*, because [b] they receiued it *Not as the word of men, but of God.* There can be no greater enemie to preaching and Preachers then ignorance: instance the rude villages of the Countrie.

[a] 1. Thess. 1. 5.
[b] & 2. 13.

§. 24. *Of Ignorance: how heinous a sinne it is.*

The deuotion which is pretended to come from ignorance, is meere superstition, or, *which is worse*, Idolatry. So much the Apostle affirmeth, [c] *when ye knew not God, ye did seruice to them which by nature are not Gods.* For ignorance of Gods word is the cause of all error, as Christ implyeth, saying, *You erre, not knowing the Scriptures,* (*Matth.* 21. 29.) Yea the Scriptures being *They which testi-*

[c] Gal. 4. 8.

Ignoratio Scripturarum, ignoratio Christi est. Hier. in proem in Isa.

ſe of Chriſt (Ioh.5.39.) vpon ignorance of the Scriptures muſt needs follow ignorance of Chriſt. Now ignorance being in it ſelfe a moſt odious vice, [d] againſt which Chriſt will come in flaming fire to render vengeance: and a mother ſinne, which bringeth forth many other notorious ſinnes: how can any good thing come from it? Certainly this cauill which is raiſed againſt knowledge for ignorance, hath ſprung, either from *Enuie*, whereby men grieue at the knowledge and good parts which are in others; or from *Ambition*, whereby they ſeeke to be eminent aboue all other; or from *Policie*, ſeeking thereby a couer for their owne ignorance. [e] *Moſes* (who deſired that all the Lords people were Prophets) and [f] *Paul* (who wiſhed that al that heard him were altogether as he himſelfe was) were otherwiſe minded.

[d] 2.Theſſ.1.8.

[e] Num.11.29.
[f] Act.26.29.

§. 25. *Anſwere to Satans ſuggeſtion of the non-proficiencie of many hearers.*

5.Sug. MAny who reade and heare much are not any whit the more freed from aſſaults: the fleſh, world, and Diuell, beare as great a ſway in them, as in any other.

Anſw. It is certaine that many are moſt wrongfully blamed. A mote in their eyes who loue the Word, is made a beame: a mole-hill, a mountaine. If indeed there be any ſuch, as there are too many, the fault is not in the Word, but in themſelues. Though the Sunne ſhine neuer ſo hot, and oft on a ſtone, it ſoftneth it nothing at all. If it ſhine on clay, it hardneth it. Stony hearts are no whit bettered; muddie, claiey, polluted hearts are made worſe.

Mans dulnes can bee no blame to the Word.

THE THIRD TREATISE.

Of the meanes to vse spirituall Armour aright.

THE FIRST PART.

Of Prayer in generall.

Ephesians 6.18. *Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance and supplication for all Saints.*

19. *And for mee, that vtterance may be giuen vnto mee, &c.*

§. 1. *Of the ioyning of prayer with the whole Armour of God.*

How to get and vse the Christian Armour.

AFTER that the Apostle, like a good Captaine, had sufficiently furnished the Christian Souldier from toppe to toe with all needfull spirituall Armour, both defensiue and offensiue, hee proceedeth to instruct him how hee may get and well vse this Armour.

The

The beſt generall meanes that hee could preſcribe, is prayer: for that Armour being ſpirituall and heauenly, wee fleſhly and earthly, we are as vnfit to vſe it, as a Childe to vſe a Gyants Armour.

In ſetting downe this heauenly exerciſe of prayer, hee ſo ſetteth it downe in the laſt place after all, as it hath a reference to all, and ſuch a reference as implieth a ioynt vſe of it with all the reſt: for he vſeth the participle *praying*, as if he had ſaid, put on the whole armour of God *praying*, take Girdle, Breſt-plate, Shooes, Shield, Helmet and Sword, *praying*

Some take prayer to be a diſtinct part and piece of Chriſtian Armour: whereunto I agree not for two reaſons. First, The forenamed pieces are ſo compleate (for by them a man is armed from top to toe) that there is no part wanting. Secondly, No outward piece of Armour is annexed to it, whereunto it ſhould bee reſembled: therefore I rather take prayer to be an eſpeciall meanes to helpe vs well to weild and vſe the forenamed Armour.

συμπλεγμενοι.

Hence I obſerue, that *To all other meanes which are vſed for defence or offence, Prayer muſt be added.* It muſt, I ſay, *be added*: neither they nor this omitted, but both ioyned together. Excellently was this of old ſet forth by the Iſraelites manner of going to battell. As the people were to goe armed, and to fight, ſo [a] the Prieſts were to goe with ſiluer Trumpets, and to ſound: this ſounding with ſiluer Trumpets implyed hearty and earneſt prayer. Note the benefit hereof. 2. *Chron.* 13. 14, &c. Thus [b] while *Ioſhua* and the people were fighting with the Amalakites, *Moſes* ſtood lifting vp his hand, and *Aaron* and *Hur* ſtaied his hand: This was an outward figure of their inward powerfull prayer. When *Moſes* let fall his hand, and hee left to pray, *Amalek* preuailed. So while [c] Iſrael fought againſt the Philiſtims, *Samuel* prayed: and while [d] *Ioab* fought againſt *Aram*, *Dauid* prayed. The like I might inſtance in [e] *Aſa*, [f] *Iehoſaphat*, [g] *Hezekiah*, and other Saints. If in fighting againſt fleſh and blood, Saints were thus carefull

Obſer. To all other graces adde Prayer. *Oratione operatio, & operatione fulciatur oratio. Hier. in Lam. cap. 3.*

[a] Num. 10. 9.

[b] Exod. 17. 9. &c.

[c] 1. Sam. 7. 9, 10.

[d] Pſal. 60. 1.

[e] 2. Chr. 14. 11 [f] and 20. 6. [g] and 32. 20.

carefull in adding prayer to other meanes, how much more ought wee so to doe in our spirituall combates against spirits? [g] Christ in his agony prayed: and [h] *Paul* when he was buffetted of the messenger of Satan, praied.

[g] Mat.26.30.
[h] 2.Cor.12.8.

Reason.

God who hath appointed meanes of safetie, will not crosse his owne ordinance: without the vse of them hee will not protect any. But of himselfe no man is able to vse the Armour aright: it is God which enableth him. Wherefore becausse God will do nothing without vs, we must arme our selues and fight, and becausse wee can doe nothing without God, we must pray.

§. 2. *Of the meane betwixt presuming, and tempting God.*

Vse.

BE carefull in keeping the golden meane betwixt two enormous extreames: one of tempting God in neglect of the meanes which he hath appointed for our safetie: the other, of presuming against God, in trusting so much to the meanes, as we seeke not to him for helpe and succour. Into both these extreames fell the Israelites: [i] one while they would not venture to fight, and so tempted the Lord: [k] another while they would needs fight of their owne head, without seeking helpe of the Lord, and so *presumed obstinately*. Rebellious are they who reiect the meanes: they cleane cast themselues out of the protection of God. Presumptuous are they who trust to the meanes, and call not vpon God; they prouoke God either [l] to strip them of such things as they glory in, or else to turne them to their owne destruction, [m] as hee did the strength of *Goliah*, [n] and wisedome of *Achitophel*. The middle way betwixt the rocke of rebellon, and gulfe of presumption, is, so to shew our obedience in vsing all the meanes which the Lord prescribeth, as wee manifest our confidence

[i] Num.14.2.
[k] and 44.
[l] Ezech.16.15 39.
[m] 1.Sam.17. 8,49.
[n] 2.Sam.17. 23.

confidence in him, by ſeeking ſtrength of him. ° *Thoſe things which God hath ioyned together let no man put aſunder.* To all the forenamed graces adde prayer: pray for Armour, pray for ſtrength, wiſdome, and abilitie well to vſe Armour, pray for a bleſſing on the well vſing it: bee vpright and pray, righteous and pray, patient, faithfull, ſtedfaſt in hope, expert in Gods word, and pray: pray before the fight, fight and pray; without prayer no good ſucceſſe can be expected: through prayer we may be aſſured to be aſſiſted. ° Mat.19.6.

5.3. *Of diuiding the Word aright.*

IN laying downe this doctrine of Prayer, the Apoſtle doth ſo skilfully couch together many ſeuerall and diſtinct points, as euery word almoſt affordeth a ſeuerall doctrine: he contenteth not himſelfe in generall to exhort vnto the dutie of prayer, but alſo declareth diuers circumſtances appertaining thereunto. Whence obſerue that

Obſ. *It is a warrantable courſe of teaching, to ſet forth Principles of Religion in their ſeuerall and particular branches.* This is one kind of ª *diuiding the Word aright.*

ª 2.Tim.2.15.

Reaſon. Thus will the vndeſtanding of hearers be much informed with a diſtinct knowledge of the myſteries of godlineſſe, and thus ſhall they much better diſcerne the great depth of thoſe myſteries, and the rich treaſure that is contained in them. Yea thus alſo ſhall their memory bee much helped in retaining them: for ſeuerall branches diſtinctly and in order ſet downe, are a great meanes to ſtrengthen memory.

Vſe. This iuſtifieth that manner of teaching, which is (as wee ſpeake) *Common-place-wiſe*: by particular defining, diuiding

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diuiding, ſubdiuiding, and diſtinct handling of particular branches of the Principles of Religion.

Obiect. The Apoſtles vſe to compriſe many diſtinct points compendiouſly in few word: but many Preachers ſpend many words in laying forth one point.

Anſw. They laid a foundation onely, and therefore were the briefer: *theſe* make vp the building, and therefore may and ought to be the more copious. Yet this giueth no warrant to ſuch as ſpend much time in meere diſcourſing, without any diſtinction of order or matter: or to ſuch as are ouer curious in multiplying their diuiſions, or ouer-tedious in amplifying them. Neither doth this tie all Preachers, at all times to vſe one and the ſame method: diuers [b] Preachers haue diuers gifts: and diuers places of Scripture require a diuers manner of handling:

[b] Rom. 12.6.

[c] 1. Pet. 4.10. [c] *Let euery man, as he hath receiued the gift, miniſter the ſame.*

§. 4. *Of the points to be handled in prayer.*

IN theſe words of the Apoſtle concerning prayer, note,

1 His exhortation vnto the dutie it ſelfe.

2 His direction for the better performing of it.

In his direction obſerue,

1 The kinds of prayer, *all prayer and ſupplication.*

2 The time thereof, *alwayes.*

3 The ground of it, *in the ſpirit.*

4 An helpe thereunto, *watchfulneſſe.*

5 The meanes of preuailing thereby, *perſeuerance.*

6 The perſon for whom:

1 In generall, *for all Saints.*

2 In particular for himſelfe, verſ. 19. 20.

That hee might the better vrge this particular vnto them, he declareth.

1 What

1 What he would haue them pray for in his behalfe, *verſe* 19.

2 Why he would haue them pray for him, *verſe* 20.

The firſt point to be handled, being the dutie it ſelfe, I will therein diſtinctly ſhew. Firſt what Prayer is. Secondly, why we ought to pray.

§. 4. *Of the definition of Prayer.*

I. *Point.* What prayer is.

TRue Chriſtian prayer is *a right opening of the deſire of the heart to God.*

Heere note theſe three points. Firſt that the hearts deſire is to be opened. Secondly, that it is to be opened to God. Thirdly, that it be rightly done.

The very forme and eſſence of prayer conſiſteth in the opening and making knowne of a mans inward deſire, which the Scripture ſetteth forth by a metaphor of [a] *Powring out the ſoule.* [b] *Powring out the heart:* [c] *Powring out a mans meditation*, or complaint.

[a] 1.Sam.1.15.
[b] Pſal.62.8.
[c] and 142.2.

I call it a deſire *of the heart.* Firſt, becauſe all deſires ariſe from the heart, that is, the fountaine of them. Secondly, to diſtinguiſh true prayer from euery ſleight wiſh, and from lip-labour.

Theſe deſires are made knowne by outward and inward meanes. The outward meanes are [d] *words* or [e] *ſignes.* Words do moſt liuely and plainly ſet forth the intent of the heart: yet ſignes alſo, as *lifting vp the hands, caſting downe the eyes, ſtretching abroad the armes, bowing the knees, proſtrating the body, and the like*, doe both manifeſt a mans inward deſire, and alſo ſtirre vp his affection. The inward meanes are [f] *ſighes* and *groanes*: by theſe God diſcerneth mans deſire, as well as by words and ſignes. For [g] *God is not as man,* [h] *hee vnderſtandeth all the imaginations of the thoughts.*

[d] Pſal.5.1.
[e] and 123.1.
[f] Rom.8.26. Pſal.79.11.
[g] 1 Sam.16.7.
[h] 1 Chr.28.9.

§. 5. *Of*

§. 5. *Of the obiect of Prayer, God onely.*

THus is the desire to be opened, and that *to God*: which *Dauid* well knew, and therefore saith, [i] *Lord, all my desire is before thee*: yea to *God alone*: for Prayer is a principall part of *diuine seruice*: But [k] *God onely shalt thou serue*. Oft are we in holy Scripture called vpon, to call vpon God, but neuer by precept, promise, or any other way warranted to call on any other. The true Saints, whose prayers haue beene approued, haue euer prayed vnto God, neuer vnto any other. And that vpon iust and waightie reasons.

[i] Psal. 38. 9. *Reasons.*

[k] Mat. 4. 10.

Ne quis audeat preces offerre nisi, soli domino Deo &c. Orig. contr. Cels. lib. 5.

First, [l] God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it be true prayer (euen a *pawring out of the soule*) or no.

[l] Ier. 17. 10.

Secondly, God onely is [m] euery where present, in all places, to heare the suites of all persons.

[m] Ier. 23. 23.

Thirdly, God only is [n] Almightie, able to grant vs what sute soeuer we shall make.

[n] Luke 1. 34.

Obiect. One creature may be helpefull to another, why therefore may not prayer be made of one to another?

Answ. First, no creature can of it selfe be helpefull to any other, further then God suffereth and enableth it.

Why no creature is to be prayed vnto.

2. It is not a sufficient ground to moue vs to call vpon a creature, because it may be helpefull (for then many vnreasonable creatures might bee prayed vnto, which is a most vnreasonable thing for any reasonable man to doe) we must know that he to whom we pray, heareth vs, and is both willing and able to succour vs. But this can wee know of no inuisible creature, whether Angell or Saint departed: we neither know where they are, nor what they can doe. In vaine therefore it is to call on them.

3. Diffe-

3. Difference must be made betwixt ciuill and diuine prayer. *This* is made with assurance of faith, and perswasion of diuine attributes in him to whom we make it, together with religious adoration, which is [o] proper to the diuine Maiestie, and to be performed to no creature, neither [p] Angell, [q] nor man. And this is it whereof heere we speake, and whereof all the question is betwixt vs and our aduersaries.

Difference betwixt diuine and ciuil prayer.

[o] Reu.19.10.

[p] and 22.9.

[q] Acts 10.26.

Ciuill Prayer is that which is made onely in ciuill respects; and that in such particular things wherein we are perswaded they to whom it is made, can helpe vs: as to pray Ministers to teach and instruct vs in the way to eternall life; to pray Magistrates to relieue vs against the wrongs of vniust men; to pray Physitians in sickneſſe to helpe vs; and to pray others the like wherein they are able. Yet so to seeke helpe of these, as of Gods instruments, whom God hath prouided to help, and in that respect to cal vpon God, and depend vpon him for his blessing on that helpe which man affordeth vnto vs. Thus we deny not but that ciuill prayer may bee made to men liuing and conuersing with vs, to whom wee may make knowne our desire by outward meanes. But religious prayer is to be made to God alone.

§. 6. *Of the reasons why our desire is to be made knowne to God.*

Quest. VVHat need is there that any prayer should be made to God at all? [a] *God knoweth the secrets of our heart, and* [b] *vnderstandeth our thought a far off.*

[a] Psal 44.21.

[b] and 139.2.

Why it is needfull to make knowne our desire to God.

Ans. Prayer is made not simply to make knowne the desire and thoughts of our hearts to God, so as otherwise God might bee ignorant of them, but to testifie mans obedience to that order which God hath set downe. For it

it hath pleased God in his vnsearchable wisdome, to appoint prayer a meanes to obtaine all needfull blessings at his hands. Were there no other reason to shew the equitie hereof, but Gods ordinance and commandement, it were sufficient: but this hath God appointed very wisely for many good reasons: as,

1. That it might appeare we vnderstand our owne desires, and haue a sence of the thing we want.

2. That we may not onely know, but acknowledge God the Author and fountaine of all blessings.

3. That wee may manifest our faith in his gracious promises, and good guiding prouidence.

4. That when we receiue the good thing we haue asked, we might ascribe the praise thereof to God. For the making knowne of our wants to God, and crauing supply of them at his hands, is a meanes to make vs acknowledge that, that supply which we haue is made by him, and that the praise thereof is due to him.

§. 7. *Of the things which are requisite to the right maner of prayer.*

THe third thing in the definition of Praier (in this word *right*) is not lightly to bee passed ouer: many points are compriſed vnder it: they may all be drawne to these two heads, {1 The *Matter* / 2 The *Maner*} of Prayer.

How to pray aright.

The *Matter* in general must be things *lawful* and *good*.

The *Maner* respecteth, 1 The *Persons* both to whom the prayer is made, and also who maketh it. 2. The *thing* which is prayed for.

The Person to whom we pray being God (as we heard) two especial properties of him {1. His *Greatnesse*. / 2. His *Goodnesse*.} must bee regarded in prayer,

These

These two are implied in the Preface of the Lords Prayer. The word *heauen*, where he is said to be, sheweth his *greatnesse*: the title *Father*, his *goodnesse*. The Throne of God before which we appeare in prayer, is a throne of *glory*, and of *grace*: Gods glory and grace therefore must be duely weighed.

A due consideration of the former will moue vs,

1. To seeke out a fit Mediator.
2. With all reuerence to cast our selues before God.

§. 8. *Of praying in the mediation of Christ.*

1 Pray in the mediation of Christ.

IF the greatnesse and glory of God be duely weighed, we shall finde it to be so infinite, as no creature, much lesse weake sinfull man, can endure the brightnesse thereof. [c] It is noted of the Angels, that when they stand before the presence of God, they couer their faces with their wings. If the glorious Angels cannot endure the great and glorious Maiestie of God, how should vile sinners, to whom God in himselfe is [d] *A consuming fire*? Which being so, there is an absolute necessitie of a fit Mediator. This was prefigured vnder the Law by the High Priest, [e] who did *beare the names of the children of Israel before the Lord*. [f] This *Mediator* is onely *one*, euen *the man Iesus Christ*. No other in heauen or earth was fit for that office, but onely hee who was both God and Man, a true, proper, naturall Sonne of both, and so fit to bring man into Gods presence. [g] This, and this alone maketh vs with boldnesse appeare before the Maiestie of God.

c Esay 6.2.

d Deut. 4.24.

e Exod. 28.29.

f 1. Tim. 2.5. *Quid est dulcius quam genitorem in nomine vnigeniti inuocare? &c. quem alium dirigam tibi intercessorem nescio, nisi hunc qui est propitiatio pro peccatis nostris. Aug. med. c. 5.*

g Heb. 4.14.

They who pray to God without a mediator, as Pagans, or in the name of any other mediatour but Christ, as Papists, pray not aright in this respect, neither can they stand with comfort before God, when he shall manifest his Maiestie and iealousie.

But

But they who by the onely begotten Sonne of God, are brought into the presence of God, doe further in regard of Gods excellencie, carry themselues with all reuerence and due respect vnto him.

This reuerence must first be grounded in the heart, and then manifested by our words and gesture in prayer.

§. 9. *Of inward reuerence in prayer.*

2 Pray in feare.

THat in our hearts wee may feare God, and thinke of him reuerently, wee must both before prayer meditate of his glory and excellencie (for so shall wee come with hearts raised vp from the dunghill of this earth to the glorious Throne of heauen, as the Prophet saith. [h] *Let vs lift vp our hearts, &c.*) and also while we are in prayer, hold our hearts close with God, that they be not carried away with vaine thoughts, and wandering imaginations: for our prayers are then but [i] lip-labour, nothing acceptable to God.

[h] Lam. 3. 41.

[i] Esay 29. 13.

§. 10. *Of words befitting prayer.*

3 Pray with seemely words.

VVOrds whereby this inward reuerence is to be manifested, must be fitting our matter, and neither ouer-curious, nor ouer-careless and loose. Curiositie of style hindereth deuotion, and argueth affectation: it sheweth that men in praying seek their owne praise, rather then Gods. A loose stile (to say the least) argueth too light esteeme, and too great neglect of him to whom wee make our prayer.

§. 11. *Of gesture in prayer.*

4 Prayer with reuerend and humble gesture.

[a] Psal. 95. 3, 6.

[b] Ezr. 9. 5, 6.

OVr gesture must be [a] reuerend, and [b] humble. *Kneeling* is the fittest gesture to expresse both these, and most

most proper to prayer. Saint [c] *Paul* setteth forth the very act of prayer by this gesture, and [d] vseth it himself. If conueniently we cannot kneele, then stand. [e] This gesture Christ warranteth. [f] The poore humble Publican stood when he prayed. To pray sitting, leaning, lying, with hat on head, &c. when no necessitie requireth, argueth little reuerence and humilitie.

[c] Ephe. 3. 14.
[d] Act. 20. 36.
[e] Mark. 11. 25.
[f] Luke 18. 13.

§. 12. *Of faith in prayer.*

THe other property of God to be especially regarded of vs in prayer, is his goodnesse, in respect whereof, we must [g] come in assurance of Faith to be heard and accepted. For [h] *Faith* is that meanes whereby a blessing is obtained. [i] Let not therefore the incredulous person thinke, *that he shall receiue any thing of the Lord.* For strengthening our faith in prayer, we must seriously meditate of the promises concerning such things as we pray for, and of Gods truth in performing them, as [k] *Dauid* did.

[g] Pray in assurance of faith
[g] Heb. 10. 22. Iam. 1. 6.
[h] Mar. 11. 24. Iames 5. 15.
[i] & 1. 7.
[k] 2. Sam. 7. 27, 28.

§. 12. *Of lowlinesse of mind in him that prayeth.*

FOr the person that prayeth, two things are requisite in regard of himselfe.

1 Lowlinesse of minde.
2 Holinesse of life.

Lowlinesse of minde causeth an vtter deniall of our selues, when in truth we know and acknowledge that in vs is no ground of confidence, but altogether matter of despaire. Of this minde was *Dauid* (when he said [l] *Enter not into iudgement with thy seruant, &c.*) [m] *Daniel*, and all the best of Gods children: for the better men are, the more lowly they thinke of themselues.

[6] Pray with lowlinesse of minde.
[l] Psal. 143. 2.
[m] Dan. 9. 8.

For attaining to this grace, we must impartially weigh

How the mind is made lowly.

our

our owne baleneſſe, as *Abraham*, who ſaid, [a] *I am but duſt and aſhes*: and our vileneſſe through ſin, as *Iob*, who ſaid, [b] *I am vile*; or rather [c] *Dauid*, who layeth his ſinnes in order before God. He that duely pondereth with himſelfe, how his ſinnes for number are innumerable, and for weight infinite, and how all his righteouſneſſe is as filthy ragges, defiled with that ſinke of corruption which is in him, cannot but vtterly deny himſelfe, and ſo bee of a lowly minde, not puft vp with any conceit of himſelfe.

[a] Gen. 18.27.
[b] Iob 39.37.
[c] Pſal. 51.3. &c.

§. 13. *Of holineſſe in him that prayeth.*

HOlineſſe of life is alſo very needfull: for true is that which the blind-man ſaid, [d] *God heareth not ſinners.* [e] *Though yee make many prayers, I will not heare*, ſaith the Lord to the wicked. Wherefore [f] the Apoſtle exhorteth to *lift vp pure hands*, which [g] *Dauid* profeſſeth to doe.

Thinke of this all impious and prophane perſons, vncleane and cruell perſons, all impenitent ſinners whatſoeuer. God will not haue his holy name polluted in your polluted mouthes. [h] But *the prayer of a righteous man auaileth much.*

[d] 7 Be holy that pray.
[e] Pſal. 66.18. Iohn 9.31.
[f] Eſay 1.15.
[g] 1. Tim. 2.8.
[h] Pſal. 26.6.
[i] Iames 5.16.

§. 13. *Of praying with vnderſtanding.*

COncerning the things prayed for, it is requiſite that we haue

1 A true vnderſtanding and ſenſe of them:
2 A true and earneſt deſire of them.

Vnderſtanding and ſence reſpecteth both good things and euill. If we pray for good things, we muſt both know they are worth the hauing: and alſo ſencibly feele the want of them. Such are thoſe * *poore in ſpirit*, whom Chriſt pronounceth bleſſed.

[8] Pray with ſence of the things prayed for.
* Matth. 5.3.

If

If we pray againſt euill, we muſt both know that they are in themſelues heauy burdens, and alſo feele that they lie vpon vs, as [x] *Dauid* did: otherwiſe we ſhall neuer pray heartily for the one, or againſt the other.

[x] Pſal 32. 4. & 38. 4.

§. 14. *Of our deſire in Prayer.*

OVr deſire in Prayer muſt bee both ſincere and feruent, euen an hungring, thirſting, longing deſire. Vnder theſe metaphors the deſires of the faithfull are oft ſet forth. Now hungry and thirſty perſons, and women that long, doe both in truth, and alſo with great earneſtneſſe deſire that which they deſire. If in Prayer our deſire be ſuch, it will pierce the Heauens, and moue God to yeeld vnto it: if it be not a true and ſincere deſire, but complementall and hypocriticall, it is no prayer of the heart, but meere lip labour, and ſo no whit acceptable to him who ſearcheth the heart. If it be not feruent, but a cold deſire, it cannot pierce ſo high as Heauen. For as a bullet flieth no further then the heate and force of powder driueth it: ſo Prayer no further then the feruour of ſpirit carrieth it. Be therefore [a] *feruent in ſpirit*. We heard that *the Prayer of a righteous man auaileth much*, but with this Proviſo, [b] *If it be feruent*.

9 & 10. Prayer in ſincerity of heart, & with feruency of ſpirit.

[a] Rom. 12. 11.

[b] Iam. 5. 16.

Thus in generall we ſee what Prayer is: whereby wee may be directed how to pray. Now let vs ſee what motiues there be to ſtirre vs vp thereunto.

§. 15. *Of the firſt motiue to Prayer, Gods command.*

I Might here vrge Gods expreſſe charge and commandement thereunto, which is oft inculcated thorowout the Scripture: a motiue ſufficient though there were no other. For Gods Precepts being wilfully contemned,

Motiues to Prayer. 1 Gods charge.

temned, or careleſly neglected, procure no leſſe penalty then eternall deſtruction of body and ſoule. It ſhould ſeeme that this motiue preuailed much with *Dauid* (for ſo ſoone as [c] the Lord ſaid, *Seeke ye my face*, his heart anſwered, *O Lord, I will ſeeke thy face*;) and much will it preuaile with all ſuch as deſire to approue themſelues to God. But becauſe it is a generall motiue vnto all Chriſtians whatſoeuer, I will no longer inſiſt vpon it. Particular motiues haue reſpect either to God, vnto whom we pray, or vnto our ſelues who pray.

[c] Pſal. 27. 8

§. 16. *Of the ſecond motiue to Prayer, Gods worſhip.*

2 The moſt principall part of Gods worſhip.

FOr God, Firſt Prayer is a part, the moſt principal, eſpeciall and proper part of Gods worſhip. *Dauid* ioyneth them together, ſaying, *Let vs worſhip and fall downe, &c.* That is, by falling downe, and calling vpon God, let vs worſhip him.

* Kneeling.

2 Among other parts of Gods worſhip, * the moſt reuerend geſture is applied, and euen appropriated to this.

[d] Eſay 56:7.

3 The place of God worſhip was by an excellency termed, [d] *The Houſe of Prayer.*

[e] 2 Tim. 2. 19 1 Cor. 1. 2. Acts 9. 14. [f] Pſal. 14. 4.

4 Prayer is made an eſſentiall note of difference betwixt ſuch as worſhip God, and ſuch as worſhip him not. [e] They are ſaid *to call vpon God*: Theſe, *not to call vpon God.* [f]

§. 17. *Of the third motiue, Gods honour.*

3 Nothing whereby God is more honoured.

2 IT is the beſt and chiefeſt meanes of honouring God that can be: by it we acknowledge God

1 To be euery where preſent, and in euery place to heare his children, and on this ground euery where we call on him.

2 To

2 To be the fountaine of all blessing, and therefore when our selues or others want any blessing temporall or spirituall, by prayer we aske it of God: yea, when we receiue any, we giue the praise of it to God.

3 To be a God full of pitty and compassion, which maketh vs to lay open our griefes and distresses to him.

4 To be an Almighty God, able to giue whatsoeuer we desire.

5 To be a bountifull God, who giueth to all liberally, and vpbraideth not.

6 To be a God true of his promises, and therefore we craue the accomplishment of them.

These and otherlike properties of God doth faithfull prayer set forth; and so bring great honour to God, in which respect God himselfe saith, [f] *Call vpon me, and thou shalt glorifie me.*

[f] Psal.50.15.

§. 18. *Of the fourth motiue, the necessity of Prayer.*

FOr our selues, foure points there be which commend this holy exercise.

1 The necessitie.
2 The vtilitie.
3 The efficacie.
4 The dignitie.
} of prayer.

1 If any good thing be necessary to a Christian, praier must needs be necessary, because it is that meanes which God hath appointed to obtaine euery good thing, [g] *Aske and it shall be giuen you*, saith the Lord, which giueth all: [h] *Ye get nothing, because ye aske not*, saith his Apostle: we haue no good thing in our selues, or of our selues, all is hid in God: he is the fountaine of all blessing; but he is a deepe well: we must haue something to draw vp water: the onely meanes is prayer. Is it not necessary that a

4 Absolutely necessary.

[g] Mat.7.7

[h] Iam.4.3

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poore man that hath not of his owne a crumme of bread or drop of water, ſhould make his want knowne to ſuch as can and will releeue him? How much more neceſſary is it that Chriſtians ſhould make their wants knowne to God, ſeeing otherwiſe there is no hope of receiuing reliefe from him?

§. 19. *Of the things which men receiue without calling vpon God.*

Obiect. MAny prophane and wicked men who neuer call vpon God, receiue many bleſſings from God.[i] *He maketh his Sunne to ariſe on the euill, and ſendeth raine on the vniuſt.*

[i] Mat. 5. 45.

Anſ. 1. The things which ſuch receiue are euen as nothing, not to be ſpoken of, becauſe they tend not truly & properly to their good: al that they receiue are either temporal things, or only reſtraining graces, which tend rather to the good of others, then of them which receiue them.

2 Such perſons were much better want all thoſe things then haue them: for becauſe they call not on God, God giueth them no grace well to vſe them, ſo as they abuſe them to their owne deſtruction: [k] *Achitophels* wit, [l] *Goliahs* ſtrength, [m] *Herods* eloquence, were the cauſe of their ouerthrow in this World: and though all haue not like ends in this World, yet all *heape vp wrath vnto themſelues againſt the day of wrath.* Reade *Rom.* 2. 4. 5.

[k] 2 Sam. 17. 23
[l] 1 Sam. 17. 9
[m] Acts 12. 23.

3 That ſpirit which commeth accompanied with all needfull ſauing and ſanctifying graces, is not gotten without Prayer.[n] *God giueth the holy Ghoſt to them that deſire him.*

[n] Luk. 11, 13.

§. 20. *Of the fift motiue, the profit of Prayer.*

5. Euery way profitable.

2 THe vtility or profit of Prayer is much euery manner of way. It is profitable,

1 To

1 To obtaine euery good thing, as is euident by the promiſe of Chriſt (*Ioh.* 16.23.) *Verily, verily, I ſay vnto you, whatſoeuer ye ſhall aske the Father in my name, he will giue it you.* Note the *certainty* of this promiſe in Chriſts vehement aſſeueration: Note the *generality* of it, *Whatſoeuer.* * The Heathen among whom the Chriſtians liued after the Apoſtles dayes, obſeruing ſo much, ſaid; There was nothing which Chriſtians could not obtaine of God by Prayer. I might here particularly exemplifie this by ſeuerall inſtances of all kinds of bleſſings, ſpirituall and temporall, publike and priuate, for our ſelues and others, concerning this life and a better, and ſhew how Gods children haue by Prayer obtained them: and alſo declare ſeuerall promiſes made by God for all theſe. But I haue in part declared theſe * before, and I ſhall haue fitter occaſion to handle them, when I ſpeake of the matter of prayer.

1. To obtaine good things.

* *Lege in Iuſt. Martyris Apolog 2. Marci imperatoris epiſtolã ad S.R. de precib. Chriſtianorum.*

* Treatiſe 2: Part 6.§.72, 73, &c.

2 [d] To preuent iudgements threatned, and [e] remoue iudgements inflicted. Note for this purpoſe the prayer of *Salomon.* 1 *Kings* 8.33, &c.

2. To preuent or remoue euils.
[d] Ier. 26.19.
[e] Iam. 5. 18

3 To preſerue, nouriſh, and ſtrengthen in vs all ſpirituall graces: [f] by Chriſts prayer was *Peters* faith kept from failing: whereby Chriſt ſheweth that Prayer is an eſpeciall meanes to be vſed to that end. So [g] the Apoſtle praied in the behalf of the *Coloſsians*, that *they might be filled with knowledg, & c: increaſing therin, & ſtrengthned*, &c.

3 To preſerue graee.
[f] Luke 22.32.

[g] Col. 1.9, &c.

4 [h] To obtaine remiſſion of ſinnes: for this is the ſum of the fift Petition; and for this end *Peter* ſaith to *Simon Magus*, [i] *Pray God, that if it be poſſible the thought of thine heart may be forgiuen thee*: whereby he implieth that if remiſſion of ſinnes may be obtained by any meanes, Praier is that meanes.

4 To obtaine pardon.
[h] 1 King. 8.47
[i] Acts 8.22.

5 To ſubdue in vs the power of ſin, which *Dauid* well knowing, praied [k] that *ſin might not haue dominion ouer him.*

5 To ſubdue ſinne.
[k] Pſal. 19. 13. & 119.133.

I dare boldly auouch (and I dout not but euery Christian soule, that is acquainted with this holy exercise of prayer, can by experience iustifie the truth of what I shall auouch) that the more constant and powerfull a man is in prayer, the lesse power sinne hath in him; the more sin preuaileth, the weaker is the spirit of prayer: when Gods children fall into temptation, and yeeld vnto sinne, their soules are intangled thereby, as a bird whose feathers are besmeared with birdlime, or whose feete are caught in a snare: they cannot flye vp to heauen. If by prayer they keepe their hearts aloft, they are the more free from being intangled by Satan. Faithfull prayer, and purpose to sin, cannot stand together. In this respect I may not vnfitly compare the spirit of prayer, to that spirit and breath which commeth from the lungs of a man, whereby that ouer-great heate, which otherwise would drie vp all his radicall and naturall moisture, is cooled and allayed, for it is prayer which cooleth and allayeth in man the immoderate heate of lust, anger, malice, enuy, &c.

6 To sanctifie the things we doe, or vse.

6 To sanctifie all Gods creatures vnto our vse: for as Gods word giueth a warrant for the vsing of the creatures which are needfull, and a direction whereby we are taught how to vse them; so prayer to God obtaineth a right vnto them, and a blessing vpon them: therefore the Apostle ioyneth both these together, and saith that the creature [l] *is sanctified by the Word and prayer.* For this end [m] Christ vsually prayed before he vsed the creature: and all, euen they who haue abundance, must pray, *Giue vs this day our daily bread*, that they may haue a right vnto, and a blessing vpon the creatures which they vse: the like may be said of the callings wherein we are placed, of the actions which we do, and of all things which we haue or vse, all are sanctified by prayer: who without prayer doe,

[l] 1. Tim 4.5.
[m] Mat. 14.19. & 15.36. & 26.26.

doe, or vſe any thing, are vſurpers, and can looke for no bleſſing.

To conclude, Prayer is profitable vnto all things.

§. 21. *Of the reſpects wherein ones Prayer is not heard.*

Obiect. AGainſt all that is ſaid of the profit of Prayer, ſome obiect, that the Prayers of many are fruitleſſe: they obtaine not the things deſired: yea, that God ſweareth he would not heare [l] *Moſes, Samuel,* [n] *Noah, Daniel, Iob.*

Anſwer. 1 Many pray amiſſe, and ſo receiue not; wherefore that our Prayers may be profitable, we muſt learne to pray aright, as we haue beene directed before.

2 Though God alwaies grant not his ſeruants requeſt inſtantly, yet afterwards when there is a more ſeaſonable time he doth: for God is the Lord of times and ſeaſons, and beſt knoweth which is the fitteſt ſeaſon, both for his owne glory and his childrens good to grant their requeſt. For this end did not Chriſt at firſt grant [o] his Mothers requeſt, when ſhee deſired ſupply of wine; nor [p] the requeſt of the *Cananite* which ſhee made for her daughter. Note his anſwer to his Diſciples: [q] *It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power.*

3 Though he heare them not in that particular, yet in as good, or in a better thing will he heare them. As [a] when *Paul* prayed againſt a temptation, God gaue him grace ſufficient to reſiſt it; and when [b] Chriſt praied to haue his bitter cup remoued, God enabled him to drink it; wherevpon it is ſaid, that [c] *he was heard in that which he feared.* [d] *Dauid* prayed for his childe that died, yet was not his prayer in vaine; for firſt his prayer was a ſacrifice acceptable to God. Secondly, [e] God had mercy on the ſoule of his

m Ier. 15. 1.
n Ezek. 14. 1
Iam. 4. 3

o Iohn 2. 4. 7
p Mat. 15. 23, &c.

q Acts 1. 7

a 2 Cor. 12, 8, 9.

b Mat. 26. 39

c Heb. 5. 7
d 2 Sam. 12. 16

e Verſe 23.

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his childe. Thirdly, God gaue him another ſonne of the ſame mother, a [f] *Salomon*, a *Iedediah*, a Prince of peace, beloued of the Lord, whom God made King after *Dauid*. God better knoweth what is good for vs then wee doe our ſelues: accordingly, though he heare vs not alwaies to our owne will, and grant what wee ſuppoſe to be good, yet alwaies he heareth vs to his owne will, and granteth what he knoweth to be good for vs.

[f] 24, 25.

4 The Saints well know what God hath abſolutely promiſed (as all needfull ſauing graces, and ſaluation it ſelfe, thoſe abſolutely they pray for and obtaine:) and what conditionally, as all temporall things, and ſuch like as may make ſometime to their aduantage, and ſometime to their damage. Theſe they pray for with a ſubiection of their owne wils to Gods, as [g] Chriſt vnto his Father, *Not as I will, but as thou wilt*; and the Leaper to Chriſt, [h] *If thou wilt thou canſt make mee cleane*; and *Dauid* to God, [i] *Behold, here I am, let him doe to mee as ſeemeth good in his eyes.*

[g] Mat. 26. 39. [h] Mar. 1. 40. [i] 2 Sam. 15. 26

That which was obiected of *Moſes*, *Samuel*, *Noah*, *Daniel*, *Iob*, is but a meere ſuppoſition, not a thing done: beſides, it is ſaid; [k] *They ſhould deliuer their owne ſoules*, ſo as their Prayers ſhould not be without profit.

[k] Ezek. 14. 14

§. 22. *Of the ſixth motiue, the efficacy of Prayer.*

3 SVch is the efficacy of Prayer; as nothing can bee more powerfull: for it preuaileth ouer all creatures, whether reaſonable, or vnreaſonable: and of reaſonable, both viſible as man, and inuiſible as Angels, whether euill or good: yea, it preuaileth with the Creator himſelfe.

[6] Very powerfull. *Magna ſunt arma oratio: ipſa bella deuicit, &c. Chryſ. in Hebr. hom. 27.*

1 [l] *Daniel*

1 [l] *Daniel* by Prayer ſtopped the mouthes of Lyons among whom he was caſt.

2 By [m] *Dauids* Prayer was *Achitophels* wiſdome turned into fooliſhneſſe. By [n] *Iaakobs* Prayer was *Eſaus* wrath allaied. By [o] *Mordechaies* & *Eſthers* Prayer was *Hamans* malice like *Sauls* ſword, turned into his own bowels. By [p] *Hezekiahs* Praier was the whole hoſte of *Senacherib* ouerthrown. One faithful mās prayer is more forcible thē the power of a whole army: [q] witnes the example of *Moſes*, who liſt vp his hand while *Iſrael* fought againſt *Amalek*.

3 [r] By Prayer the Diuel when he hath gotten faſteſt hold, and ſureſt poſſeſſion, is caſt out. It is here in this Text laid downe as a meanes to ſubdue the forenamed principalities and powers.

4 [s] If Chriſt would haue prayed, he might haue had more then twelue legions of good Angels to guard him. [t] At *Eliſhahs* Prayer a mountaine was full of horſes, and chariots of fire round about it.

Obiect. If Prayer be thus powerfull with Angls, it is good to pray vnto them.

Anſw. [u] The Angels are preſt onely to Gods ſeruice, and alwayes behold his face: when he ſends they go, and not when we call them: Now our Prayer moueth God to ſend them: and thus at our Prayer they come to guide vs. Vnreaſonable creatures by Prayer are reſtrained from hurting vs, and made ſeruiceable: is it therefore reaſon that we ſhould pray vnto them?

5 [x] By Prayer *Iaakob had power ouer the Angel*, (which was the Angell of the couenant Chriſt Ieſus, true God,) who therefore was called [x] *Iſrael*, becauſe he preuailed with God. Prayer ſo far preuaileth with God, that it euen forceth a bleſſing from him, (whereupon we are ſaide [z] *to ſtriue* or wreſtle *in Prayer to God*,) and [a] ſtayeth, and

[l] Dan. 6. 22.
[m] 2 Sam. 15. 31. & 17. 23.
[n] Gen. 32. 11. & 33. 4.
[o] Eſt. 4. 16. & 10.
[p] 2 Kin. 19. 15, 35.
[q] Exod. 17. 11
[r] Mat. 17. 21.
[s] Mat. 26. 35.
[t] 2 King. 6. 17.
[u] Dan. 7. 10.
[x] Ose. 12. 4.
[x] Gen. 32. 28.
[y] ver. 26.
[z] Rom. 15. 30
συναγωνίσασθαι.

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and holdeth him backe when he is going out in wrath,
[a] 2 Kin. 20. 3. & and [a] causeth him to repent and reuerse his sentence pronounced.

§. 23. *In what respects men are said to preuaile with God by Prayer.*

Obiect. THis may seeme to impeach the immutability, and omnipotency of God. If man preuaile with him, how is he almighty? if he repent, how is he vnchangeable?

Answ. Those phrases of preualling with God, of holding him, of his repenting, and the like, are spoken figuratiuely, * after the manner of men, for our better vnderstanding. Voluntarily God yeeldeth to all that he seemeth to be forced vnto: yea he hath before-hand determined so to doe; but as he appointeth the thing to be done, so the meanes whereby it is done: without the meanes nothing shall be done, vpon a right vse of the meanes all things shall be effected: now prayer being the meanes appointed by God of procuring blessing, and auoyding iudgement, Prayer may fitly be said (in regard of that order which God hath voluntarily set downe) to be of power with God.

* ἀνθρωποπαθῶς.

§. 24. *Of extraordinary effects of Prayer.*

MAny admirable, and extraordinary are the things which the Prayers of Gods faithfull children haue in all ages effected. [a] At *Moses* Prayer the red Sea was diuided asunder. [b] At *Iosuahs* Prayer the Sunne stayed his course. [c] At *Hezekiahs* Prayer it turned backward. At [d] *Eliahs* Prayer raine was stayed three yeeres and an halfe together, infinite it were to reckon vp all particulars. I will

[a] Exo. 14. 15, 16.
[b] Ios. 10. 12.
[c] Isa. 38. 2, 8.
[d] Iam. 5. 17.

wil bring to your remembrance onely one which among and aboue the reſt is moſt remarkeable, which is concerning [c] Chriſts Prayer at his baptiſme, by the power whereof firſt the heauens were clouen. Secondly, the holy Ghoſt deſcended downe vpon him. Thirdly, the Father gaue an euident and audible teſtimony that Chriſt was his beloued Sonne: whereby is declared that the Prayers of Gods children pierce the heauens, make the holy Ghoſt to come into them, and cauſe God to witneſſe that they are his children, though not ſo viſibly and audibly, yet as truely and effectually.

[c] Luk. 3. 21, 22

§. 25. *Of the vſe which we may make of efficacy of extraordinary Prayers.*

Obiect. THeſe are extraordinary examples of extraordinary perſons, who had an extraordinary ſpirit: ſo as ordinary perſons can looke for no ſuch matters: As for Chriſt, he was the true naturall Sonne of God.

Anſw. 1 Theſe things are recorded to ſhew the power and efficacy of Prayer. [f] To which purpoſe Saint *Iames* alledgeth that extraordinary example of the Prayer of *Eliah*. And the argument will well follow from the greater to the leſſe. For if God heard his ſeruants in extraordinary matters, will he not much more heare vs in ſuch ordinary matters as we ſtand in need of, and he hath promiſed to giue vs?

[f] Iam. 5. 17.

2 Though Chriſt were the only begotten Son of God, and the proper obiect of his loue; yet in, and thorow Chriſt, God hath adopted vs to be his children: and with that loue he beareth vnto Chriſt, he loueth vs: ſo as if we call vpon him in Chriſts name, he will hearken vnto

Rom. 8. 3, 4.

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to vs as vnto his children, and accept of our Prayers, as if Christ had made them: for he offereth them vp vnto his Father.

Thus we see that 5 *the prayer of a righteous man auaileth much.*

5 Iam. 5. 16.

§. 26. *Of the seuenth motiue, the honour of Praying.*

7 A matter of great dignity

4 THere is no one thing wherein and whereby God doth more honour his seruants, then by vouchsafing vnto them this high priuiledge and fauour to pray vnto him. By prayer haue the Saints a free accesse vnto the glorious throne of Gods grace: yea they haue a familiar acquaintance with him. It is a great prerogatiue, that God in his Word vouchsafeth to speake to man; but not comparable to this, that man should talke with God. God by his Word speaketh to all, euen to the wicked and rebellious, but none but Saints by Prayer speake to him: (the Prayer of the wicked is no Prayer, but meere lip-labour.) We know that it implyeth much more familiarity for an inferiour freely to speake to his superior, then a superior to his inferior. *Esther* though a Queene, accounted it a great fauour, that she was louingly and kindly accepted, when she approached into the presence of a mortall Monarch. Now consider how infinitely farre greater the diuine Maiesty is, then any humane can be, and this will shew how high a dignity it is to haue a free accesse vnto his glorious presence; especially if withall we consider how full of grace and goodnesse he is to all that come before him. The glorious Angels doe admire the Saints, in regard of this honour vouchsafed vnto them.

Esther 5. 2.

§. 27. *A*

§. 27. *A Collection of the motiues to Prayer.*

THus we see what strong motiues here be to vrge this duty. If either Gods honour, or our owne honour; if to please God, or to supply our own needs and necessities; if our own profit & benefit be any motiues hereunto, motiues are not wanting. What exercise on earth so heauenly? and yet what, whereunto we are more dull? O that so rare and excellent a duty, should so rarely and slightly be performed, as commonly it is! Doth not this argue as the great corruption of our nature, so the subtill malice of the diuell? For wel he knoweth the vantage that man gaineth, and damage which cometh to him by Prayer. Let vs be grieued and humbled for our dulnesse and careleſnesse herein. Let vs rowse vp our spirits and pray, that we may pray.

THE SECOND PART.
The kinds of Prayer.

With all Prayer and supplication.

§. 28. *Of the generall heads, whereunto the particular kinds of Prayer are referred.*

II. *Point.* The kinds of Prayer.

HItherto of the duty it selfe whereunto we are exhorted: we are now to handle the particular circumstances, or branches of the Apostles direction.

The first is concerning the kindes of Prayer, which are first intimated vnder that generall particle *All*, and then exemplified by two particular instances, 1 *Prayer*, 2 *Supplication*.

That

That we may distinctly handle the seuerall kinds of prayer, which are here in this Text compriſed vnder this word *All*, and in other places of Scripture more expreſly ſet downe; I will draw them into ſome order.

Prayer may firſt be diſtinguiſhed according to the matter, and manner thereof.

[a] 1 Tim. 2 1. In regard of the matter, the [a] Apoſtle maketh foure ſeuerall heads.

δεήσεις. 1 *Supplications*, or deprecations which are for the remouall of euill.

προσευχὰς. 2 *Prayers*, which are for the obtaining of good.

ἐντεύξεις. 3 *Interceſsions*, which are in the behalfe of others.

εὐχαριστίας. 4 *Thanks-giuings*, which are for benefits receiued.

[b] Phil. 4, 6. αἰτήματα. These foure he referreth [b] in another place to two heades, { 1 *Requeſts*. 2 *Thankſ-giuing*.

Vnder *Requeſts* he comprehendeth *ſupplication* and *Prayer*, vnder which alſo may be compriſed *interceſsion*.

[c] 1 Theſſ. 5. 17. 18. Againe, [c] in another place he mentioneth onely two heads. { 1 *Prayer*. 2 *Thankſ-giuing*.

By Prayer, he meaneth petition. For when this word *Prayer* is ſet alone, it compriſeth all the kinds vnder it: when it is ioyned with thankſgiuing alone, it compriſeth all kinds belonging to requeſt. When it is ioyned with deprecation or interceſſion, it is reſtrained to a deſire of good things for our ſelues.

The moſt generall and vſuall diſtinction is grounded on 1 *Theſſ.* 5. 17, 18. which is { *Petition*. *Thankſgiuing*.

Petition may be diſtributed according to the *things* or *perſons* in reſpect whereof it is made.

The things which it reſpecteth are either *good*, to obtaine them, which is moſt properly *Prayer*; or euill, to remoue

remoue them, which is *Supplication*, so called in English, because when we are oppressed with any euill, it maketh vs cast downe our selues as poore suppliants, craving helpe and redresse.

The persons are our *selues* or *others*. The forenamed kinds respect our selues. That which respecteth others, is *intercession*: and that is either for them, or against them.

According to this distribution we shall handle vnder Prayer, put for Petition,

1 Petition for good things.
2 Deprecation to remoue euill things.
3 Intercession for others.
4 Expostulation against others:

§. 29. *Of the things to be asked in Prayer.*

1 Kind. Petition for good things.

I. FOr Petition, I need not stand to proue the general, that it is lawfull to craue good things: for this of all others is the most principall kind of Prayer. And this generall title *Prayer*, is most commonly attributed to it. I will rather more particularly shew,

1 What things we are to craue.
2 After what manner we are to craue them.

The things which may be asked, must be lawfull and good: for so much implyeth Christ where he saith, that [d] God will giue *good things* to them that aske him. Now those things are lawfull and good which are agreeable to the good will of God: for Gods will is not onely the rule and square of goodnesse, but the very ground of goodnesse. A thing is not first good, and then willed of God; but therefore good, because it is willed of God: so as Gods will giueth the very essence and being vnto goodnesse. Wherupon [e] the Apostle hauing prayed for the

[d] Mat. 7. 11.

[e] Heb. 13. 21.

the Hebrewes, that God would make them perfect in all *good workes*, addeth by way of explanation, *to doe his will*. This general point of framing our petitions according to Gods will, Saint *Iohn* expresly layeth downe, saying [f] *If we aske any thing according to his will, he heareth vs.* Would we then know what are those good and lawfull things which may be asked? *Search the Scriptures*, for in them is Gods will reuealed. If we haue our warrant from thence for the good things we aske, then may we boldly aske, and looke to receiue them.

[f] 1 Iohn 5.14.

§. 30. *Of the Summe of the Lords Prayer.*

What good things are to be asked in prayer.

BVt because this is a large field, and a wide Sea, Christ hath made an *epitome*, a briefe collection of all such things as are good and lawfull to be asked, and comprised them in those few petitions of the *Lords Prayer*. Where we may obserue two seuerall heads of them.

1 *Gods glory*, in the three first petitions, wherein praying to God, we say, *Thy Name, Thy Kingdome, Thy will.*

2 *Our owne good*, in the three last: wherein speaking of our selues, we say, *Our bread, Our trespasses, Lead vs not, but deliuer vs.*

Gods glory, is first of all, and most of all to be desired: [a] nothing is to be craued but that which may make thereunto. If Gods glory and our saluation could come in opposition, *that* were to be preferred to *this*, as [b] *Moses* sheweth by his owne example. Therefore [c] that hath the first place in the Lords Prayer. As we are to desire it so to desire [d] the *meanes* whereby it may be effected, and [e] the *manifestation* of it.

[a] 1 Cor. 10.31

[b] Exod. 32.32.

[c] 1 Petition.

[d] 2 Petition.

[e] 3 Petition.

In regard *of our owne good*, we may aske all needfull things, whether they be [f] *temporall*, concerning these frail bodi-

[f] 4 Petition.

bodies of ours while here wee liue: or ſpirituall, and that either reſpecting our [g] *Iuſtification*, the principall part whereof is a diſcharge of that debt wherein thorow ſinne we are bound vnto God: or our [h] *Sanctification*, in keeping vs from the *pollution* of ſinne, and preſeruing vs ſafe from all *euill* vnto ſaluation. The Scripture affordeth particular inſtances of all theſe things asked of God by the prayers of the Saints. But this warrant of the *Lords Prayer* being ſo ſufficient, I neede no longer to inſiſt vpon it.

[g] 5. Petition.

[h] 6. Petition.

§. 31. *Of the diuers manner of asking things abſolutely, and conditionally promiſed.*

HAuing ſeene what we muſt aske, let vs ſee how wee muſt aske.

Wee haue heard before of many graces needfull for a right manner of prayer, which I will not here repeate, but onely ſhew how all things muſt be asked with ſubiection of our will vnto Gods will. For this end reſpect muſt be had to Gods promiſes. For euery acceptable prayer is made in faith: Faith hath an eye to Gods promiſes, and reſteth thereon: as God hath promiſed any thing, ſo the faithfull aske it in Prayer. Things abſolutely promiſed, they craue abſolutely, as [i] *Moſes*, who would not *let God alone*, till he had ſpared his people, but [k] deſired to be raced out of Gods Booke, rather then his people ſhould be deſtroyed: and why? becauſe God had made an abſolute promiſe to bring them into *Canaan*, [l] which promiſe *Moſes* pleadeth vnto God in his prayer.

Concerning abſolute, and not abſolute promiſes, See Treat. 2 Par. 6. §. 75. 76.

[i] Exod. 32. 10 11.

[k] Verſe 32.

[l] Verſe 13.

Things not abſolutely promiſed they pray for with ſubiection vnto Gods will and wiſdome. For there are

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many things which are good in their kinde, yet so farre make more or lesse to Gods glory and mans good, as it pleaseth God by his wise prouidence to dispose them. For example, God hath made an absolute promise of the perpetuall continuance of the Church, but not of a continuall outward flourishing estate thereof; for hee can turne the persecution of his Church to the encrease thereof, and so gaine honour to himselfe, and bring good vnto his people thereby. Thus for the time of accomplishing Gods promises, sometimes a long date, sometimes a short date, may most make to his glory: and for the meanes, sometimes one kind of meanes, sometimes another, with other like circumstances.

Sanguis Martyrum semen Ecclesiæ.

In all these, wee must in our Prayers either expresse, or reserue in our minds some secret limitations; as these, *If God see it to be good; if his good pleasure be such; if it may stand with his glory, &c.*

§. 32. *Of the euils to be prayed against.*

II. *Kinde.* Deprecation against euill things.

[m] Heb.5.7

[n] 1 King.8.33, &c.

[o] 2 Chr.7.13, &c.

[p] Psal.50.15

What euils are to bee prayed against. *Malum culpæ, malum pœnæ.*

II For *Deprecation*, or supplication, we haue expresse warrant in the fifth and sixth Petitions of the Lords Prayer: and also in the example of Christ ([m] *Who offered vp supplications with strong crying and teares, and was also heard in that which he feared*;) of *Salomon* ([n] who expresseth many particular branches hereof in the Prayer which he made at the dedication of the Temple) and of other Saints in all ages: yea likewise [o] in the answer which God gaue to *Salomons* prayer, and [p] in the many promises which God hath made to deliuer vs from euill.

Here also wee are to consider the matter and manner, *What* we are to pray against, and *how*. *Euill* to be prayed against, is either of *fault*, or of *punishment*.

§. 33. *Of*

§. 33. *Of praying against sinne.*

EVill of fault is *sinne*. This is the first euill that euer was in the World: the greatest of all euils (a greater euill then the torment of hell) and the cause of all euill of punishment (for [q] *sinne when it is finished bringeth forth death.*)

1 Sinne.

q Iam. 1. 15

In regard of this *euill*, three things are to be prayed against, 1. The *guilt* of sinne, 2. The *power* of it, 3. *Temptations* thereunto.

Against the first we pray in the fifth Petition: against the second and third in the sixth Petition. In regard of the first *Dauid* thus prayeth, [r] *Wash me thorowly from mine iniquity, and cleanse me from my sinne.* In regard of the second, thus; [t] *Let not presumptuous sinnes haue dominion ouer me.* In regard of the third, Christ saith to his Disciples; [a] *Pray, that ye enter not into temptation.*

r Psal. 51. 2

t & 19. 12.

a Mat 26. 41.

The *guilt* of sinne maketh vs odious and abominable in Gods sight, whose fauour causeth our happinesse. The *power* of sinne maketh vs more and more to prouoke his wrath, which is vnsupportable.

Temptations vnto sinne simply in themselues worke neither of those two mischiefes. For Christ (who was alwaies most amiable in Gods sight, [b] the Sonne of Gods loue, [c] in whom his soule delighted, and who neuer prouoked Gods wrath; [d] for God was alwaies well pleased in him) was oft tempted to sinne, as [e] by Satan himselfe in the Wilderneſſe, by Scribes, Pharises, and other such enemies, yea, by [f] *Peter* when he told him of his suffering: but all his temptations could neuer make him sinne. As a fire-brand thrust into the Sea is presently quenched, so were all temptations cast against Christ. Yet not-

b Col. 1. 13

c Isa. 42. 1

d Mat. 3. 17 & 4. 3, &c.

f Mat. 16. 22.

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withstanding temptations to vs are very dangerous, because of our proneneſſe & readineſſe to yeeld vnto them. We are by nature to temptations, as tinder; or rather as gunpowder is to fire. As the leaſt ſparke of fire doth not onely ſoone kindle, but alſo ſuddenly inflame gunpowder, and ſets it all on fire: ſo euery little temptation ſoone faſtneth on vs, and inflameth vs ſuddenly with the fire of ſinne. Inſtance [g] *Dauid*, who at the ſight of *Bathſheba* was inflamed with luſt; and [h] *Peter*, who at the word of a ſilly maide was ſoone brought to denie and forſweare his maſter. If theſe in whom Gods renewing Spirit abode, were by reaſon of the fleſh ſo prone to be ouertaken by temptations, how can ſuch ſtand againſt them, in whom the fleſh reigneth, and where is nothing to reſtraine them?

[g] 2 Sam. 11. 2.
[h] Ma. 26. 69.

§. 34. *Of the manner of praying againſt the guilt and power of ſin, and temptations thereto.*

AGainſt the guilt and power of ſinne, we muſt ſimply, abſolutely, inſtantly pray, and neuer ceaſe till God heare vs.

How to pray with indignation againſt ſinne.

That we may with the greater indignation pray againſt them, we muſt firſt narrowly and thorowly examine our ſelues, and ſearch what ſinnes we haue committed; and amongſt our many ſinnes, obſerue which are the moſt odious, which the moſt dangerous, what ſinnes wee are moſt addicted vnto, and what beare greateſt ſway in vs. Thus when we ſee what greeuous ſinnes we are ſlaues vnto, we ſhall with great vehemency, as [i] *Dauid*, and with teares as [k] *Peter*, pray againſt them. The reaſon why moſt ſo ſildome, ſo coldly and faintly pray againſt their ſinnes, is becauſe they neuer examine themſelues: they ſee not how vile and wretched they are, by reaſon of them.

[i] Pſ. 51. 3, &c.
[k] Mat. 26. 75.

Againſt

Againſt temptations we are to pray eſpecially, that we be not giuen ouer vnto them, and ouercome by them: but that the Lord would either deliuer vs from the temptation, or ſo aſſiſt vs therein, that it turne not to our deſtruction, but rather to our good.

§. 35. *Of praying againſt puniſhments of ſinne.*

Euill of puniſhment is threefolde, { 1. *Temporall.* 2. *Spirituall.* 3. *Eternall.*

Temporall puniſhments are all outward iudgements, miſeries and plagues in this World: theſe are in themſelues effects of ſinne: from ſinne they came firſt: had man neuer tranſgreſſed, none of theſe had euer beene inflicted vpon him. [l] *In the day thou eateſt* of the tree forbidden, *thou ſhalt die the death*, ſaith God to man: All temporall iudgements are fore-runners of death, and appurtenances thereof, and ſo compriſed vnder it.

a Outward iudgements.

l Gen. 2. 17

Theſe may be ſanctified, and made medicinable: and ſo they are, in and thorow Chriſts ſuffering, to Gods children: all outward afflictions are Gods phyſicke to the faithfull. Abſolutely therefore they are not to be prayed againſt, but we are to pray either to haue them remoued, or elſe ſanctified vnto vs.

Spirituall puniſhments, are ſlauery vnder Satan, the World, and the fleſh, a ſeared & a dead conſcience, hardneſſe of heart, blindneſſe of mind, carnall ſecurity, impenitency, infidelity, and ſuch like. Theſe are fearefull euils, and to be praied againſt, as hell it ſelfe.

3 Spirituall puniſhments of ſinne.

The *Eternall* puniſhment of ſinne, is ſuch as cannot be expreſſed: it is ſet forth by the moſt intollerable torments that bee, as the gnawing of a [m] *worme that neuer*

4 Eternall damnation.

m Mar. 9. 44.

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n Reu.20.14 o & 14.10 *neuer dieth,* n *A lake of fire;* o yea, *fire and brimstone, &c.*

Reu.16.9 This euill causeth an irrecouerable and perpetuall separation from God: and maketh men to blaspheme the God of Heauen for their paines: in which respect it is absolutely to be prayed against: for as sinne maketh men most wretched, so this punishment of sinne maketh men most accursed.

§. 36. *Of praying for others.*

For all Saints,]

III. *Kinde.* Intercession for others. REspect must be had to others in our Prayers, as well as to our selues: for in the Lords Prayer such Petitions as respect the good of man, are set downe in the plurall number, *Giue vs, Forgiue vs, Deliuer vs.* Expresly a the Apostle commandeth to *Pray one for another.*

a Iam.5.16.

Reasons. This is to be done in regard of
1. God, to whom prayer is made.
2. Our selues, who make it.
3. Those for whom it is made.

1. It amplifieth Gods glorie. 1 In that wee call vpon God for others as well as for our selues, we acknowledge him to be not onely our own Father, but also the common Father of others; in which respect Christ hath taught vs to say, *Our Father:* yea, thus wee acknowledge God to be that onely fountaine from whence both our selues and others also receiue all needfull blessings. So as this maketh much to the honour of God.

2. It is a duty of loue. 2 Hereby wee performe a duty of loue, one of the most principall duties that be. This Christ plainly sheweth, where he maketh it a branch of loue: for hauing said, b *Loue your enemies,* he addeth, *Pray for them.* Now c loue is a due debt which wee owe to our brother: by performing this great duty of loue, we pay a great part of our debt.

b Mat.5.44 c Rom.13.8

debt. Thus we ſee that it is a matter both of charity and of iuſtice: they which neglect it,[d] ſinne.

[d] 1 Sam.12.23

3 There is no one thing wherein and whereby wee can be more beneficiall, and doe more good to any, then in and by Prayer. Wee * heard that Prayer is profitable vnto all things, it extendeth to the good both of body and ſoule, of the temporall and eternall eſtate of others as well as of our ſelues.

3 It is very profitable.

* §. 20.

§. 37. *Of thoſe who pray not for others.*

Vſe 1. MOſt worthy of much blame are they who are neuer moued to pray, but in their owne needs and diſtreſſes: of theſe,

Such reproued as

1 Some will take no notice of others neceſſities. The Church of the Iewes in her captiuity complained of ſuch, ſaying;[d] *Haue ye no regard all ye that paſſe by this way?* If themſelues be well in their owne conceits, they thinke all other ſhould be well.

1 Take no notice of others neceſſities.

[d] Iam.1.12

2 Some though they take notice, yet are no whit moued to any compaſſion: as[e] the Prieſt and Leuite which came and looked on the man that lay wounded and halfe dead in the high way, but hauing no compaſſion, paſſed by on the other ſide. Such were thoſe of whom the Prophet complained, ſaying;[f] *No man is ſorry for the affliction of Ioſeph.*

2 Are not moued therewith.

[e] Lu.10.31,32

[f] Amos 6.6.

3 Some though they be moued, yet performe not this dutie, becauſe they thinke it to be an idle friuolous thing, nothing auaileable or profitable: ſuch were they whom *Iob* bringeth in thus ſpeaking,[g] *What profit ſhould we haue, if we ſhould pray vnto the Almighty?*

3 Thinke this a needleſſe duty.

[g] Iob 21.15.

The firſt ſort of theſe bewray too much *ſelfe-loue*.

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The second sort discouer too great *senselesnesse*, and plaine inhumanity.

The third manifest too much *distrust* in God, and plaine atheisme.

All of them as they violate that excellent Christian duty of *loue*, [h] which *seeketh not her owne things onely*, but desireth and seeketh the good of others also: so they straiten & impaire the rich treasure, and large ocean of Gods goodnesse and mercy, which extendeth it selfe to all of all sorts.

[h] 1 Cor.13.5.

All prouoked to afford others the help of their prayers.

Vse 2. For our parts, if faith in God and loue to our brethren abound in vs, they will make vs diligent in obseruing the needs of others, they wil worke in vs a fellow-feeling, and moue euen the bowels of compassion in vs, and so prouoke vs to commend our brethrens distresses to him whom wee know to bee able to succour them. What made [i] the friends of the palsie man so diligent in bringing him to Christ? or what made [k] the woman of *Canaan*, and [l] the father of the lunaticke childe, such importunate suters to Christ for their children? was it not their faith in Christ, and their loue to those parties? where this duty is neglected, there is want both of faith and of loue.

[i] Mar:2.3,4
[k] Mat.15.22.
[l] Mar.9.22,24.

§. 38. *Of the Persons for whom wee must pray.*

THus wee haue heard that Prayer is to be made for others: We will further shew more distinctly. First, who those other be which are to be praied for. Secondly, in what order others are to be praied for. Thirdly, what things are to be asked for in prayer for others.

The first point I will first handle negatiuely, and declare

clare who are not to be prayed for. And then affirmatiuely, and declare who are to be prayed for.

In generall they are not to be prayed for, whom wee know our prayers cannot helpe. These are

1 All such as are dead.

2 They which sinne against the Holy Ghost.

3 They concerning whom God hath giuen an expresse charge to the contrary.

For whom prayer is not to be made.

§. 39. *Of praying for the dead.*

COncerning the dead, note what *Dauid* saith, [a] *Why should I now fast?* that which was said to *Iairus*, who sought helpe of Christ for his child, [b] (*Thy daughter is dead, why diseasest thou the master any further*,) had been to purpose, if Christ had not extraordinarily and miraculously raised her from the dead. But such miracles cannot now be expected; therefore the dead are to be let alone: for throughout the whole Scripture there is not one title which sauoureth of any such matter, but rather against it. We reade in the Law of many sacrifices appointed for all sorts of people in all kind of distresses, but of none for the dead? So also of many prayers prescribed for the liuing both in the Old and New Testament, but of none in either for the dead. The Apostle ([c] where of purpose he setteth himselfe to direct Christians how to carry themselues toward the dead, and how to comfort themselues in regard of their deceased friends,) hath not a word of Prayer for them.

1 Not for the dead.

[a] 2 Sam.12.23

[b] Mar.5.35.

1

2

3

[c] 1 Thes.4.13

Though these be negatiue arguments, yet are they not lightly to be reiected: for they plainly shew that *prayer for the dead*, is a new-found doctrine, an article inuented since the Prophets and Apostles times, without warrant

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warrant of the Word: now the ſpirit warneth that [d] *none teach other doctrine*, auouching that if any do, [e] *he is proud and mad*, and therefore biddeth [f] *auoid ſuch*, yea [g] he denounceth a fearefull curſe againſt them which preach [h] *otherwiſe* then the Apoſtles had done. Beſides, this being without warrant of the Word, how can it be performed in faith? [i] if not in faith, how can it be acceptable to God? To ſay the leaſt againſt Prayers for the dead, they muſt needs be vaine and fruitleſſe: for Gods determinate iudgement paſſeth on euery one ſo ſoone as they die: [k] *If they die in the Lord, bleſſed are they*: if they die in their ſinnes, they are irrecouerably curſed, as is implyed in the parable of *Diues* being in hell, to whom *Abraham* being in heauen, thus ſaith, [l] *They which would go frō hence to you, cannot; neither can they come from thence to vs.* Herein is the prouerbe verified, *Where the tree falleth, there it lyeth*: for as life leaueth vs, ſo iudgement findeth vs. Prayer therefore for the ſoules of the deceaſed, is as phyſicke for the bodies of the dead.

[d] 1 Tim. 1. 3. ἑτεροδιδασκαλεῖν.
[e] & 6. 4.
[f] Rom. 16. 17.
[g] Gal. 1. 8. ἀνάθεμα.
[h] Heb. 11. 6. *Qualis exieris de hac vita, talis vedderis illi vita. Aug. in Pſal. 36.*
[k] Reu. 14. 13.
[l] Luk. 16. 26. *Quouſque nobis tempus conceditur rectè viuamus, &c. medici poſt quā ægrotus obijt ne quicquam prodeſſe poteſt. Chryſ. hom. 75. in Mat.*

§. 40. *Of Purgatory.*

AS for Purgatory (which Papiſts make to be a middle place betweene heauen and hell, where they ſay all ſuch are as die not in mortall, but in veniall ſin, and from whence by the Prayers of the liuing they may be releaſed,) it is a meere fixion inuented of mans idle braine, and maintained to increaſe Antichriſts earthly treaſures: it is againſt the current of the Scripture, which acknowledgeth but two ſorts of people, [m] *Children of the kingdome, and children of the wicked*, faithfull and vnfaithfull; and accordingly onely two places after this life, [n] *heauen* and *hell*. The diſtinction likewiſe of mortall and veniall ſinne, as they vſe it, making ſome ſinnes in their owne nature,

Primum locum fides Catholicorum diuina authoritate regnum credit eſſe cælorum: ſecundum gehennā: tertium penitus ignoramus. immo nec eſſe in ſcripturis ſanctis in venie. mus Aug. contra. Pelag. hypog. lib 5.
[m] Mat. 13. 38.
[n] Luk. 16. 23. Mar. 16. 16.

nature, by reaſon of the ſmalneſſe of them *Veniall*, is againſt the Word, which ſaith indefinitiuely of ſinne (excepting no ſinne at all,) ° *The wages of ſinne is death.* Woe to them that after this life enter into any fire: the Scripture no where mentioneth any temporary fire after this life, but ᵖ *euerlaſting* and ᑫ *vnquenchable.*

° Rom.6.23.

ᵖ Mat.18.8. ᑫ & 3.12.

Obiect. 1 The ſecond petition compriſeth the dead vnder it.

Anſw. That petition hath not any particular reſpect to any particular perſon departed, ſo as it cannot iuſtifie any particular Prayers for a particular perſon deceaſed, which is the queſtion in controuerſie. Indeed that petition reſpecteth the whole body of Chriſt, ſome of the members wherof are the Saints now dead: but it followeth not thereupon that it is a Prayer for the dead: for principally it reſpecteth the liuing, and the dead onely by conſequence. Beſides, it implyeth no altering of the eſtate of the ſoules of the dead, which is another point in queſtion.

Obiect. 2. Many prayed for their children and friends which were dead, and had them reſtored to life.

Anſw. 1 This is nothing to the alteration of the eſtate of the ſoules, which is the point in controuerſie.

2 Thoſe were extraordinary examples done by extraordinary ſpirits, and are no more exemplary then the Iſraelites paſſing through the red Sea, or *Moſes*, *Eliahs*, and Chriſts faſting forty dayes.

This point is to be noted as againſt the erronious doctrine of Papiſts, who maintaine Prayers for the dead: ſo againſt their ſuperſtious practiſes, who vſe vpon Church-wals, Church-windowes, graue-ſtones, and the like to ſet this phraſe, *Pray for the ſoule of A. B.* and if any haue been bountiful to their Church, they vſe to offer vp

Vſe.

Maſſes,

Dirige and *requiem* are the firſt words of certaine praiers for the dead.

Maſſes, and to ſay *dirige*, and to ſing *requiem* for their ſoules from time to time. All which (to ſay the leaſt) are toyiſh and childiſh.

§. 41. *Of vaine wiſhes for the dead.*

NOt much vnlike is the practiſe of many ignorant and ſuperſtitious perſons among vs, who, if mention be made of any of their friends departed, vſe preſently to ſay, *God be with him, the Lord be with his ſoule*, or *God haue mercy on his ſoule*, with the like. Marke the perſons that moſt commonly vſe theſe vaine wiſhes, and you ſhall obſerue them to be ſuch ignorant and irreligious perſons as neuer pray for their friends while they are aliue: for if they knew how to pray aright for their friends, they would not make ſuch vnprofitable wiſhes for them. Wherin note their prepoſterous courſe: when true Prayer is warrantable, acceptable, honourable to God, and may be profitable to him for whom it is made, being commanded of God, and agreeable to his will, they impiouſly neglect it: but when there is no warrant to make it, no hope of doing any good by it, they ſuperſtitiouſly vſe it.

Obiect. Marke their apology, and ye ſhall find it as fooliſh, as the thing it ſelfe is toyiſh. For if any reproue them for it, preſently they ſay, *what hurt is it?*

Anſw. It is hurt enough that there is no good in it: that it is vaine and idle. [a] *Of euery idle word that men ſhall ſpeake, they ſhall giue account at the day of iudgement.* Too many idle words paſſe from them, who are moſt circumſpect and watchfull ouer their words. Is it not enough for men to let ſlip vnawares idle words, but that they muſt alſo iuſtifie idle prayers? [b] All things muſt be done *in faith*, [c] all *to Gods glory*, [d] all *in loue*. Much more Praye-

[a] Mat. 12. 36.

[b] Heb. 11. 6.
[c] 1 Cor. 10. 31
[d] & 16. 14.

which is the moſt excellent and heauenly action that can be performed. But theſe wiſhes cannot be in *faith*, becauſe they haue no warrant: nor to *Gods glory*, becauſe they are not agreeable to his will: nor *in loue*, becauſe they can bring no profit.

Obiect. 2. Were we not better ſay, *the Lord be with them*, then *the Diuell take them*?

Anſw. Is there not a meane betwixt extreames? muſt ye needs be ſuperſtitious, or impious? ſeeing Gods determinate iudgement is paſſed vpon them, and they are come to the place of their euerlaſting abode, why leaue ye not them to their own Maſter, and pray for the liuing, who may reape good by your prayers.

§. 42. *Of not praying for ſuch as ſin againſt the Holy Ghoſt.*

2 Prayer not to be made for ſuch as ſin againſt the Holy Ghoſt.
[e] 1 Ioh. 5. 16.
[f] Mat. 12. 31, 32.

2 [e] Concerning thoſe who ſin againſt the Holy Ghoſt, we haue an expreſſe inhibition, not to pray for them; and the reaſon rendred, becauſe *it is a ſin vnto death*: that is, (as Chriſt more plainly ſetteth it downe,) [f] *it ſhall not be forgiuen vnto men, neither in this world, nor in the world to come.* Their iudgment is as certain as if they were dead, yea and by their ſinne manifeſted to be certaine.

This ſinne is very hardly diſcerned: there is neede of more then any ordinary ſpirit to diſcouer it. The ground of this ſin is ſet and obſtinate malice againſt Chriſt & his truth made known vnto them by the ſpirit of reuelation. The effect of it is an vniuerſal apoſtaſie, an vtter renouncing of that truth, and that with plaine blaſphemy. Now ſeeing no man can know what is the ſpirit and heart of another by an ordinary ſpirit, who ſhall iudge a man to haue committed that ſinne? The Prophets and Apoſtles could diſcerne them, as [g] *Paul* diſcerned *Alexander*. Since their times we reade onely of one who by the Church

[g] 2 Tim. 4, 14, 15.

Church hath been adiudged to haue committed that sinne, which was *Iulian* called the *Apostate*.

§. 43. *Of not praying for those who are apparantly reiected.*

:3 Prayer not to be made for such as are expresly reiected.

3 FOr those of whom God hath giuen an expresse charge to the contrary, and who are expresly and apparently reiected of God, if any pray, doe they not thwart and gaine-say the reuealed will of God? we reade not that *Samuel* prayed for *Saul*, after the Lord expresly forbade him. Had *Ieremiah* prayed for the people, after the Lord said to him, [1] *Thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee*; he had transgressed.

:2 Sam. 16. 1.

[1] Ier. 7. 16.

§. 44. *Of iudging the sinne against the Holy Ghost.*

THough these two last restraints be expresly mentioned in the Scripture, yet we must take heed how we iudge any, either to haue committed that sin vnto death, or to be reiected of God: for the one there is need of an extraordinary spirit, for the other of extraordinary reuelation from God.

Quest. What if any shall professe themselues to bee such?

Al who count themselues reiected, may not be so accounted.

Answ. That is no good ground for vs to iudge them to be such, and to cease to pray for them. For many weak ones in temptation will iudge themselues to haue sinned against the Holy Ghost, and to be reiected of God, and thereupon neither pray for themselues, nor suffer others to pray for them.

These persons commonly haue in them great griefe of heart, for that wretched estate wherein they conceiue themselues to be, or if their heart be hardned, they are greeued

greeued for that hardneſſe, they haue a longing deſire to be out of that eſtate, yea they haue a ſecret loue of God, and zeale of his glory, though they feele it not, for they cannot endure to heare any blaſpheme Gods holy Name and truth: Now theſe are euident ſignes that they neuer fell into that vnpardonable ſinne againſt the Holy Ghoſt.

The beſt aduice which is firſt to be giuen vnto ſuch perſons, is to perſwade them that they are more vnfit to iudge of their ſpirituall eſtate, then * a man deepely poſſeſſed with melancholly, of his bodily health: and that the iudgement of ſo weighty and intricate a matter, as the ſinne againſt the Holy Ghoſt is to be referred to the iudgement and cenſure of the Church, and not of any one particular man, except he had an extraordinary ſpirit. But howſoeuer they like ſenceleſſe patients ſeeke their owne ruine: yet let vs like good phyſitions and faithfull friends be the more tender ouer them, and afford them the beſt helpe we can, both by wiſe counſell and feruent Prayer.

* *Signa melancholiæ ſunt exiſtimatio mala, timor ſine cauſa, &c. et plurimum timoris eius eſt ex eis quæ non timentur ſecundum conſuetudinem Auicen. lib. 3. fen. 1. tract. 4.*

Thus much touching the negatiue, who are not to be prayed for.

§. 45. *Of the perſons who are to be prayed for.*

THe affirmatiue, (*who are to be prayed for,*) is very generall. For (except thoſe before excepted,) all of all ſorts are to be prayed for. Indeed the Apoſtle in this Text nameth none but *Saints*, yet ſimply he excludeth not all other, but rather more forcibly vrgeth this duty for the Saints: as if he had ſaid, *whomſoeuer ye forget, forget not any of the Saints: let them eſpecially aboue all be remembred.* In effect ſo much is here implyed, as is expreſſed,

For whom prayer is to be made.

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preſſed. *Gal.* 6.10. *Let vs doe good vnto all men, eſpecially vnto them who are of the houſhold of Faith.*

If this place excluded all but *Saints*, and implyed that none but they ſhould be prayed for, it would thwart and contradict many other places of Scripture which ſhall be declared when we proue that ſuch as are not of the Church may be prayed for. Wherefore becauſe the two later ſort who ſinne againſt the Holy Ghoſt, and who are reiected of God, are not by ordinary ſpirits diſcerned, I may for an ordinary direction ſay,

All in general to be prayed for.

All men liuing on earth are to be praied for. So much the Apoſtle himſelf expreſly auoucheth. [a] For in direct termes he exhorteth that *Praiers be made for al men.* All I ſay, whether they be in the Church or out of it, called or not called, friends or foes, publike or priuate perſons, rich or poore, yong or old, male or female, bond or free, of what eſtate or condition ſoeuer.

[a] 1 Tim. 2.1.

I will giue particular prooſes of theſe particulars when I declare in what order they are to be prayed for. In the meane while note theſe generall grounds and reaſons.

Reaſons.

1 All are made after the ſame image of God that we are, all are of the ſame mould, [d] all our owne fleſh, [e] all our neighbours, and therefore as other duties of loue, ſo this which is the moſt common and generall duty of all is to be performed for all.

[d] Iſa. 58.7.
[e] Luke 10.29, &c.

2 Beſides, for ought we know all may belong to the election of God, and ſo haue a right to the priuiledges of Gods elect.

Obiect. Sure it is that euery one is not elected, there alwayes haue been, ſtil are, and euer ſhalbe a mixture of reprobats with the elect: for this world is Gods field, wherin are tares as wel as wheat, a *ſea* wherin are bad things as wel as good. Yea ſure it is that the greater ſort are repro-

[f] Mat. 13.38, 47.

bates:

bates, for [g] *few are chosen:* [h] *narrow is the way that leadeth to life, and few there bee that finde it, but broad is the way that leadeth to destruction, and many there be which goe in thereat.*

Answ. Though this be most true, yet can wee not say of any particular man, that he belongeth not to Gods election. If he be not now called, he may hereafter. Though he be now a wolfe, he may become a lambe, as *Paul* did. Wherefore to resolue this point distinctly, al men *ioyntly* together may not be prayed for, because all belong not to Gods election. Yet all men *severally* (except before excepted) may and must be prayed for. So as there is not any one excepted. There is not any Countrey, any sort or condition of people, any one man of whom we can say, *he is not to be prayed for.*

[g] Mat. 22. 14.
[h] & 7. 13, 14.

It cannot bee said of any particular man that he belongeth not to God.

Non est desperandum de malis, sed pro ipsis ut boni fiant studiosius supplicandum: quia numerus sanctorum de numero impiorum semper auctius est. Aug. in Psal. 36.

Obiect. The Pope of Rome is Antichrist, and Antichrist is branded to bee [k] *that man of sinne,* which is, *a sonne of perdition.*

Answ. Wee may not conceiue any particular man to be Antichrist, but rather that seate and State where the Pope sitteth, or that Hierarchy, the head whereof the Pope is, or the succession of Popes one after another.

[k] 2 Thes. 2. 3.

The ground of prayer is the iudgement of charity, and not of certenty. Now [l] *charity hopeth all things.* It hopeth that they which are out of Christs fold, may in time bee called into it, that very persecutors of the Gospell may proue professors of the same.

Reason. *Iudicium charitatis non infallibilitatis.*

[l] 1 Cor. 13. 7.

I doubt not but vpon this ground, and in the forenamed respect, that clause in our publike Leiturgy (*That it may please thee to haue mercy on all men*) is vsed.

§. 46. *Of the order of praying for others.*

FOr the *order* of praying for others, prayer being one of the most proper and principall effects of loue, followeth

In what order others are to be praied for.

loweth the order of loue. Now the proper obiect of true loue, is *God*, who by a propriety and excellency is called
[a] 1 Ioh. 4. 16. [a] *Loue*: the liker any are to God, and the neerer they come to him, the more dearely ought they to be loued, and in loue to be preferred before others: accordingly in our prayers ought they to be preferred, as

§. 47. *Of praying for Saints.*

1 Saints. 1 *Saints*, who are here in this Text by name expressed, to shew that they must most of all be remembred. [b] Thus did Christ pray especially for them which were *giuen him out of the World*. And the [c] Apostles remember the Saints by name in their benedictions.

[b] Ioh. 17. 9.
[c] Rom. 1. 7.
1 Cor. 1, 2, 3.
1 Pet. 1. 2.

Reason 1. Of all men these are neerest, and dearest vnto God, [d] they doe most resemble him in diuine qualities, and are best beloued of him.

[d] 2 Pet. 1 4.

2 [e] God is especially good vnto such; [f] for he *is a Sauiour of all men, especially of such as beleeue*.

[e] Psal. 73. 1.
[f] 1 Tim. 4. 10.

3 They are knit vnto vs by the nearest and firmest bond that can be, which is the Spirit of Christ: [g] *For by one spirit are we all baptized into one body*. In this respect we are said to haue all [h] *one Father*, to be [i] *one Body*, one *Spirit*, yea, to be [k] *Christ*.

[g] 1 Cor. 12. 13
[h] Mal. 2. 10.
[i] Eph. 4. 4.
[k] 1 Cor. 12. 12

4 The [l] promises which are the ground of our prayers, doe especially belong vnto them: so as with stronger confidence we may pray for them.

[l] Acts 2. 39.
2 Pet. 1. 4.

Saints haue all the benefit of one anothers praiers.

Vse. Here see the priuiledge of Saints, they especially and aboue all haue the benefit of the prayers of all their fellow Saints. For this being commanded to all, all the Saints will haue care to performe it: yea, the Saints alone partake of the benefit of others prayers: for though many wicked ones bee prayed for, yet the bene-

benefit returnes into their bosome who make the prayer, as Christ said to his Disciples (*Mat.* 10. 13.) *If ye salute an house, and if it be not worthy, let your peace returne to you.*

§. 48. *Of praying for Magistrates.*

2 *Publike persons*, as Ministers of the Word, (of whom we shall more particularly speake on the 19. *verse*) and Magistrates, *as* [m] *Kings, with all that are in authority*, whom by name the Apostle mentioneth, where hee exhorteth to pray for others: and *Dauid* by name prayeth for them, saying; [n] *Giue thy iudgements to the King, O God, and thy righteousnesse to the Kings Sonne.* Vnder these may bee comprised all that haue any publike charge ouer others.

2. Publicke persons.

[m] 1 Tim. 2. 2.

[n] Psal. 72. 1.

Reasons.

1 By reason of their office, they stand in Gods roome, and beare Gods image; and in that respect are called, [o] *Gods Sonnes*, yea, *Gods*.

[o] Psal 82. 6.

2 They are of greatest vse, and in place to doe most good; and in that respect are ([p] as *Dauids* seruants said of him) worth *ten thousand* others. [q] This reason alleageth Saint *Paul* to vrge this duty, *that wee may leade a quiet and peaceable life, in all godlinesse and honestie*; whereby he implieth, that vnder God they may be an especiall meanes for vs to leade such a life.

[p] 2 Sam. 18. 3.

[q] 1 Tim. 2. 2.

§. 49. *Of praying for Friends.*

3 SVch as God hath linked vnto vs by any outward naturall & ciuill bonds, as *Kindred, Alliance, Neighbourhood, Friendship, Office*, or the like. Now the nearer these bonds be, the more especially must we pray one for another. [r] The neerest outward bond is Matrimony, there-

3. Kindred & friends.

[r] Gen. 2. 24.

therefore husbands and wiues must most especially pray one for another, as [f] *Iſack* for *Rebecca*: then parents and children, as [t] *Abram* for *Iſmael*: next brothers and ſiſters, as [u] *Ioſeph* for *Beniamin*: & maſters & ſeruants, as [x] *Abrams* ſeruant prayed for his Maſter. [y] The bleſſing which God beſtowed on *Potiphar* for *Ioſephs* ſake, ſheweth that *Ioſeph* prayed for his Maſter: likewiſe ſuch kindred as are out of the family one for another, and neighbour for neighbour, friend for friend, countryman for countryman, &c.

[f] Gen. 25. 21.
[t] & 17. 18.
[u] & 43. 29.
[x] & 24. 12.
[y] & 39. 5.

God hath knit perſons together by thoſe outward bonds for the mutuall good one of another, that they might be more helpfull one to another. In which reſpect the Apoſtle calleth theſe bonds, [z] *ioynts of furniture, & bonds of miniſtration*, that is, bonds whereby the ſeuerall parties that are knit together furniſh one another, by receiuing helpe one from another, and conueighing helpe one to another. Now prayer is the beſt meanes wherein and whereby we may be helpfull one to another.

[z] Eph. 4. 16.

§. 50. *Of praying for ſtrangers.*

4 Srangers:

4 *Strangers*, euen thoſe with whom wee haue no acquaintãce, & to whó we are boũd by no other bond then that common bond which paſſeth betwixt man and man, whereby all *Adams* ſonnes are knit together. Theſe are compriſed vnder that generall particle *all men*. [a] Indeuers Pſalmes are Prayers for the Gentiles, [b] *Abram* prayed for the Sodomites.

[a] Pſ. 67. & 117.
[b] Gen. 18. 24.

Reaſon.
[c] Leu. 19. 34.
[d] & 23. 22.
[e] Luk. 10. 30.
Reaſon.

Loue extendeth it ſelfe ſo far. For [c] the Law expreſſly commandeth *to loue the ſtranger, & to* [d] *be helpfull vnto him*. And [e] Chriſt excellently ſetteth it forth in the example of the Samaritan, that ſuccoured the wounded man whom he found in the way.

§. 51.

§. 51. *Of praying for enemies.*

5 Enemies.

5 ENemies, euen thoſe who hate, curſe, hurt and perſecute vs. This [f] Chriſt expreſly commanded & [g] himſelfe alſo practiſed, for when his enemies had ſpit out the venome of their malice againſt him, and done what hurt they could vnto him, he prayed for them, and ſaid *Father forgiue them.* So did his Apoſtle, both command it, and practiſe it: For to others he ſaid, [h] *Bleſſe them that perſecute you.* Of himſelfe he ſaid, [i] *We are euill ſpoken of, and we pray.* While the enemies of *Stephen* were throwing ſtones at him as thicke as haile ſtones, [k] *Hee kneeled downe and cryed with a loude voice, Lord lay not this ſinne to their charge.*

[f] *Mat.* 5. 44.
[g] *Luke* 23. 34.

Debemus optare etiam ijs per quos flagellarum vt conuertantur. *Aug. in* Pſ. 36.
[h] *Rom.* 12. 14.
[i] 1 *Cor.* 4. 13.
[k] *Act.* 7. 60.

Thus indeed ſhall wee manifeſt true Chriſtian loue to bein our hearts: for chriſtianity teacheth vs to [l] *ouercome euill with goodneſſe.* The Scribes and Phariſes which followed the principles of nature, taught [m] *to hate enemies.* So did the heathen in their beſt moral Philoſophy. Chriſtians onely & thoſe true and ſound Chriſtians can attain e to his extent of loue: it is impoſſible for a natural man to loue his enemie truly and intirely: none euer did, or can doe it, but thoſe who haue the ſpirit of Chriſt in them.

Reaſon.
[l] *Rom.* 12. 12.
[m] *Mat.* 5. 43.

§. 52 *Of mens failing in praying for others.*

Vſe.

IF in theſe points of praying for others we obſerue how farre moſt goe, we ſhall find how exceedingly moſt faile therein, and come ſhort of their dutie.

1 Not onely Atheiſts, but euen few of thoſe that beare the title of *calling vpon God*, come to this extent of loue to pray for their enemies. Many can pray for their friends, but who for their enemies? I doubt not but many finding this point ſo clearely and euidently laid

Few pray for their enemies

downe in the Scriptures, are perſwaded that it is a duty, and thereupon ſometimes when their blood is colde, and the wrongs of their enemies ſomewhat out of their minds, can ſay, *God forgiue them*: or for forme and cuſtome ſake, when they heare the Miniſter vtter this clauſe of the Letany, *That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts*, can anſwer; *We beſeech thee to heare vs good Lord*: but from the heart to pray for them euen when they wrong vs, or while their iniuries are freſh in our memories (as [a] Chriſt and [b] *Stephen* did) is a rare matter, ſo rare as few attaine vnto it: witneſſe that proneneſſe which is in the beſt (if not openly to curſe, and vſe fearefull imprecations as the worſer ſort doe, yet) inwardly to wiſh, and imagine many euils againſt them. This deſire of reuenge being one of the luſts of the fleſh, we muſt labour to maintaine a contrary luſt of the ſpirit, which is to loue our enemies, and pray for them: for [c] *The ſpirit luſteth againſt the fleſh*. If we be led by the ſpirit, we ſhal not fulfill the luſts of the fleſh.

[a] Luke 23. 34
[b] Act. 7. 60.

[c] Gal 5. 17.

Many pray for none that are ſtrangers to them.

2 If it be a breach of loue not to pray for our enemies, how great a fault is it to refuſe, or forget to pray for thoſe who neuer hurt vs, becauſe they are ſtrangers, vnknowne, and (as men thinke) they no whit beholding vnto them? Is this for Gods ſake, Chriſts ſake, conſcience ſake, and loue ſake, without reſpect of perſons to performe this duty? If ſuch knew the benefit of Prayer, they would bee glad to pertake of the benefit of their prayers who neuer knew them. Is it not then good reaſon that ſtrangers whom they neuer knew ſhould alſo pertake of the benefit of their Prayers?

Some pray not for thoſe to whom they are bound.

3 If to forget ſtrangers be ſuch a fault, how monſtrous, inhumane, and vnnaturall a thing is it, to neglect

this

this maine duty of loue, wherein we may doe ſo much good, and not performe it for thoſe to whom wee are bound by particular and peculiar bonds? not onely ſome kinsfolke afarre off, countrey-men, fellow-citizens, townes-men, pariſhioners, neighbours, friends, and ſuch like, but many which are very neere of blood, of one and the ſame family, bedfellowes, with the like, neuer pray one for another. Not husbands and wiues, parents and children, brothers and ſiſters, with the like: many Parents other wiſe prouident for their children, faile in this maine point, whereby it commeth to paſſe that their prouidence faileth of the iſſue deſired and expected. [d] The Apoſtle ſaith, *If there be any that prouideth not for his owne, he denyeth the faith and is worſe then an Infidel.* What is he then that prayeth not for his owne? ſhall not *Dines* riſe vp in iudgement againſt ſuch, [e] who being in hell prayed that *Lazarus* might goe to his fathers houſe, and to his brethren to teſtifie vnto them, leſt they alſo ſhould come into that place of torment?

[d] 1 Tim 5.8.

[e] Luke 16. 27, 28.

4 The very heathen could ſay that a mans countrey is to be preferred before his family, publike perſons before priuate, yet many who profeſſe themſelues Chriſtians, are very vnmindfull of the Church and Commonwealth where they liue, neuer calling vpon God for Miniſters and Magiſtrates. May we not well thinke that this is one cauſe why there are ſo few good, why ſuch corruptions in both? aſſuredly if God were faithfully, earneſtly, inſtantly called vpon, we ſhould haue more ſtore of better.

Some forget their Magiſtrates, and Miniſters.

5 In the laſt place what may we thinke of thoſe who pray not for the Saints, all of whom aboue al other ought to be prayed for? can the loue of God be in ſuch? But then what of ſuch, as are ſo farre from praying for any of them,

Some pray not for Saints

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Some curse them.

them as they curse them, & wish all euill against them, in this respect, because they are Saints and vpright in heart? there be husbands that curse such wiues: parents, such children: maisters, such seruants: Magistrates, such subiects: Ministers, such people: and so on the other side, wiues such husbands, children such parents, &c. So also brothers such brothers, kinsmen such kinsmen, neighbours such neighbours, &c. Well may wee thinke that they who thus hate whom God loueth, and curse whom God blesseth, are neither loued of God, nor shall receiue blessing from him, vnlesse they thorowly repent. The Apostle saith, *pray for all Saints*, among Saints excluding none at all: they curse *all Saints*, euen those that are by outward bonds neerest knit vnto them. This their bitter spite against Saints, whom otherwise they could loue, if they wee not Saints, argueth that they haue no part or fellowship in the body of Christ, nor in other priuiledges of the Saints.

§. 53 *Of the things which we are to pray for in the behalfe of others.*

FOr the things which wee are to aske in praier for others, in generall they are whatsoeuer we may aske for our selues: for proofe whereof obserue the forme of the Lords praier: in euery petition, where we aske any thing for our selues, we include others: we aske bread for others, *giue vs our daily bread*: so likewise forgiuenesse of sinnes, freedome from temptation, and deliuerance from euill. Here therefore I might runne ouer againe al those particular points which were before deliuered concerning good things, whether temporall, spirituall, or eternall, to be praied for, and euill things whether euill of fault, or euill

euill of punishment to be prayed against, and apply them to prayers made for others: but that needeth not; onely here obserue this generall rule, that *according to the needes of others, are prayers to be made for them.*

1 If they be not called, pray that they may be conuerted: no doubt but Christs prayer on the crosse was the cause that so many Iewes after his death were conuerted. The like may be said of *Steuens* praier.

2 If they be called, pray that they may be established, and grow in grace, as [g] Saint *Paul* did.

3 If they haue sinned, [h] pray that their sinnes may be forgiuen.

4 If they be sicke, [h] pray that they may be raised.

5 If they be wrongfully imprisoned, [i] that they may be deliuered, and so according to other needs.

Ideo de terra erectus est Paulus, quia in terra inclinatus exauditus est Stephanus. Aug. ser. 4 de Stephan.

[g] *Col. 1. 9.*

[h] *Iam. 5. 15.*

[i] *Heb. 13. 18, 19.*

§. 54. *That Gods will not knowne, is no sufficient cause to hinder praier for others.*

Obiect. THus may wee crosse Gods determined purpose, by praying for those things which God doth not purpose to grant: as to pray for a mans life, when his time of departure is come.

Answ. 1. The same might be obiected against praier for our selues: and then what praier should be made?

2. Gods reuealed will is the rule and ground of our praiers: we are not to search into his secret counsell: but whatsoeuer we find warranted in the word, to pray for.

3 In all praiers for others, we must pray with limitation, and subiection to Gods will: there is nothing for which we can pray so absolutely in the behalfe of others, as in our owne behalfe: for we cannot know the estate of others, so well as of our selues.

§. 55. *Of*

§.55. *Of imprecations against ones selfe.*

IIII. *Kind.* Imprecation.

THe fourth and last branch of Prayer is *Expostulation*, or *Imprecation* against others, which is a kind of Prayer whereby iudgement and vengeance is desired.

In handling this point, I will shew,

1 What the persons be against whom imprecations may be made.

2 In what respect they may be made.

No man must pray against himselfe.

For the *persons*, No man may pray against himselfe: we haue no warrant in all the Scripture for it, and therefore it must needs be a matter of impiety: besides it is against very nature it selfe, for [a] *No man euer yet hated himselfe*, and therefore it must needs be matter of iniquitie and iniurie.

[a] Eph.5.29.

Obiect. Many of the Saints haue made *imprecations* against themselues, as [b] *Dauid*, *Salomon*, and other, who in their oathes vsed these and such like words, *God doe so to me, and more also.*

[b] 2 Sam.3.35
[c] 1 Kin.2.23.

Answ. 1. When an oath is taken in [d] *truth*, not falsly, in *iudgement*, not rashly, in *righteousnesse*, not wrongfully, the imprecation expressed or implyed therein, is not simply made, as if he that tooke the oath desired any such thing to fall vpon himselfe, but vsed onely for a more vehement testification of the truth to moue the hearer the rather to giue credence thereunto; or else to binde him that sweareth the more stedfastly to performe his oath.

[d] Ier.4.2.

2 If any of the Saints haue vsed imprecations in an oath *falsely*, as [e] *Peter*, or rashly, as [f] the Princes in *Ioshuahs* time, or *wrongfully*, as [g] *Dauid*; their examples are no good warrant.

[e] Mat.26.74
[f] Ios.9.14.15.
[g] 1 Sam.25.22

Num.5.22. expounded.

Obiect. 2. A wife suspected by her husband, was bound

bound by the Law to make imprecations against her-selfe.

Answ. She was not bound to doe so. For if she were free of the crime laid to her charge, that imprecation was no imprecation: but if she were guilty, then she ought to acknowledge her fault, and not curse her selfe. If being guilty, she assented to that imprecation, it was her owne fault and not the bond of the Law.

Vse. How impious are they against God, how iniurious against their owne soules, who vpon euery light occasion, yea and that many times falsly (for common rash swearers are oftentimes falsesweares,) do imprecate direfull vengeance against themselues, as, *I would I might neuer stir, I would I might neuer eat bread more, I would I might die presently, I would I might be swallowed vp quicke, I would I might be damned.* Oh fearefull! the Iewes of ancient time were so fearefull of vttering imprecations, that when in their oathes they had occasion to vse them, they would either expresse them in generall termes, thus, [h] *God doe so to me, and more also*: or else leaue them cleane out, & make the sentence imperfect, as, *if I do thus* or *if I do not that*, or *if this be so*, and there stay. Thus [i] *Dauid, If I enter into the Tabernacle of mine house: If I goe vp into my bedde; If I giue sleepe to mine eyes*: And thus *Zedekiah* vnto the Prophet *Ieremiah*: *As the Lord liueth which made vs this soule: if I put thee to death, If I giue thee into the hand of these men that seeke thy life.* Yea thus God himselfe, [l] *I haue sworne, if I lie vnto Dauid.* And againe, [m] *I sweare in my wrath if they shall enter into my rest.* To shew that this is the right translation of that forme of speech, [n] the Apostle allead ging that forme of Gods oath so translateth it. What doth this teach vs, but that we should be very fearefull to vtter any imprecation against our selues, especially to doe

Vse. Reproofe of vsuall imprecations against ones selfe.

[h] 2 Sam. 3 35.

[i] Psal. 132, 3, 4. נִדְמֶה נִתְּנֵנִי נִתְּנֵנִי

[k] Ier. 38. 16

[l] Psal. 89. 35

[m] & 95. 11.

[n] Heb. 3. 11. ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

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doe it falsly or rashly? the Iewes, which caused Christ to be crucified, and their posterity to this day haue felt the woe and curse of that imprecation which they made against themselues, when they said to *Pilat* of Christ, *His bloud be vpon vs and our children*: So hath God caused the vengeance of many others imprecations to fal vpon their owne neckes, and that in iust iudgement.

* Mat. 27.25.

§. 56. *Of the persons against whom imprecation may be made.*

Imprecations against publike and desperate enemies.

WHerefore lawful & warrantable imprecations, are to be made against others, & those other to be enemies (enemies I say, not our owne priuate enemies in particular causes, betwixt vs and them: for these must be prayed for, as we heard * before, but publike) such as are enemies to God, his Church and Gospel, yea also obstinate, desperate, reprobate enemies, who neither will nor can bee reclaimed: as were *Corah*, *Dathan*, & *Abiram*, [p] against whom *Moses* prayed. Such were those against whom *Dauid* so earnestly praied, *Psal.* 109.67. *&c.* and [q] whom S. *Paul* wished to be cut off. Such an one was *Alexander* concerning whom S. *Paul* thus prayed, [r] *The Lord reward him according to his works*, meaning his euill works.

* §. 51.

[p] *Numb.* 16.15

[q] *Gal.* 5.12.

[r] 2 *Tim.* 4.14.

1. *Quest.* How can such be discerned?

Answ. By an ordinary spirit they cannot be discerned, but onely by an extraordinary spirit, euen such a spirit as the Prophets and Apostles had, to whom God by his spirit reuealed what such and such persons were against whom they prayed. Wherefore when the Disciples would haue caused fire to come downe from heauen and consume the Samaritans, Christ said vnto them, *Ye know not of what spirit ye are.*

Luk. 9.54,55.

2 *Quest.* How then may ordinary persons make imprecations against any? *Answ.*

Anſ. No ordinary man can lawfully make any imprecation againſt the perſons of any particular diſtinct men: Only in theſe three reſpects may imprecations be made.

Imprecations may bee made in three reſpects.

1. Indefinitely, againſt all ſuch publike deſparate enemies as were noted before, without any application of the imprecation to any particular perſons, no not ſo much as in thought: and thus was that generall imprecation vſed when the Arke went forward, [a] *Riſe vp Lord, and let thine enemies be ſcattered.* And thus *Dauid* vſeth many generall imprecations, as [b] *Let them bee confounded which tranſgreſſe without cauſe.* [c] *Let them all bee confounded that hate Sion, &c.*

1 Indefinitely.

[a] Num 10.35.

[b] Pſal.25.3. [c] & 122.5.

2. Conditionally, as when we obſerue any to perſiſt obſtinately in perſecuting the Saints, and ſuppreſſing the Goſpell, to deſire, thatif they belong to God, it would pleaſe God to turn their hart, or elſe if they belong not to him, to confound them: thus may impreiations be directed againſt particular men.

2 Conditionally.

3. Without any reſpect at all vnto their perſons, ſeeing them vnto God, againſt their malitious plots and wicked deeds: thus *Dauid* prayed againſt the wicked policy of *Achitophel*, [d] ſaying, *O Lord I pray thee turne the counſell of Achitophel into fooliſhneſſe.*

3 Againſt malitious deeds.

[d] 2 Sam.15.31.

§.57. *Of the vnlawfulneſſe of vſual imprecations.*

AS for thoſe vſuall imprecations, direfull and hatefull imprecatiõs, ſuch as my hart abhorreth to think of, & my tong is aſhamed to name, which prophane & wicked men make againſt their neighbours, vpon euery petty wrong and ſlight occaſion, they can neither ſtand with any true feare of God, nor loue to man. For to call vpon God who is [e] *A God of long ſuffering, and great forbearance,* [f] *full of compaſſion and ſlow to anger,* to be a reuenger

Vſe. Reproofe of vſuall imprecations.

[e] Neh.9.17. [f] Pſal.103.8.

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get of euery little iniury, argueth little respect of his greatnesse and goodnesse. To wish Gods heauy vengeance to fall vpon the body, soule, goods, or any other things which belong vnto our neighbour, discouereth much malice, no loue. Such were those of whom *Dauid* thus speaketh. [g] *Their throate is an open sepulcher,* [h] *The poyson of Aspes is vnder their lips,* [i] *Their mouth is full of cursing and bitternesse.* Many mens tongues are so poysonous and fiery (being [k] *set on fire of hell*) that like madde dogs they spare none, but curse and ban the most innocent and harmelesse that be: yea, (which is horrible to heare) some curse their wiues, children, seruants, friends, the neareſt and deareſt vnto them that be, not for any wrong or euill, but because they are, as they terme them, Puritans; but in truth honest and vpright hearted, fearefull to commit the least euill, conscionable in doing all duty (so neere as they can) to God and man.

[g] Psal. 5.9.
[h] & 140. 3.
[i] & 10. 7.
[k] Iam. 3. 6.

§. 58. *Of the Popes manner of cursing.*

AMong and aboue all others, he that taketh vpon him to be the Vicar of Christ, and successour of *Peter*, doth exceede in hellish imprecations, and diuelish execrations: for he vseth, not suddenly and rashly, but deliberately and aduisedly, in and at his solemne seruing of God, to curse with bell, booke, and candle, and that to the very pit of hell, no meaner personages then the Lords Annointed, Kings and Queenes, together with their Subiects and whole Kingdomes, and that for maintaining the true, ancient, Catholicke, and Apostolicke Faith.

Of him and all other which vniustly and vnchristianly vse such fearefull imprecations, if in time they repent not, I may vse the words of *Dauid*, [l] *As he loued cursing, so shall it come vnto him: as he cloathed himselfe with cursing like*

[l] Psal. 109. 17, 18.

like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

Hitherto of thoſe ſeuerall kinds of prayer which are compriſed vnder *requeſt*. The next kind is thankſgiuing.

§. 59. *Of Thankeſgiuing.*

OVr Apoſtle giueth an excellent direction for thankſgiuing, in the twentieth verſe of the fifth Chapter of this Epiſtle, which becauſe it is ſo fit for our preſent purpoſe, I will here handle. His words are theſe,

Epheſ. 5. 20. *Giue thankes alwaies for all things vnto God, euen the Father, in the name of our Lord Ieſus Chriſt.*

IN this direction are laid downe fiue particular points.

1 The *duty* it ſelfe, *giue thankes.*

2 The *perſon* to whom it is to be performed, *to God, euen the Father.*

3 The *Mediator*, in whoſe name it is to be performed, *in the name of our Lord Ieſus Chriſt.*

4 The *matter* of thankeſgiuing, *all things.*

5 The *continuance* thereof, *alwaies.*

1 For the duty or thing it ſelfe, *Thankeſgiuing is a gratefull acknowledgement of a kindneſſe receiued.* What thankſgiuing is.

A kindneſſe done, is the obiect of thankeſgiuing, yet vnleſſe the kindneſſe done be accepted, and withall acknowledged to be a kindneſſe, the heart of him to whom the kindneſſe is done, will not bee affected to giue him that did it, thankes for it.

[a] *Dauid* did a great kindneſſe for *Nabal*, as *Nabals* ſeruants could teſtifie: yet *Nabal* acknowledged it to be no kindneſſe; and that made him to be ſo churliſh and vngratefull to *Dauid*. [a] 1 Sam.25.5, &c.

§. 60. *Of*

§.60. *Of the person to whom all thankes is due.*

Thankes is to be giuen to God.

2 THe *person* to whom thankes is due, is *God the Father*. *Father* hath reference especially vnto the onely begotten son of God *Christ Iesus*, as is more plainly expressed in these words, [b] *Blessed be God euen the Father of our Lord Iesus Christ*. So as this clause doth note out the *first person* in Trinity: yet doth it not exclude the other two *persons*: for thanksgiuing belongeth to the whole *Trinity*. S. *Paul* expresly giueth thankes to [c] *Iesus Christ*: and yet excludeth not the *Father* or the *holy Ghost*: for what honour or worship soeuer is rightly performed to either of the *persons*, is also performed to euery of them. But here & in many other places, this title *Father* (which is propper to the *first person*) is added, to shew how our prayses come to be acceptable vnto God, namely as God is the *Father* of our Lord *Iesus Christ*, and in him our gracious and louing Father.

b Eph.1.3.

c 1 Tim.1.12.

Reason.

[d] Saint *Iames* rendreth a weighty reason to proue that *all* thankes is to be giuen to God, & to God *alone*, for saith he, *euery good giuing and euery perfect gift commeth from the Father*. Good things come from *God*, God is the author & giuer of them; God therefore is to be *praysed* for them.

d Iam.1.17.

Euery good thing commeth from God: therefore *all praise is due to him.*

§.61. *Of the difference of thanks giuen to God and men.*

Quest. ARe not Creatures to bee thanked for any kindnesse done by them?

Answ. Not in that manner as God is to bee thanked. God is *simply, in* and *for himselfe* to be *praysed*.

Simply, that is without any restraint, with all our heart, with all our soule, and with all our might, and that for all his workes whatsoeuer.

Is

In and for himselfe, that is, in respect of no other whatsoeuer: For God is the very fountaine, the first and onely Author, the principall giuer of the good things we enioy. The things which we receiue by the ministry of any creature, originally we receiue from God. Creatures are but the Stewards, Messengers, Ministers, and as it were Carriers of God: they bring Gods blessings one to another. Wherefore *they* are not *simply in and for themselues* to be thanked for any thing. The thankes which is giuen to them (if it be rightly giuen) is giuen them in the Lord, vnder him, onely for their paines & care in bringing Gods blessings vnto vs. When a personage of great state and place sendeth a present by his seruant, will he to whom that present is sent, thanke the seruant that brought it, or the Master that sent it? Surely I suppose hé will both desire the seruant to thanke his Master, and also when he hath opportunity himselfe, thanke him: if he thanke the bearer, it is onely for his paines in bringing the gift, not for the gift it selfe: yea, though he reward the messenger for his paines, yet he giueth the thankes to him that sent the gift. Thus is thankes properly due to the originall author of a kindnesse: all thankes therefore is properly due to God, from whom *euery* good thing commeth. *Simile.*

§. 62. *Of the Mediator, in whose name thankes is to be giuen.*

3 THe *Mediator*, in whose name thankes is to be giuen to God, is intituled by the Apostle, *Our Lord Iesus Christ.* 3 Thankes to be rendred to God in the mediation of Christ.

The first title *Lord*, implieth that[e] power and regiment which the *Father* hath giuen him (as he is Mediator *God-man*) ouer all creatures. This regiment he exerciseth for the good of vs who are of his Church, and therefore by [e] Mat. 28. 18.

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a kind of propriety he is called *OVR* Lord.

The second title *IESVS*, which signifieth a *Saviour*, setteth forth that all-sufficient, full, and perfect redemption and saluation, which he wrought for mankind. The reason of this name and title is rendered by an Angell vnto *Ioseph*, in these words; [f] *Thou shalt call his name IESVS, for he shall saue his people from their sinnes.*

[f] Mat.1.21.

The third title *CHRIST*, (which signifieth *Annointed*) implies the three Offices of *Christ*, whereunto he was annointed, and set a part of his *Father*: his *Princely* Office to gouerne and protect his Church; his *Priestly Office*, to offer himselfe a sacrifice, and to make continuall intercession for his Church. His *Propheticall Office* to instruct, and direct his Church in the way of Saluation.

In the name of this *Our Lord Iesus Christ*, must all the calues of our lippes, all our praises be offered vp vnto God. [a] *Let vs by him* (saith the Apostle, speaking of Christ Iesus) *offer the sacrifice of praise.* This point was before handled in the generall doctrine of Prayer.

[a] Heb.13.15.

§. 63. *Of the matter of Thanksgiuing.*

4 Thankes to be giuen for all things.

4 THe matter of thanksgiuing is very ample & large, limitted with no restraint, but extended *to al things*. So that whatsoeuer the Lord doth, affordeth matter of praise to the Saints. Oft is this generall particle *all* vsed in this point; [b] *In all things giue thankes*, saith the Apostle in another place: [c] *Forget not all his benefits*, saith *Dauid*.

[b] 1 Thes 5 18
[c] Psal.103.2.

[d] *Wee know that all things worke together for good to them that loue God*: If *all things* worke to our good, is it not iust and meete that thankes should be giuen for *all things*.

[d] Rom.8.28. *Reason.*

That wee may somewhat more distinctly discerne the matter of thanksgiuing, I will set downe in order some particular branches of this generall point.

The

The matter of *Thankesgiuing* may ſundry wayes be diſtinguiſhed.

1 In regard of the *nature*, or kinde of benefits,

They are { *Good* things beſtowed. / *Euill* things remoued.

2 In regard of the *quality* of them,

They are { *Spirituall.* / *Temporall.*

3 In regard of the *manner of beſtowing* them.

They are { already *giuen.* / *promiſed* to be giuen.

4 In regard of the perſons vpon whom they are beſtowed,

which are { *Our ſelues.* / *Others.*

Vnder theſe generall heads there are many particular branches, which I will in order declare.

§. 64. *Of the ſpirituall bleſſings, for which thankes is to be giuen.*

Spirituall bleſſings are { *Beſtowed* here on Earth. / *Reſerued* in Heauen.

Spirituall bleſſings.

In the ranke of the former kinde of *ſpirituall* bleſſings, theſe particulars following muſt be accounted.

1 The *ground* of them, which is *Election.* Together with which we are to reckon the cauſe thereof, *Gods free grace* and *rich mercy*, and alſo the fruit thereof, *certenty of ſaluation.*

2 The *meritorious cauſe* of them; namely, our *Redemption*, vnder which wee muſt compriſe, the *price* of our redemption, *Chriſts blood*, and the ſpeciall fruits thereof, as *Reconciliation, Adoption, Remiſſion of ſinnes, imputation of righteouſneſſe, &c.*

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3 The *meanes* of applying the benefits of our election and redemption, namely, the *effectuall operation of Gods Spirit*: vnder this head are compriſed effectuall *vocation*, *regeneration*, *ſanctification*, and all thoſe particular ſanctifying graces, which we find & feele to be wrought in vs, as *Knowledge*, *Faith*, *Hope*, *Loue*, *Repentance*, *Patience*, *new Obedience*, &c. together with the bleſſed fruits of them, as *peace of conſcience*, *ioy in the ſpirit*, *holy ſecurity*, with the like.

Finally the meanes which the Spirit vſeth to worke, and encreaſe all theſe graces, are to be remembred, which are the *Miniſtery of the Word*, *Adminiſtration of the Sacraments*, and other holy Ordinances of *God*, together with liberty of the *Sabbaths*, of good and faithfull *Miniſters*, of publike *Aſſemblies*, with the like.

2 Eternall bleſſings.

Thoſe eternall bleſſings which are in Heauen reſerued for vs, are ſuch, as *Eye hath not ſeene, nor eare heard, nor haue entred into the heart of man.* We cannot in particu'ar reckon them vp: yet in the generall we muſt haue our hearts filled with an holy admiration of them, and our mouthes with praiſe for them.

§. 65. *Of the temporall bleſſings, for which thankes is to be giuen.*

3 Temporall bleſſings.

TEmporall bleſſings for which thankes is to be giuen, are ſuch as concerne,

1 *Mankinde* in generall, as creation, and preſeruation of Man: Gods prouidence ouer him, and all the fruits and benefits of theſe.

2 The *whole Church* thorowout the World: the increaſe, peace, and proſperity of it: particularly the Churches in that Land where we liue.

3 *Common wealths*: and in particular that Common-wealth whereof we our ſelues are members: and there-

in

in good *Magiſtrates*, good *Lawes*, *peace*, *plenty*, &c.

4 *Families*: eſpecially our owne: and therein good *Gouernours*, good *ſeruants*, good *parents*, good *children*, a competency of *goods* to maintaine the ſtate of it. If God giue not onely ſufficiency, but alſo abundance, more thankes is to be giuen.

5 Our own *perſons*; & in regard of them *ſoundnes of mind*, *health of body*, *ability* to performe the work of our calling, Gods bleſſing on our *labour* and calling, with the like.

§. 66. *Of giuing thanks for remouing euils.*

EVils *remoued*, for which thankes is to bee giuen, are { *Publike.* / *Priuate.* } both theſe { *Spirituall.* / *Temporall.* }

Temporall publike euils ariſe from the enemies of the { Church, / Common-wealth. }

Temporall publike euils remoued,

Thanks therfore is to be giuen when thoſe enemies are either ouerthrown, or conuerted: or when their conſpiracies are diſcouered, & we preſerued from their miſchieuous practiſes, whether by warres, inuaſions, treaſons, rebellions, or priuie and ſecret plots, with the like. To this head may be referred, deliuerance from plagues, famines, fires, inundations, &c.

Spirituall publike euils, are common publike ſinnes, maintained by law, or common practiſe. Publike ſinnes which vſe to be in diuerſe countries maintained by law, are *Idolatry*, *Superſtition*, *Hereſies*, *Vſury*, *Play-houſes*, *Brothel-houſes*, &c. Publike ſinnes maintained in many places by common practiſe, are *Sweating*, *Prophaneneſſe*, *Drunkenneſſe*, *Vncleaneneſſe*, *Pride and brauery in apparrell*, &c. When and where it pleaſeth the Lord to afford any meanes of reforming, and reſtraining theſe publike ſins, then and there is matter of thankſgiuing afforded.

Spiritual publike euils remoued.

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Spirituall priuate euils remoued.

Spirituall priuate euils, are either such particular sinnes wherunto our selues are most giuen, or the causes of such sins (as the temptations of Satan, or euil lusts, & the vaine allurements of others) or else a spirituall punishment of them (as trouble of minde, hardnes of heart, a tormenting conscience, a seared and senceleſſe conscience, &c.) They who are deliuered out of any of these snares must bee thankfull for that deliuerance.

Priuate temporall euils remoued.

Priuate temporll euils, are such outward iudgements as God in anger inflicteth on men as punishments also of sinne: such are penurie, ignominie, paine, griefe, sickneſſe, loſſe of goods, loſſe of friends, and other like crosses. The remouing of these is matter of thanksgiuing.

§. 67. *Of giuing thanks for crosses.*

Temporall iudgements not alwaies to be accounted euils.

YEt are not outward temporall iudgements, whether publike or priuate, alwaies to be simply accounted euils, but many times to bee reckoned and accounted in the number of Gods blessings. For [a] *God* oft inflicteth them on his *children*, and that in *loue*, for their *good*. They are indeede grieuous, and irksome to the flesh, but many times profitable to the soule: an heauie burthen they are, but they bring forth a good & precious fruit: wherefore in regard of them, we must wholy refer our selues to Gods will, as [b] Christ did in his bitter agonie. If God bee pleased to preserue vs from them, or being fallen vpon vs, to remoue them, we are to account this preſernation and deliuerance, a blessing and fauor of the Lord, and to be thankfull vnto God for it. But otherwise if it please the Lord to lay any crosse vpon vs, or when it lieth on vs, stil to cõtinue it, we are also to take this as a token of loue, and to be thankfull. The reason is euident. For God being very wise, & knowing what is best for vs (euen much better

[a] Heb. 12. 5, 6, 7, &c.

[b] Mat. 26. 39.

Outward crosses are matter of thanksgiuing.

better then we our ſelues) & withall being a louing & tender father, exceeding carefull of our good, he doth ſo diſpoſe our eſtate, as may moſt make to our good. When he ſeeth it to be needefull, he laieth affliction vpon vs: when it hath lien long enough vpon vs, then he remoueth it. In this kinde he dealeth with his children, as skilfull and tender Phyſitians or Chirurgians doe with their patients, whoſe cure they ſeeke. Now therefore vpon this ground, we are to thinke euery eſtate whereunto the Lord bringeth vs to be the beſt for vs: health to be the beſt when wee are in health, and ſickneſſe to be beſt, when we are ſicke: aboundance to be beſt while we haue it, and want to bee beſt when we are in want, and ſo of other eſtates. Therefore when the Lord doth lay vpon vs any outward afflictions, wee muſt put them on the ſcore of Gods fauours: eſpecially the good fruites of afflictions, as true humiliation, ſound repentance, chriſtian watchfulneſſe, righteouſneſſe, &c. Now then to conclude this point, afflictions being tokens of Gods loue, tending to the good of the Saints, they are compriſed vnder this general clauſe All THINGS, and are matter of thankſgiuing.

Non tantum pro his quæ bona putamus, ſed etiam quæ non contant in Dei præconium mens læta prorumpat. Hieron. in Eph. 5.

§. 68. *Of the proofes of Scripture applyed to particular occaſions of thankſgiuing.*

I Shall not neede to enter into any further enumeration of other particulars: I will therefore aleadge ſome proofes of theſe out of Gods word.

1 For all manner of ſpirituall bleſſings, note that generall forme of thankſgiuing vſed by the Apoſtle, *Ephe.* 1. 3. *Bleſſed be God which hath bleſſed vs with all ſpirituall bleſſings*: reade the verſes following, and ye ſhall ſee how he reckoneth vp many of thoſe ſpirituall bleſſings in particular

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cular, as *Election, Redemption, Adoption, Vocation, &c.*

2 For temporall blessings we haue sundry approued patternes of thanksgiuing in diuerse kindes: [a] Christ gaue thanks for *foode*: [b] *Annah* for a *childe*: [c] *Iacob* for *riches*: [d] *Abrahams* seruant for *prospering his iourney*.

3 For blessings on others, note the example of [f] *Queene of Sheba*, who blessed God for his blessings on *Israel*: and of the [g] *Christian Iewes* who glorfied God for the Gospell reuealed to the *Gentiles*.

4 For publike blessings concerning the Church, [h] the Apostle giueth thankes that the *Gospell came into all the world*. And [i] the Christians praise God for the *increase, and peace of the Church*, and [k] for the *liberty of the Apostles*.

5 For the common-wealth, the Iewes reioyce (which was a publike testimony of their thanksgiuing to God) [l] for setling the *state*, and establishing the *crowne* on *Salomon*. So againe, [m] for continuing the peace and prosperity of the Land.

6 For generall blessings on *mankind* [n] *Dauid* praised God.

7 For Gods blessings on his *family*, [o] *Iacob* is thankfull, and in testimony thereof buildeth an alter to God.

8 For priuat blessings, [p] *Leah* praised God that had giuen her a *Son*: and [q] *Hezekiah* for recouery of his *health*.

9 For euils remoued, [r] *Moses* & the Israelites blessed God who *ouerthrew their enemies*: [s] and *Dauid* praised God for *preseruing his people from their enemies*: and [t] the Christians glorifie God for the *Conuersion of Saul*, a mortall enemie of the Church.

10 For publike spirituall euils remoued, [u] praise is sung vnto the Lord in *Hezekiahs* time when the Land was purged from *Idolatrie*.

11 For priuate spirituall euils preuented, [x] *Dauid* blessed

[a] Ioh.6 11.
[b] 1 Sam.2.1.
[c] Gen.32 10.
[d] & 24.48.
[f] 1.King.10.9.
[g] Act.11.18.
[h] Col.1.3.6.
[i] Act.2 47.
[k] & 4 24.
[l] 1.King.1.40.
[m] & 8.62.66.
[n] Psal.8.1,6.
[o] Gen.35.7.
[p] Gen.39.5.
[q] Isa.38.19.
[r] Exo.15.
[s] Psal.124.6.
[t] Gal.1.23.
[u] 2.Chr.29.30
[x] 1.Sam.25.32

ſed God, who kept him from auenging himſelfe, and ſhedding innocent bloud.

12 For aduerſitie [x] *Iob* bleſſed God: and [y] the Apoſtles reioyce for ſuffering perſecution.

13 Finally for good things promiſed and not inioyed, [z] it is noted that the Patriarches *receiued not the promiſes, but ſaw them afarre off, and beleeued them, and receiued them thankfully.*

[x] Iob. 1. 21.
[y] Act. 5. 41.
[z] Heb. 11. 13.

§. 69. *Of the abundant matter of thankſgiuing.*

HEre we ſee what abundant matter of thankſgiuing is offered vnto vs. If we ſhould ſpend our whole time (as the triumphant Church in heauen doth) in lauding & praiſing God, wee could not want matter, conſidering that ALL THINGS are matter of thankſgiuing.

If I ſhould ſay we haue more matter of thankſgiuing then of petition, I ſhould not ſpeake amiſſe: for the bleſſings which any of Gods children, any of thoſe who truly beleeue in Chriſt, haue receiued already, are much more, and farre greater then the things which they want. God hath long ſince elected and choſen them to bee veſſels of mercy & glory: when he created man, as he made man moſt happy, according to the image of God, ſo before he made man he created all things needefull for him, that ſo he might be deſtitute of no good thing: for he made heauen and the whole hoaſt thereof, earth and all the fruites of it, yea the aire and water and all creatures in them; in a word God made all things that were made, for the good of man. The price of mans redemption is already paid: All true beleeuers are reconciled to God, adopted to bee his children, made actuall members of Chriſts body, effectually called, and taken into the kingdome of grace, being perfectly iuſtified euen in Gods ſight by the righteouſneſſe

More matter of thankſgiuing then of petition.

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teouſneſſe of Chriſt Ieſus. What are the ſpirituall bleſſings which wee want, that may bee comparable to theſe which we haue receiued?

Obiect. 1. We haue not receiued freedome from, and full victory ouer all ſinne.

How farre we are freed from ſinne.

Anſw. Sinne hath receiued a deadly wound: though it aſſaile vs, yet ſhall it not get conqueſt ouer vs. Beſides the guilt & puniſhment of thoſe very ſins, which yet we are ſubiect vnto, ſhall not be laid vpon vs: they are cleane remitted, and in that reſpect we fully acquitted.

Obiect. 2. Wee want many good and comfortable graces, and faile in the meaſure of thoſe we haue: our ſanctification is not perfect.

How far ſanctified.

Anſw. All the faithfull haue al ſuch graces as are abſolutely neceſſary vnto ſaluation, actually wrought in them. As a childe borne of a woman hath all the parts of ſoule and body, ſo he that is borne againe of God hath al the parts of a new man. No Saint wanteth any grace that may hinder his ſaluation, though he ſhould inſtantly die. As for that meaſure which ſome want, it is not ſo great as can iuſtly impeach the truth of grace: that grace which they haue is true, though it may bee weake: and their ſanctification is ſound, though imperfect. The perfecting of ſanctification is not ſo great and powerfull a worke, as the firſt beginning of it. The moſt effectuall & powerfull worke of Gods ſpirit in the faithfull, is their very new birth, the firſt act of their conuerſion. For when a ſinner is firſt conuerted, he is a new created: of nothing (I ſpeake in regard of of our ſpirituall being) he is made ſomething: of a man dead in ſin, he is quickned, & hath ſpiritual life put into him. Now the growth in ſanctification, is but a proceeding from one degree to another in the ſame kinde: yea the very perfection of ſanctification

fication is but an attaining to the higheſt ſtep & degree of that which was begun before. It is therfore a more powerfull worke to beget a ſinner to God, and to worke his firſt conuerſion, then after he is regenerate and conuerted to perfect that good worke which is begunne. Whence it followeth that faithfull Saints haue more matter of reioycing for the grace they haue receiued, then of mourning for the grace they want.

Obiect. Wee want the poſſeſſion of our heauenly inheritance.

Anſw. 1. *The purchaſe* of it is *made*: for Chriſt by his blould hath purchaſed it.

How farre we are made partakers of heauen.

2 Wee haue receiued the firſt fruites of it, as peace of conſcience, ioy in the holy Ghoſt, free entrance vnto the throne of grace and glory, with confidence in Chriſt and the like.

3 We are actually entred *into the kingdom of grace*, which is a part of the kingdom of glory, the firſt ſtep thereinto, and the portall (as I may ſo ſay) thereof: no entring into the kingdom of glory, but thorow the kingdom of grace.

4 Wee haue the *earneſt of the ſpirit*, as a pledge and pawne till wee come to the full poſſeſſion of the purchaſed inheritance.

5 Chriſt our *head hath full and actuall poſſeſſion* thereof: whereupon wee being members of his body, are *in him exalted, and ſet in heauenly places.* Ephe. 2.6.

In theſe fiue forenamed reſpects we may truely ſay that the faithfull in Chriſt haue more cauſe to glorifie God for that aſſurance they haue of inioying their heauenly inheritance, then to murmure or mourne that for a time they want the full poſſeſſion of it. Thus we ſee that in reard of ſpiritual bleſſings, we haue more matter of praiſe for that wee haue, then of petition for that wee want.

I might

I might here further ranke among theſe ſpirituall bleſſings, the liberty of the Lords Sabbaths, of the Miniſtry of his word, and adminiſtration of his Sacraments, of the publike aſſemblies of Saints to worſhip God, with the like, which we among others plentifully inioy: I might alſo further declare how God hath already cauſed his whole wil to be reuealed, and recorded in his word, ſo far forth as is needful for our ſaluation, & expedient for vs to know: all which do much amplifie the forenamed point: But I haſten to ſet foorth a view alſo of ſome of thoſe temporall bleſſings whereof we haue been, and are made pertakers. They are exceeding many, as our Being, Life, Nouriſhment, Education, Health, Strength, Food, Apparrell, Goods, Friends, &c. Gods bleſſing on all theſe, and on the Church and ſtate wherein we liue. Whether-ſoeuer we turn our ſelues, or caſt our eies, either vpwards to the heauens, and the whole hoaſt of them, or downeward on the earth, and all the fruits thereof: or vp and downe on all the creatures in the aire, on the earth, and in the waters, on the right hand or on the left, before or behinde, euery where the bleſſings of God doe preſent themſelues to our view and conſideration. By this which hath thus generally been ſpoken, I doubt not but any of meane capacitie may obſerue that none of the Saints doe want ſo many good things as they haue receiued.

Obiect. Many of the Saints doe want euen neceſſaries to preſerue this temporall life, as *Lazarus*.

Luk. 16. 21. Why many Saints want outward things.

Anſw. 1. God ſeeth it to bee good for them to want ſuch neceſſaries.

2 Inſteed of theſe outward neceſſaries, they haue inward graces which are much more valuable & profitable: as inſteed of outward refreſhing of the body, they haue inward comfort of the ſoule: inſteed of outward ornaments

ornaments of the body, inward graces of the ſpirit: wanting outward eaſe, they haue ſweet peace of conſcience: wanting plenty, they haue contentment: In a word, God depriueth his children of no outward thing, but he ſupplieth the want of it with ſome ſpiritual recompence: their want therefore cauſeth matter of thankſgiuing.

Saints are freed from more euils then ſhal euer fal vpon them againe.

As all the Saints haue receiued more good things then they want, ſo alſo vndoubtedly are they freed from more euils then iuſtly they can feare to fall vpon them. For beleeuing in Chriſt, they are freed from the feare of hell, from the curſe of the Law, from the wrath of God, from the ſting of death, from the victory of the graue, from the power of him that hath the power of death, the diuel; from the guilt and puniſhment of ſinne, from the rule and dominion of ſinne, and from infinitely more, both ſpirituall, and bodily euils.

Obiect. Many Saints are ſubiect both to many ſpirituall euils, (as trouble of minde, doubt of Gods fauour, ſnares of the Diuell, fallings into ſinne, with the like,) and alſo to many temporall diſtreſſes, as paine, ſickneſſe, captiuity, impriſonment, ignominy, penury, &c.

How ſpiritual euils may proue matter of thankeſgiuing.

Anſw. Thoſe ſpirituall euils are as deſperate phyſicke for the cure of ſome ſpirituall deſperate diſeaſe, as ſpirituall ſecurity, pride, preſumption, &c. Now who will denie but that it is good in a deſperate caſe to vſe a deſperate remedy? If the remedy cauſe recouery, he that vſeth it ſhall be commended, and rewarded? But whenſoeuer God ſuffereth any of his children to fall into any of the forenamed, or other like ſpirituall euils, hee worketh thereby a recouery from ſome more dangerous and deſperate euill: therefore the iſſue and effect euen of thoſe euils affordeth matter of thankſgiuing.

As for temporall diſtreſſes, I haue ſhewed * before how they

* §.67.

they may be put on the score of Gods blessings. To that which was before deliuered, let me ad this, that God doth alwaies so dispose of the estat of the Saints, that he maketh the decaying of the outward man to be a renewing of the inner man. In these respects it is a vertue propper to Christians, to giue thankes to God for such things as seeme euill.

2. Cor. 4. 16.

Christianorum propria virtus est, etiam in iis quæ aduersa putantur referre gratias Creatori. Hier. in Ephe. 5.

Besides, God hath faithfully promised to supply in due time whatsoeuer his Saints want, and to perfect euery thing that faileth in perfection, & withall to deliuer them from all euill. Now then adde these promises (which are also matter of thanksgiuing) to the abundance of good things which already we haue receiued, and to the manifold deliuerances which wee haue had from euils, and it wil appeare as cleare as the light, that of all duties belonging to faithfull Christians this of praise and thanksgiuing is most beseeming them, and least of all to bee neglected: It is the least that God deserueth, the most that he requireth, and the best that we can giue vnto him: the best sacrifice in the kinde thereof which wee can offer vnto God, and that which God doth best accept: for note what God saith hereof, *He that offereth praise, glorifieth me.* I might much further amplifie and inlarge these points. But as Painters, when they haue many millions, and armies of men to set down in a small mappe, vse onely to draw out some number of heads of men and set them together, letting the whole number of heads, and all the other parts and liniaments to the meditation of the beholder: euen so am I constrained thorow abundance of matter to propound onely some general heads of this point of thanksgiuing and to leaue the amplification of them to your priuate meditation.

Pſal. 50. 23. 22.

Simile.

§.70 *Of their blindneſſe who can ſee no matter of thankſgiuing.*

HEere behold how palpably blinde they are who can finde no matter of thankſgiuing: much more blinde are theſe in their vnderſtanding, then they in their bodily ſight, who at noone day in the midſt of ſummer when the ſunne ſhineth moſt brightly, can ſee no light at all. Yet either thus blind are many, or elſe (which is worſe) they ſee, and will not ſee: they know there is abundant matter of thankſgiuing, & yet will take no notice of any at all. Are not almoſt all much more ready to craue and aske, then to giue thanks? I ſpeake not this of the prophane men of the world, or of carnal & careleſſe profeſſors, who regard no dutie due vnto God: but of thoſe who make a greater and truer profeſſion, yea who make conſcience of their duty to God. Marke & obſerue if their requeſts to God be not more frequent & feruent then their thankſgiuing. If trouble of minde or body, if any inward or outward diſtres ſeaſe vpon men, if they feare any ſpirituall or temporall danger hanging ouer their heads, how inſtant and conſtant will they be in intreating the Lord to remoue his heauy hand? Or if they ſtand in need of any temporall or ſpiritual good thing, they are ready to doe the like: yea in theſe and ſuch like caſes, they will beſeech others to helpe them with their praiers. Are they as thankfull for good things beſtowed on them, and for the remouing of euils from them? I would they were: if any bee, they are very rare: But I hope hereafter more will be.

Vſe 2.

To leaue mens priuate practiſe whereof we cannot ſo well iudge: obſerue that which is in more open view. What publike praier books ſo pleintiful in thankſgiuing *in requeſt*? What Miniſters almoſt ſo carefull in perforſ-

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ming *that*, as *this?* I blame not all without exception: many there be who are conscionable in this point: but I taxe the greater sort. For many of them who vse solemne and ample formes of Petition, commonly include all their thankesgiuing in *this*, (or such like) short clause, *Through Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory for euer, Amen.*

§. 71. *Of Mens failing in the extent of Thanksgiuing.*

BVt to let passe those also that offend in the generall neglect of this duty: there are other who being somewhat carefull of the duty in generall, faile exceedingly in the extent of it: they giue not thankes for AL THINGS. Some can be thankefull for temporall blessings, as for *peace, plenty, seasonable weather, deliuerance from inuasions, rebellions, treasons, from fire, plagues, famine, sickenesse, &c.* But it seemeth they take no notice of spirituall blessings: their mouthes are very seldome or neuer opened to bless God for them. They shew themselues to be too earthly minded.

1 Some are not thankfull for spirituall blessings.

Other can be thankfull for priuate blessings bestowed on themselues, or on their families and friends; but regard not publike blessings bestowed on Church or common-wealth: they account generall blessings no blessings. These discouer too much selfe-loue, too little sence of the common good.

2 Some not for publike blessings.

Other (who it may be) will be thankefull for such publike blessings as are bestowed on that Church and Common-wealth, whereof they themselues are members, neuer hearken after, nor care to heare of such as are bestowed on the Churches of God in other Countries: or if they doe heare of them, very little (if at all) are they affected therewith. Much lesse are they affected with any blessing

3 Some not for the good of others.

bleſſings beſtowed on priuate Chriſtians, who are not of their kindred, alliance, acquaintance, with the like. This alſo ſheweth that they haue no fellow-feeling of the good of the myſticall body of Chriſt, or of the ſeuerall members thereof; which might make them feare that they themſelues are ſcarce ſound members of that body: if they were, there would aſſuredly be ſome ſympathy betwixt themſelues and other members, ſome mutual compaſſion, and fellow-feeling: they would reioyce with them that reioice. Nay further, theſe ſhew (which is worſe) what little zeale they haue of Gods glory: for to take notice of Gods mercies on others, as well as on our ſelues, to talke of them, to be thankefull for them, doth much amplifie the glory of Gods workes: it maketh them to be more famous. How many more the perſons bee that praiſe God for any bleſſings, ſo much greater glory redoundeth to Gods name: therefore [a] *Dauid* oft ſtirres vp others beſides himſelfe to praiſe God for fauours beſtowed on himſelfe.

[a] Pſal. 118. 1. &c.

Further, many may be thankefull for proſperity, but very few will be ſo for aduerſity. To bee thankefull for paine, ſickneſſe, penury, ignominy, impriſonment, loſſe of goods, loſſe of friends, with the like, is a rare matter. Theſe things cauſe rather in moſt men murmuring, and repining againſt God. For few conſider the bleſſed fruit that commeth from thoſe things, neither thinke that they can be any bleſſings. Theſe ſhew how they walke by ſence, and not by faith.

4 Some not for aduerſity.

Finally, among thoſe who are thankefull for ſuch bleſſings as they enioy, how few lift vp the eyes of their faith further then the eies of their body can reach? how few conſider thoſe good things which God hath promiſed for the time to come? how few can praiſe God for any

5 Some not for bleſſings to come.

good thing, whereof they haue not the preſent fruition? Moſt thinke it enough to praiſe God for ſuch things as they haue; they little conſider that the matter of thankſgiuing extendeth not onely to benefits receiued, but alſo to benefits promiſed. Theſe manifeſt little credence to the truth of Gods word: if they were fully reſolued thereof, they would account Gods words to be very deeds.

Thus wee ſee how faulty moſt are in the performance of this duty, and how ſhort they come of this generall extent of Thankſgiuing, which is without reſtraint; for ALL THINGS. Let vs examine our owne ſoules in this point, and be conſcionable euen in this extent.

Becauſe this fourth branch concerning the *matter of Thankſgiuing*, is on the one ſide a point worthy to be obſerued: and on the other ſide, a point too too much neglected, I haue beene bold to inſiſt the longer vpon it.

§. 72. *Of the time of giuing Thankes.*

THE laſt branch concerning this point of Thankſgiuing, reſpecteth the *time*, which is expreſſed vnder as large an extent as the former branch, concerning the *matter*, *That* was for ALL THINGS, *This* is, ALWAIES. Of this branch I ſhall not neede now in particular to ſpeake, becauſe it is * afterwards to be handled in the generall doctrine of Prayer.

πάντοτε.

*§. 117.

§. 73. *Directions for Thankſgiuing.*

BEfore I cõclude this point of *Thankſgiuing*, I wil adde ſome few directions, which being well obſerued, will be very helpfull vnto vs in the performance of this duty.

The firſt is, that we lift vp our eyes vnto the Author of all bleſſings, and be perſwaded that they come from God and are brought vnto vs by Gods good guiding prouidence

1 Lift vp eies to the author of bleſſings.

dence; and not (as the vulgar and ignorant ſort of people thinke and ſpeake) by chance, lucke, fortune, and the like. It was *Iſraels* fault, that *ſhee did not know that God gaue her corne and wine, &c.* which made her ſo vngratefull and rebellious againſt God. The like reaſon is giuen of *Iudahs* ingratitude, in which reſpect ſhee is made worſe then the moſt brutiſh beaſts that be, namely, the Oxe & the Aſſe: for *the Oxe knoweth his Owner, and the Aſſe his Maſters crib, but my people* (ſaith God) *hath not vnderſtood*: what vnderſtood they not? namely who beſtowed on them the good things which they enioyed. The truth is, that moſt men are like ſwine, which eate the fruite that falleth from the tree, but looke not vp to the tree from whence it falleth. Many who daily taſte of the ſweetnes of Gods bleſſings, neuer lift vp their hearts to the Author of them. They thinke it is a good fortune, a good hap or chance that they haue what they haue. This is an heatheniſh conceit, very vnbeſeeming Chriſtians, yea, an impious and ſacrilegious conceit, derogatory to the honour of God. What a ſhame is it then for Chriſtians to nouriſh it in their harts, and profeſſe it with their mouthes. For our parts let vs duely conſider that all good things are by Gods prouidence beſtowed on vs, that ſo our hearts may be raiſed vp to him, and we moued to be the more thankfull.

Oſe. 2. 8.

Iſa. 1. 3.

Simile.

An impious thing to attribute Gods bleſſings to fortune.

The ſecond is, that wee take diſtinct notice of Gods bleſſings, and in particular acknowledge them, and accordingly giue thankes for them vnto the Lord. (Reade for this purpoſe, *Pſal.* 103, & 105, & 106.) Particular notice of diſtinct bleſſings maketh vs the better prize them, and ſo inlargeth our hearts the more to praiſe God for them. A generall Thankeſgiuing, is for the moſt part a colde thankeſgiuing. What life is there in this forme, *God be thanked for all*, when nothing at all is acknow-

2 Take particular notice of Gods bleſſings.

ledged: yet is this generall forme of Thanksgiuing all the thanksgiuing which many yeeld vnto the Lord.

3 Accept Gods blessings as tokens of his loue and fauour.

The third is, that we accept Gods blessings as tokens of his loue and fauour, and accordingly reioice in them. *Dauid* obserued the kindnesse of the Lord in the blessings which God bestowed on him, and thereupon saith vnto God; *I will praise thy name, because of thy kindnesse.* Where no sweetnesse of Gods blessings is tasted, there can no sound thankes be rendred. Now vnlesse we be perswaded that God in *Loue* bestoweth his blessings on vs, what sweet relish can they giue vnto vs? If we feared that Gods blessings were like hot coales heaped on our heads, giuen in wrath (as a King was giuen to *Israell*) little deuotion could we haue to thanke God for them: nothing more stirreth vp gratefulnesse then a perswasion of kindnesse.

Psal. 138. 2.

Ose. 13. 11.

4 Obserue what we haue receiued aboue others.

The fourth is, that we obserue what God hath bestowed on vs aboue others, and what others want that we haue: Thus did *Dauid* amplifie Gods mercies shewed to *Israel*, saying; *He hath not dealt so with euery nation, neither haue they knowledge of his iudgements.* Thus doe Gods children in their formes of thanksgiuing vse also to amplifie Gods blessings, saying vnto him; *Such and such fauours hast thou bestowed on vs, which many more worthy then we haue wanted.* Wherefore let vs not so much consider what others haue more then we, (for that will but make vs murmur and repine against God, and enuy our brethren) as what wee haue more then other: this will make vs truly thankefull.

Psal. 147. 19, 20.

5 Consider our vnworthines of the least blessing.

The fift is, that we duly weigh how vnworthy we are of the very least of Gods fauours, euen of the least crum of bread which wee eate, and of the least drop of drinke which we take. Thus did *Iacob*, saying to God; *I am not worthy of the least of thy mercies, &c.* Who will giue thanks for that which he thinketh of due belongeth vnto him

Gen. 32. 10.

§.74. *Of mentall Praier.*

What be the kinds of prayer in regard of the maner

HItherto haue we heard of the diſtinct kinds of prayer in reſpect of the matter. There are other diſtinctions in regard of the manner, as

1 Mentall, Vocall.
2 Sudden, compoſed.
3 Conceiued, preſcribed.
4 Publique, Priuate.
5 Ordinary, extraordinary.

Mentall prayer.

1 *Mentall* praier is an inward opening of the deſire of a mans heart to God, without any outward manifeſtation of the ſame by word. Such a prayer was that which [a] *Nehemiah* made to the *God of heauen*, euen when he was talking with the King: and [b] *Moſes* when he was incouraging the people: and [c] *Annah* who is ſaid to *ſpeake in her heart*.

a Neh.2.4.
b Exo.14.15.
c 1 Sam.1,13.

This may bee as feruent as if it were vttered. For in regard of the ardency of *Moſes* mentall praier, God ſaith, *Why crieſt thou vnto me?* And *Annah* ſaith, *She powred out her ſoule before the Lord.* This oftentimes cauſeth the eies and hands to be lift vp, or caſt downe, and forceth ſuch outward ſignes.

Reaſon.

This is vſed becauſe God is a ſearcher of the hearts, and knoweth the ſecrets thereof, and needeth not words to haue a mans thoughts made knowne to him, as wee ſhewed * before.

*§.4.and6. *Vſe.*

By this wee ſee that nothing can hinder prayer: but that in company, in the midſt of buſineſſes, when wee are ouerwhelmed with temptations, we may pray vnto God: here learne to doe it.

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§.75. *Of vocall prayer.*

2 Vocall prayer. [d] 1 King. 8. 23.

2 *Vocall* prayer is that which is vttered with words, as [d] that prayer which *Salomon* made at the dedication of the Temple.

Reasons Why prayer is to be vttered with words. * §. 6.

Quest. Seeing God knoweth the secrets of the heart, what need words to expresse the meaning thereof?

Answ. First because of Gods ordinance, as was shewed * before?

Secondly, that men might know the desires of one anothers heart, and so partake of the mutuall prayers one of another: as in publique assemblies, in private families, and when friends meet together for that end. For words doe most liuely and plainely set forth the desire of a mans heart, and men can best and most distinctly vnderstand them.

3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which commeth from the chimney maketh the fire hotter, so the ardency of the heart prouoketh words, and words make the heart more ardent and earnest.

4 Words are an especiall meanes to keepe the minde in praier from wandering, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the vttering of words will be a good meanes to preuent that interruption.

[e] Iames 3. 9.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glore. [e] *Therewith* especially *blesse we*

God

God, and therefore by an excellency it is called *glory*. As *Dauid* ſpeaking of his tongue ſaith, [f] *My glory reioyceth*. And againe, [g] *Awake my glory*. And againe, [h] *I will ſing and giue praiſe with my glory*. In regard of theſe three laſt reaſons, it is meet to vſe words euen in priuate prayers when we are alone: Prouided that it be not for oſtentaion to be known to pray, for that is a note of hypocriſie [i] condemned by our Lord in the Scribes and Phariſies.

[f] Pſal. 16. 9. [g] and 57. 8. [h] and 108. 1.

[i] Mat. 6. 5.

§. 76. *Of ſudden prayer.*

SVdden prayer is when vpon ſome preſent occaſion the heart is inſtantly lift vp vnto God, whether it be onely by ſome ſighes of the heart, or by ſome few words vttered. It is likely that [k] *Nehemiahs* prayer was ſome ſudden deſire of the hart. For the King offring ſpeech vnto him, gaue him occaſion to make a ſuit vnto the King, which that he might obtain, he preſently lift vp his hart to God.

3 Sudden prayer.

[k] Neh. 2. 4.

Theſe ſudden praiers are called *ciaculations of the heart*, which are to be vſed as ſalt with meat: with euery bit of meat we commonly take a little ſalt to ſeaſon it. So when we doe any thing, when we confer of any thing, when we goe any whether, vpon all occaſions we muſt lift vp our hearts to God.

Simile.

This argueth an holy familiarity with God, yea it manifeſteth an heauenly mind, euen as thoſe things which are ready vpon all occaſions to fly vpward appeare to be of a light aerial or fiery nature, not earthly, heauy, & weighty.

Reaſon.

Simile.

This kind of praier muſt ſo be vſed, as it bee added to ſolemne and ſet prayers, and not make them to bee neglected. No man maketh a meale of ſalt alone, and refuſeth other ſolid meat, becauſe ſalt is now and then to be eaten. Much leſſe muſt theſe ſudden praiers hinder ſolemne or compoſed prayers.

§.77. *Of composed prayer.*

4 Composed prayer.

COmposed prayer is when a Christian setteth himselfe to make some solemn prayer vnto God, whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceiued in hart: as the morning and euening prayer which Christians vse to make, or the praier at solemne assemblies, with the like.

[1] Dan. 6. 10.

[1] Such were the prayers that *Daniel* vsed to make three times a day.

Reasons.

God to whom wee make our praier is a great God, of excellent Maiesty, not lightly, but with all due reuerence to bee regarded, and therefore most meet that wee should compose our selues in a solemne manner to appeare before his glorious presence.

§.78. *Of preparation before prayer.*

Preparation needfull.

[a] Eccle. 5. 2.

THat this kinde of prayer may bee the better performed, preparation is very needefull, which the Preacher implyeth saying, [a] *Be not rash with thy mouth, and let not thine heart be hasty to vtter any thing before God.*

In preparation vnto prayer two things are to bee performed. First we must empty our soules of al such things as may hinder prayer. Secondly fill them with such things as may be helpfull thereunto.

The things that hinder are either wicked or worldly.

Wicked things are against God, or against man.

Hinderances of prayer.

Against God are all sinnes, and transgressions of his Law. These we must search out, and hauing found them out, set our selues with a full and honest purpose of heart vtterly to forsake them. [b] *If we regard wickednes, God will not heare our prayer.* Whereupon saith [c] *Dauid I will wash mine hands in innocency, O Lord, and compasse thine alter.*

[b] Psal. 66. 18.

[c] and 26. 6.

Against

Againſt man are wrath, anger, malice, and ſuch like revengeful affections, in regard whereof the Apoſtle exhorteth to [d] *lift vp pure hands without wrath.* And [e] Chriſt cõmanded to be reconciled before the gift be offered. In a word then, that we may empty our ſoules of al ſuch wicked things both againſt God and man, which would hinder our praiers, theſe two things are needfull: Firſt repentance towards God: ſecondly, reconciliation with man.

[d] 1 Tim. 2 8.
[e] Mat. 5. 24.

Worldly things are ſuch cares, as concerne the things of this life: our temporall eſtate, & earthly affaires, which though at other times they may be warantable, commendable, and needfull, yet may be an incumberance & hinderance vnto praier. This was prefigured vnder the Law. by that rite [f] of plucking off ſhooes when men appeared before the Lord. Shooes are lawfull to be worne, yea very needfull, yet in approching before the Lord they muſt be put off. So moderate care concerning the buſineſſe & affairs of this world are lawfull and needful, yet when we goe to prayer, they muſt be laid aſide, and our ſoules emptied of them. For they are as heauy burdens, and clogs which will hold downe our hearts, and keepe them from flying vp into heauen. Now note the counſell of the Apoſtle, [g] *Caſt away euery thing that preſſeth downe.*

[f] Exo. 3, 5. Ioſh. 5. 15.

[g] Heb. 12. 1.

If our ſoules be onely emptied of theſe things, they are like that [h] empty houſe which the vnclean ſpirit finding, entreth into with ſeauen other ſpirits. Wherfore that we may bee prepared to prayer, wee muſt be filled with ſuch ſpirituall matters as fit prayer: which are concerning God and our ſelues. Gods greatneſſe is to be meditated of, to ſtrike our hearts with reuerence: and his goodneſſe to breed faith in vs. Yea alſo his bleſſings beſtowed to fill our mouths with praiſe. Our wretchednesſe is duely to be weighed, that wee may bee truely humbled: and our wants

Helps to prayer.
[h] Mat. 12. 44. 45.

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wants are to be obserued, that wee may know what to aske. Thus are we to come prepared to composed praier.

§ 79. *Of conceiued praier.*

Conceiued prayer.

Conceiued prayer is that which he who vttereth the prayer inuenteth & conceiueth himselfe, as are most of the praiers recorded in the Scripture. This kind of prayer the Saints in al ages haue vsed, It is very commendable, expedient, and needfull? For,

Reasons.

1 It manifesteth the gift and power of the Spirit, who can giue both matter and manner, words and affections: who can suggest what to pray, and how to pray.

2 Euery day we haue new wants, new assaults, new sinnes: Is it not needfull then that our praiers be conceiued and framed accordingly, that our petitions be made according to our present wants, our supplications according to our particular assaults, our confession according to our seuerall sinnes?

3 As God daily continueth and reneweth old blessings, so also hee addeth new to them. Is it not most meete that notice bee taken of those new blessings, and accordingly thankes bee giuen in particular for them?

Obiect. This present inuenting and conceiuing of prayer, maketh prayer to bee confused, and either very defectiue, or very tedious.

Answ. In them that haue not ability to pray, or suddenly and rashly come vnto prayer, it may bee so. But if a man haue any competent ability, if he premeditate before hand what to pray, if hee set vnto himselfe any good method and order, such defect, tediousnesse, and confusion (as is supposed) will bee easily auoided.

§ 80. *Of*

§. 80. *Of preſcribed prayer.*

Preſcribed prayer is, when a ſet, conſtant forme is laid downe before hand, and either conned by heart, or read out of a booke or paper by him that vttereth it, and that whether he be alone, or in company. 6 Preſcribed prayer.

Queſt. Is a ſet and preſcribed forme of praier lawfull?

Anſw. Yea verily, and that for theſe reaſons: *Reaſons.*

1 [i] God preſcribed a ſet forme of bleſſing for the Prieſts conſtantly to vſe. The 92. Pſalme, which is a Pſalme of praiſe, was preſcribed *a ſong for the Sabbath day*: and 102. Pſalme preſcribeth *a prayer for the afflicted when he is ouerwhelmed, and powreth out his complaint before the Lord.* [a] The 136. *Pſalme* was ſung after *Dauids* time. [b] *Hezekiah the King, and the Princes commanded the Leuites to praiſe the Lord with the words of Dauid, and of Aſaph the Seer.* If a preſcribed forme of praiſe may be vſed, then alſo of prayer: for there is the ſame reaſon of both. [i] Num. 23. 24. [a] 2 Chr. 20. 21. [b] and 29. 30.

Beſides, Chriſt himſelfe preſcribed an excellent forme of prayer which hath been vſed in all ages of the Church ſince this time, and is by an excellency called *the Lords Prayer*. Saint *Paul* obſerues a ſet forme of bleſſing in the beginning and end of his Epiſtles. Thus we ſee preſcribed prayer warranted by Gods word.

2 Many weake ones who haue good affections, but want inuention, vtterance, and ſuch like parts, are much helped by preſcribed formes: for when they reade or heare words fitting their wants and occaſions, their hearts can well goe with their words, yet can they not inuent fit words.

3 Preſcribed formes of prayer in the publike worſhippe is a good meanes to maintaine vniformity in ſeuerall Churches.

Obiect.

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Obiect. The spirit is stinted hereby: neither can a man vtter that which the spirit moueth him vnto, when hee hath a set forme prescribed.

Answ. The spirit in him which prayeth by a set forme, is no more stinted, then the spirit is stinted in those which heare another pray: for to them which heare others, words are prescribed. To the hearers it is all one whether hee that prayeth vseth a prescribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

They who simply and altogether condemne prescribed prayer, doe thinke too childishly of God, and deale too iniuriously with Gods little ones. They conceit God to be affected with variety, and make the power of praier to consist in copie of words, and nouelty of matter, which is many times an hinderance to true deuotion: for while the minde is too much occupied in inuention, the heart cannot be so free to deuotion, as otherwise it might bee. Prayer is not like a nose-gay, which is no longer sweete then the flowers are new and fresh: For the sweete sauour of prayer consisteth in the sincerity of heart, and ardency of affection, whereby also the power of the spirit is manifested.

2 The iniury which is done to Gods little ones is this, that they seek to depriue them of an especial help, whereby their weakenesse might be supported, yea to hinder them of the benifit of prayer. For many are not able to conceiue a prayer of themselues, yet if they finde a forme answerable to their occasions, they can pray heartily and earnestly.

Thus wee see that prescribed prayer is not onely lawfull, but also needful. So far forth as we finde it an helpe to deuotion, we may vse it: but yet wee may not alwaies tie

tie our ſelues vnto it: to ſay the leaſt, they are very weake Chriſtians that cannot pray without a preſcribed forme.

Now it is a ſhame for any Chriſtian to be a weake one all the dayes of his life: it is required at our hands to grow in knowledge, iudgement, diſcretion, faith, and other like graces.

§. 81. *Direction to conceiue a Prayer.*

IF the weakeſt Chriſtians doe but carefully obſerue the order that others vſe, and withall take notice of their owne ſinnes in particular, of their particular wants, and of the particular bleſſings which God beſtoweth on them, they may with vſe and practiſe come to conceiue a good Prayer. And when once in any competent meaſure they can pray for themſelues, by degrees they come to pray for others alſo. But many are too idle and ſluggiſh in making triall: they will not offer to make experience of the gift of Gods Spirit: but rather vtterly quench it; as a man may doe, and too many ſo doe, by tying themſelues too much to ſet formes.

Though publike leiturgies for vniformity ſake are to be conſtantly vſed in ſet formes (prouided that there be ſeuerall prayers fit for diuers, yea, for all publike occaſions ſo neere as may be) yet it is not ſo meete for particular perſons alwayes to tie themſelues to one ſet forme. For what can that argue but that they little obſerue Gods different manner of dealing with them at ſeuerall times.

§. 82. *Of publike Prayer, and of the Miniſters function therein.*

PVblike Prayer is when an aſſembly of Saints publikely with one ioint conſent call vpon God. 7 Publike Prayer.

In publike prayer, three things are requiſite.

1 Meete perſons.

2 A fit place.

3 A right manner.

1 The persons who make publike prayer.

1 The *Persons* must bee a publike *Minister* of the Word and *People*. I shewed before that Prayer was a principall part of Gods publike worship. Now in all publike worship there is required a *Minister* for one party, and *People* for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and will vnto his people. Another to stand in the Peoples roome, and in their name to declare their minde and desire to God.

The former hee doth in preaching the Word and administring the Sacraments. For *God* (saith the Apostle) [a] *Hath committed to vs the word of reconciliation: now then are we Embassadors for Christ, &c.* Expresly it is said, that Ministers are Christs Embassadors, which is in regard of the Word: that also they are such in regard of the Sacraments, is implied in that commission giuen to the Apostles, [b] *Goe teach all Nations, and baptize them in the name of the Father, &c.*

[a] 2 Cor. 5. 19, 20.

[b] Mat. 28. 19

The latter hee doth in making Petitions and giuing thankes to God: [c] When the Prophet had exhorted the people to assemble together publikely to pray: he saith; *Let the Priests, the Ministers of the Lord say, spare thy people O Lord, and giue not thine heritage into reproach, &c.* Ministers therefore in publike Assemblies are to vtter the petitions of people: so it is noted that [d] when the people were assembled to giue thankes to God, *Ezra* the Priest *praised the Lord.* [e] The incense which vnder the Law was offered by the Priest to God, did prefigure thus much.

[c] Ioel 2. 16, 17

[d] Neh. 8. 1. 6

[e] Exod. 30. 7

Thus as in preaching a Minister is Gods mouth to the people, so in praying, the peoples mouth to God. Wherefore also there must be people to ioine with him: for if a Minister

Miniſter be alone, his Prayer is but a priuate Prayer.

§. 83. *Of the Peoples conſent in publike Prayer.*

THat which is required of people in publike Prayer, is to teſtifie their conſent to that which the Miniſter vttereth: for the prayer of the Miniſter is their prayer: thogh for order ſake to auoid confuſion there be but one voice vttered, yet the hearts of all preſent muſt goe along with that voice & giue an inward aſſent & not ſo only, but alſo it is very expedient to teſtifie the ſame, ſo as the Miniſter may heare their conſent, as well as they heare his prayer.

The ordinary way, and the beſt way for people to manifeſt their conſent, is with a diſtinct and audible voice to ſay *Amen*. Thus the people were commanded to ſay *Amen*. *Deut.27.15.&c.* And accordingly was it practiſed. *Neh.8.6.* It is a ſound well beſeeming Gods publike worſhip, to make the place ring againe (as we ſpeake) with a ioint Amen of the people. The Iewes vttered this word with great ardency, and therefore vſed to double it, ſaying, *Amen, Amen. Neh.8.6.*

Amen, is originally an Hebrew word, yet vſed in all languages: it ſignifieth *Truth* or *Faith*: the vttering of it, after a Prayer, implieth an aſſent vnto the Prayer, and faith for obtaining that which is praied for.

Ad ſimilitudinem cæleſtis tonitrui, Amen reboat. *Hier. proem. in 2. lib. comment. ad Gal.*

§. 84. *Of the place of publike Prayer.*

2 THe place muſt be publike: ſuch a place as all that ought to meet may know, and haue liberty to come vnto: at firſt this was in ſome Family, yea, afterwards when all the world almoſt forſooke God, God choſe out of the world ſome peculiar families, who with their houſhold worſhipped God in their houſes; as *Noah* in his time, ſo *Abraham*, *Iſaac*, *Iacob*, in their times. But when Gods people increaſed in the wilderneſſe, hee cauſed a Tabernacle to be built; that then was their place of publike

2 The p'ace of publike Prayer. Gen.4.26.

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publike worship, afterwards a Temple was built, which
[l] Isa.56.7. because it was the place of publike worship, was by a pro-
[m] Dan.6.10. priety called, [l] *The house of Prayer.* To this place if the
[n] 1 Kin.8.44. people could not come, [m] they would at least pray to-
wards it: for which they had their warrant from [n] *Salo-*
mons prayer.

After that Christ came, by whom the partition wall
betwixt *Iewes* and *Gentiles* was broken downe, and both
[o] 1 Tim.2.8. made one people to God, [o] all places were sanctified for
[p] Ioh.4.21. Prayer: in which respect Christ saids [p] *The houre commeth*
when ye shall neither in this mountaine, nor at Ierusalem wor-
ship the Father. So as vnder the Gospell no one place is
more holy then another. Yet it being Gods will to be
worshipped publikely, needefull it is that there should be
[q] 1 Cor.11.20 places fit for that purpose. Thus [q] the Corinthians had
one place to worship God in.

In Kingdomes and Nations where Gods worship is
maintained, are Churches, and Chappels built for that
purpose. These being set apart for Gods publike wor-
ship, Ministers and people are to resort vnto them.

Yet I denie not but in times of persecution, secret and
vnknowne places (secret I say, and vnknowne to haters
and persecutors of Religion, but knowne to true profes-
sors) may be vsed for publike prayer: [r] as certaine Inha-
[r] Acts 16.13. bitants of *Philippi* went out to a Riuers side to pray on the
Sabbath day. Separatists which liue in this Land, and o-
Separatists taxed. ther like places, where are publike places for prayer ap-
pointed, whereunto all haue liberty to resort, commit a
double fault: one in abstaining from such publike places,
whereby they shew themselues contemners of publike
Prayer: the other, that they seeke priuate places, as hou-
ses, woods, and boates, for publike prayer: whereby (to
say the least) they turne Gods publike worship into a pri-
uate

uate worship. Too neer to these doe many Schismatikes come, who though they frequent our Churches to heare the Word preached, yet will they not be present in time of publike prayer, wherby they depriue God of one part, and that the most principall part of his publike worship.

§. 85. *Of vnanimitie in publike prayer.*

3 The manner of publike prayer.

3 FOr the manner of publike prayer, two things are requisite {Vnanimitie. Vniformitie.

1 Vnanimitie.

Vnanimitie respecteth the heart and affections, that all which assemble together, may continue in the Church (as is noted of the Christians in the Primitiue Church) [f] *with one accord*. For this end in publike worship a voyce is necessarie: for how can there be a consent of heart, vnlesse one know anothers minde? how can that be knowne but by the voice? it is the principall end of speech, to make knowne a mans minde. A voice vsed in publike prayer must be {Audible. Intelligible.

[f] Acts 2. 46.

§. 86. *Of vttering publike prayer with an audible voice.*

The Ministers voice must be audible.

1 IT must be so lowde as all that are present (if it bee possible) may heare it. For a voice not heard is as no voice to them which heare it not: they can giue no assent, and so pray not: it is noted that [a] *Salomon Blessed all the congregation with a lowde voice*.

[a] 1. King. 8. 55

It is a fault for a Minister in the Church to pray so softly, as all the people cannot heare him: some that are able to vtter a loud voice, & that preach loud inough, in praier cannot be heard: is there not as much reason that people should heare their Minister pray, as preach? other that are loud inough, in the midle & ending of their prayer, cānot

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be heard in the beginning: but euery word ought so to be vttered, as it may be heard. It is a fault also in people so to say *Amen*, as they cannot be heard: why should not the Minister as well heare the assent of his people, as they heare his prayer? it cannot but slacken the ardencie of a Ministers affection, when he cannot perceiue any consent in people to that which he prayeth: but a cheerefull and euident assent doth quicken and cheare vp his spirit.

Amen to be vttered aloud.

§. 87. *Of praying in a knowne tongue.*

The Ministers voice must be intelligible.

2 IT must be such a kinde of voice, and so vttered, as all that heare it may vnderstand it: for so saith the Apostle, speaking of publike prayer, [b] *I will pray with vnderstanding*, that is, so as others may vnderstand me. Otherwise a lowd voice is no benefit at all. If a trumpet should be sounded, and the sound not discerned, [c] *who shall prepare himselfe to battaile thereby*? That a mans voice may be intelligible, his language wherein hee speaketh must bee knowne, and his speech distinct.

[b] 1.Cor.14.15

[c] 1.Cor.14.8.

§. 88. *Of the aberrations contrary to praying with vnderstanding.*

Vnlawfull to pray in a strange tongue.

IT is vtterly vnlawfull to pray in a strange tongue: [c] a thing against which the Apostle purposely and copiously disputeth. To omit many other arguments, which might be alledged against prayer in an vnknown tongue, let this one be noted, that an vnknown tongue depriueth a man of the sence of Gods fauour in hearing his prayer. For how can he, who knoweth not what he hath asked, know when his petition is granted. Prayer in a knowne tongue hath respect both to the party that vttereth the prayer (he must vnderstand what he vttereth, or else his prayer is but a lippe-labour, euen meere babling, which [d] Christ condemneth) and also to them who heare it, their hearing

[c] 1.Cor.14.6. &c.

[d] Matth.6.7.

hearing if they vnderſtand not, is no hearing, they cannot be edified thereby. * 1.Cor.14. 17,23.

Papiſts offend in both theſe.

1 They teach children, women, lay-men, ſuch as vnderſtand not one word of Latin, to make all their prayers in Latine.

2 They preſcribe their publike prayers, whereof all the people partake, to be made in Latine.

To affect in prayer ſuch vncouth words, and curious phraſes as exceed the capacitie of the vnlearned, is little better then to pray in a ſtrange tongue. f The Apoſtle ſheweth that prayers muſt be ſo vttered, as the vnlearned may ſay *Amen*. 2 To vſe curious phraſes in prayer. f 1.Cor.4.16.

Contrary to diſtinct praying, it is for a Miniſter to mumble and tumble ouer his words too faſt: it argueth want of reuerence, it hindereth deuotion and affection of heart (for when a prayer is too faſt poſted ouer, what time can there be for the heart to worke) it alſo hindereth attention, and vnderſtanding in the hearer. 3 To tumble ouer a prayer too faſt.

§.90. *Of vniformitie in publike prayer.*

VNiformity reſpecteth the outward carriage and geſture in prayer. Of reuerend and humble geſture I ſpake *before. The point now to be noted is, that al which aſſemble together in one place to pray, doe vſe one & the ſame ſeemly geſture, g which is noted of the people in *Eſdras* time, when he opened the booke to reade, *all ſtood vp*, h and when he *praiſed* the Lord, *they al bowed thẽſelues*, &c. This outward vniformity preuenteth a prepoſterous cenſuring of one another, & may be a meanes of ſtirring vp one anothers affections: for when one ſeeth others humbly to kneele down, his hart may be ſo ſtruck, as he wil be moued with reuerence to humble his owne ſoule: but diuerſity of geſtures may cauſe diſtractions, and hinder deuotions: *§.11. g Neh.8.5. h verſ.6.

uotions: vniformity in that which is lawfull & warrantable is an especiall part of good order: diuersity of gestures causeth a kind of confusion. Now [i] *God is not the author of confusion*: wherefore [k] *all things are to be done decently and in good order*. The best generall rule that we can obserue to keepe order, is, to yeeld to such commendable, and warrantable gestures as the Church wherein wee liue prescribeth and practiseth.

[i] 1. Cor. 14. 33
[k] Vers. 40.

§. 91. *Of motiues to publike prayer.*

Motiues to publike prayer.

THus hauing giuē some directions for publike prayer, I will lay downe some motiues to stirre vs with conscience to performe it.

1 It is more honorable and acceptable.

1 The more publike prayer is, the more honorable & acceptable it is to God. If it be an honor to God for one to pray, the more do ioyne together therin, the more honorable it must needs be: it is the more acceptable, because God delights in the ioynt consent of his Saints worshipping him: whereupon God promised, [l] *Where two or three were gathered together in his name, to be in the midst of them.*

[l] Mat. 18 20.

2 It is more powerfull.

2 It is also the more powerfull: the cries of many ioyned together make a lowde crie in Gods eares, and moue him the sooner to open his eares. Hereupon when there was a iudgement in the Land, [m] the Prophet calleth all the people to assemble together to pray: and so did [n] the King of *Niniueh*, when the ruine thereof was threatned.

[m] Ioel 2. 15, 17
[n] Ionah 3. 8.

3 It is a signe of communion.

3 It is an outward signe whereby wee manifest our selues to be of the chosen and called flocke of Christ.

4 It is a meanes of edification.

4 It is an especiall meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another.

5 The neglect of it is a note of prophanenesse,

5 The neglect of it, is a note of prophanenesse.

which blame Separatists, and Schismatiques though they would seem very religious, cānot well acquit themselues

The

These and such other like reasons made [o] *Dauid* reioyce when he said, *Wee will goe into the house of the Lord*; and mourn when he could not come into the house of Praier. [p]

[o] Psal. 122. 1.
[p] & 84. 1. &c.

§. 92. *Of priuate Prayer.*

PRiuate prayer is that which is made by some few together, or by one alone: by few, as when two or three friends goe together into some secret place (as [a] when *Elisha* and his seruant were alone in a chamber praying for the Shunamites childe, and [b] Christ *tooke Peter, and Iohn, and Iames, and went into a mountaine to pray*) or an whole houshold pray together in the family, as [c] when *Cornelius* prayed in his house. This charge especially belõgeth to the master of the family. For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of prayer: as a Minister in the Church, so hee in the house must vtter the prayer (or at least prouide one to performe that dutie) and withall, cause his whole household to be present thereat.

Priuate prayer.
[a] 2. King. 4. 33
[b] Luke 9. 28.
[c] Acts 10. 30.

§. 93. *Of prayer in a family.*

1 THe family hath need of peculiar blessings, which by prayer are to be sought, besides the publike and common blessings which in the Church are prayed for: yea it receiueth many blessings, for which peculiar thankes are to be giuen in the house.

Reasons for prayer in a family.
1 The need of it.

2 A Christians house is made Gods Church, if Gods worship (a principall part whereof is prayer) bee there from time to time performed, which is a great honor vnto a family. Wherefore, for honors sake, Saint *Paul* mentioneth [d] the Church in the house of *Priscilla* and *Aquila*, and [e] of *Philemon*.

2 The honor of it.
[d] Rom. 16. 5.
[e] Phil. v. 2.

3 By prayer a Christian bringeth Gods blessing into his

3 The profit of it.

his house (which is a matter of great profite) for where God is called vpon, there is he present to bestow his blessing, as [f] he blessed *Obed-edom*, and all his household, while the Arke was in his house. Prayer then bringeth both honor and profit vnto a Family.

[f] 2. Sam. 6. 11.

Vse. Reproofe of those who neglect prayer in their families.

Vnworthy they are to be gouernours of a family, who omit this duetie therein. They cause Gods curse to lye vpon their house, and depriue themselues of a iust right vnto all the goods which are therein. For by prayer they are all sanctified: he that vseth any thing without prayer, is an vsurper and a robber; and shall another day dearely answere for it. They who frequent publike prayer at Church, and neglect priuate prayer at home, are either superstitious, or hypocriticall persons.

§. 94. *Of secret Prayer.*

9. Secret prayer.

THe prayer which is made by one alone, none being present but God and he which prayeth, I may call *Secret* prayer. This may be in [g] a close chamber, or closet, [h] or on a desolate mountaine, [i] or in a secret field, or [k] on any house top, [l] or in any other place.

[g] Mat. 6. 6.
[h] Marke 1. 35.
[i] Gen. 24. 63.
[k] Act. 10. 9.
[l] 1. Tim. 2. 8.

Reasons for secret prayer.

It is very needfull that secret prayer bee added both to publike prayer at Church, and priuate prayer in Family, for these reasons.

1. In it we may most freely make knowne our whole minde.

1 Hereby we may more freely powre out our whole hearts vnto God: it is not meete that any other person should know many things which are knowne to God, and cannot be concealed from him. Euery one is guiltie of such particular sinnes, as are to be acknowledged alone before God, and euery one hath particular wants to bee prayed for by himselfe. Hereby also wee may by name mention in our praiers to God our deareſt friends, which is not so meete to doe in company. I thinke Saint *Paul* meant

meant such *Secret* prayers, when he said, [m] *I make mention of you alwayes in my prayers.*

[m] Rom. 1. 9, 10

2 This kind of prayer affordeth the trueſt triall of the vprightneſſe of a mans heart: for a man may long continue to pray in the Church and in a family, and his prayer be meere formall, euen for company ſake: but he that alone in ſecret, when and where no other man knoweth, calleth vpon God, ſurely maketh conſcience of prayer, and hath an honeſt heart (though hee may haue much weakneſſe, and many imperfections) or elſe hee would ſoone omit his courſe of praying in ſecret. For what by-reſpect is there that ſhould moue him to continue it, vnleſſe hee bee Popiſh, and thinke that the ſaying of a few prayers in ſecret is a meritorious worke?

2 By it trueſt triall of our vprightneſſe is made.

3 This argueth a great familiaritie with God, when a ſubiect vſeth to goe alone to his Soueraigne, it argueth much more familiaritie, then when hee commeth with a petition in the company of others.

3 It argueth familiaritie with God.

4 It bringeth greateſt comfort vnto a mans heart: for ſuch is the corruption of our nature, that we cannot performe any holy exerciſe as we ought ([n] *When we would do good, euill is preſent with vs*) whereby it commeth to paſſe that the comfort of ſuch holy exerciſes, which wee performe in Church or houſe, is taken away. This maketh Chriſtians to run to God in ſecret, to humble themſelues for the imperfections of their publike prayers. Chriſtians would much doubt, and euen faint oftentimes, if it were not for their ſecret prayers. They which content themſelues with Church and family prayers, haue iuſt cauſe to ſuſpect themſelues.

4 It bringeth much comfort.

[n] Rom. 7. 21.

5 Such wiues, children, ſeruants and other inferiours, which liue in any houſe vnder prophane gouernours, that will not haue prayers in their families, may by this kinde

5 By it ſupply is made in want of other prayers.

of prayer make ſupply thereof vnto their owne ſoules: none can hinder ſecret prayer.

Obiect. Wee can haue neither time nor place to pray ſecretly.

Anſw. Doe yee not finde many times and places to commit ſinne ſo ſecretly as none can ſee you? if you had as great delight in prayer as in ſinne, you would find time and place.

Direction. This kinde of prayer (ſo neere as may be) is to be performed ſo ſecretly, as no other may know it, leſt the knowledge which others haue of it, may miniſter occaſion of inward pride, ° *Shut the doore*, ſaith Chriſt. It is not meete to vtter ſecret prayer ſo lowde as any other ſhould heare it.

° Mat. 6. 6.

§. 95. *Of extraordinary prayer.*

THe laſt diſtinction of prayer, is ordinary and extraordinary. All the forenamed kinds are ordinary, therefore I ſhall not need to ſpeake of it.

10 Extraordinary prayer. *Extraordinary prayer*, is that which after an extraordinary manner, euen aboue our vſuall cuſtome, is powred out before God This conſiſteth partly in ardencie of affection, and partly in continuance of time. ¶ The King of *Niniuch* required an extraordinary ardencie, when hee commanded his people *to cry mightily vnto God*. Wee haue a memorable example hereof in *Moſes*, who was ſo earneſt in his prayer, that [r] rather then not haue his petition granted, he deſired to be raſed out of Gods Booke. Chriſts ardencie yet exceeded this; it is noted that hee prayed [t] *earneſtly*, [u] *with ſtrong crying and teares*. Yea his ardency made *his ſweat to be as great drops of blood falling downe to the ground*.

¶ Ioh. 3. 8.

r Exod. 32. 32.

t Luke 22. 44
u Heb. 5. 7.
ἱκετηρίαν δάκρυσιν.

This ardencie is in Scripture ſet forth by diuers Metaphors

phors, as [u] *renting the heart*, [x] *crying*, [y] *striuing*, [z] *wrestling with God*, &c.

Though this ardency be an inward worke, yet can it hardly containe it selfe within a man: but as thunder, which is an heate conceiued within a cloude, because of the ardency of that inward heate burſteth forth, and cauſeth lightning, rumbling, and raine; ſo a vehement and earneſt deſire of the heart will ſome way or other manifeſt & declare it ſelfe. Many waies are noted in the Scripture, whereby it hath beene manifeſted.

[u] Ioel 2. 13.
[x] Exod. 14. 15
[y] Rom. 15. 30
[z] Gen. 32. 24

§. 96. *Of the ſignes of extraordinary ardency.*

1 EXtraordinary *diſtemper* of the body. [a] Chriſts earneſtneſſe in prayer ſtroke him into an agony, and cauſed his ſweate to be turned into blood. [b] *Nehemiahs* ardency ſo changed his countenance, as the King obſerued it.

[a] Luke 22. 44
[b] Neh. 2. 2

2 *Vnuſuall motion* of the parts of a mans body: [c] *Annah* ſo moued her lips, as *Eli* thought ſhee had been drunken. [d] *Salomon* ſpread his armes abroad. [e] The Publican beate his breaſt. [f] Chriſt fell vpon the ground.

[c] 1 Sam. 1. 13
[d] 1 King 8. 22
[e] Luke 18. 13
[f] Mar. 14. 35

3 *Deepe ſighes* and grones. [g] *My ſighing is not hid from thee*, ſaith *Dauid* to God. [h] The ſighes of the ſpirit are ſuch *as cannot be expreſſed.*

[g] Pſal. 38. 9
[h] Rom. 8. 26

4 *Loud crying.* [i] *Dauid roared all the day.* [k] *Chriſt cried with a loud voice.*

[i] Pſal. 32. 3
[k] Mat. 27. 46

5 Often repeating and inculcating the ſame Petition. [l] Chriſt did once, twice, thrice, returne to God in prayer, *ſaying the ſame words.* [m] *Paul* prayed thrice, that is oft, againſt a temptation. Note how [n] *Daniel* doubleth and redoubleth his words, *O my God, incline thine eares and heare, open thine eyes and behold*, &c. *O Lord heare, O Lord*

[l] Mat. 26. 39, 42, 44
[m] 2 Cor. 12. 8
[n] Dan. 9. 18, 19

O Lord forgiue, O Lord consider, and doe it. Defer not, &c.

o Gen.18.24. o *Abram* praied sixe seuerall times together for one thing, namely, for mercy on *Sodom*.

p Heb.5.7 q Luke.7.38 r 1 Sam.7.6 *6 Teares*, p these Christ powred forth. q So did the sinfull woman, and r the *Israelites* in such abundant measure, that *shee* washed Christs feete with her teares, *they* are said *to draw water, and powre it out before the Lord*; s *Peter* is said to *weepe bitterly*.

§. 97. *Of teares in Prayer.*

t Ose.12.4 u Heb.5.7 x Isa.38.3 TEares are the most vsuall signes of earnest and ardent Prayer, in which respect they are powerfull with God. t *Iacob had power ouer the Angell, and preuailed*; for why? *He wept, and praied.* u *Christ was heard in that which he feared.* For why? *He also offered vp prayers with teares.* x *Hezekiah wept sore*, and was heard. *Peters* teares, the sinfull womans teares, *Annahs* teares, the teares of Gods children at all times haue beene regarded, and accepted.

* Psal.56.8 Yea, it is noted that God * hath a bottle wherein he putteth the teares of his Saints: and with great Emphasis saith *Dauid, Are they not in thy Booke?* there recorded to be remembred?

y Heb.12.17. z Iud.20.23. * 2 Sam.12.22 *Obiect. Esaus* y teares were no whit regarded, z nor the teares of the *Israelites* when they went to fight against *Beniamin*, no nor * *Dauids* teares when he prayed, fasted, and wept for his child.

Answ. 1 Teares simply in themselues are no whit acceptable vnto God, but as they are signes of true prayer. *Esaus* teares were not such, they rose from griefe of a worldly losse, and from anger, malice, and indignation against his brother.

Secondly, If any continue in sinne, and repent not, their teares are not regarded. The *Israelites* had not repented

pented of their owne ſinnes, and yet would take vengeance of their brothers ſinne: they wept becauſe they prevailed not, but they wept not becauſe they repented not of their owne ſinnes. Afterwards when in token of their repentance, *they faſted, and offered burnt offerings, and peace offerings vnto the Lord*, and ſo wept, the Lord heard them, and they prevailed againſt *Beniamin*. Iudg. 20. 26

3 Though God grant not that particular which by teares is craued, yet may the teares be acceptable to the Lord, as *Dauids* were:

When teares are effectuall.

Then are teares moſt powerfull and effectuall, when they ariſe from compunction of heart for ſinne committed againſt God, as the teares of the ſinfull woman, and of *Peter*. Nothing more moues the true Chriſtian heart to melt, and eyes to flow forth with teares, then a due conſideration of Gods tender and merciſull dealing with man, and his vngratefull, and vngracious cariage towards God. The feare of Gods wrath, and iudgements, and horror of hell, may ſtrike the heart with aſtoniſhment, and amazement, and make it as *Nabals* heart, *like a ſtone*. But griefe for diſpleaſing a mercifull Father, and ſorrow for loſſe of Gods fauour, is it which eſpecially maketh the heart ſend forth, and the eyes ſhed teares. 1 Sam. 25. 37.

§. 98. *Of extraordinary continuance in Prayer.*

EXtraordinary Prayer further conſiſteth in long continuance, when prayer is held out longer then at vſuall and accuſtomed times. [c] *Iacob* continued a whole night in prayer: [d] ſo did *Dauid*, and [e] *Chriſt*. [f] *Moſes* ſpent a day therein: ſo did [g] *Ioſhuah* and the Elders of *Iſrael*. [h] *Dauid* called vpon God *night & day*. No doubt but *Ionah* [i] ſpent the three dayes & three nights that he was in the Whales belly in prayer. [k] It may be gathered that *Daniel* continued

[c] Gen. 32. 24
[d] 2 Sam. 12. 16
[e] Luke 6. 12
[f] Exod. 17. 12
[g] Ioſh. 7. 6
[h] Pſal. 22. 2
[i] Ion. 2. 1
[k] Dan. 10. 2, 3 12. Expounded.

nued one and twenty dayes in prayer. (Not that without any intermission he so long prayed, but that euery day in that time hee returned to extraordinary prayer:) for so long *he was in heauinesse, and eate no pleasant bread.* (Now fasting and sorrow in the Saints are companions of prayer,) besides the Angell of God came to him at the end of those three weekes (when his extraordinary prayers are to be supposed to end) and said to him; *From the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard.* Here he sheweth that with *Daniels* humiliation prayer was ioined, else how could *his words be heard.* Secondly, that there were diuers daies spent therein, else he would not say from *the first day, &c.* Now that first day being the beginning of the three weekes, and the Angell comming at the end of the three weekes, it is like he continued his extraordinary prayers so long. *Danid* indefinitely saith, that he cried *till he was weary, till his throate was drie, till his eies failed.*

Psal.69.3.

Intentio sicut non est obtundenda si perdurare non potest, ita si perduraverit, non cito est rumpenda. Aug. Epist.121

For extraordinary continuance, he which prayeth must consider his owne strength and ability, and not endeauour to goe beyond that, for this is to prefer sacrifice before mercy, [m] which is against Gods will.

[m] Mat.12.7.

Neuer must this branch of extraordinary prayer be seuered from the other, I meane continuance in time from feruency in heart. For though prayer may be extraordinarily feruent, when it is not long continued, as [n] Christs prayer, yet ought not prayer long to continue, except it be hearty and feruent; for then will it be no better then that [o] *much babbling*, and [p] *those long prayers* which Christ reproueth.

[n] Luke 22. 24

[o] Mat.6.7,&c. πολυλογία.

Thus hauing in generall shewed what is extraordinary prayer; for our better direction therein, and stirring vp thereunto, I will further declare: First, the occasions thereof.

thereof. Secondly, helpes. Thirdly, motiues thereunto.

§. 99. *Of the occasions of extraordinary prayer.*

THe occasions must bee extraordinary, { *Blessings.* / *Iudgements.* and they may be drawne to two heads,

For blessings, if they be withheld, extraordinary prayer must be vsed to obtaine them ([a] thus *Annah* obtained a sonne) if they bee withdrawne and taken away, to recouer them againe ([b] thus had *Dauid* the ioy of his saluation restored to him) In these two examples wee see both temporall and spirituall blessings, to be occasions of extraordinary praier. Besides, when we enterprise any thing that requireth an extraordinary blessing, extraornary prayer is to be vsed. As when we prepare our selues to sanctifie the Sabbath, to partake of the holy Communion, or to haue our childe baptized: Likewise when wee marry, enter into any waightie calling, or office, especially when Ministers are ordained, or first set ouer vs. Christ prayed extraordinarily, when hee chose his Apostles (*Luke* 6.12.13.) so did the Church when it sent forth *Paul* and *Barnabas* (*Acts* 13.3.) And when they ordained Elders, (*Acts* 14.2.)

Occasions of extraordinary prayer are,
1 Blessings with-held.
[a] 1. Sam. 1.11.
[b] Psal. 51.12.
2 Publike worship.
3 Waighty affaires.

Iudgements are either sinnes, or punishments of sins. In regard of sinnes, extraordinary prayer is to be made, either to free vs from temptations thereunto, (as [c] *Paul* prayed with great ardencie, saying, *O wretched man that I am, who shall deliuer me from the body of this death*: [d] and againe, he prayed thrice against a temptation: yea [e] Christ expresly commandeth his Disciples to watch and pray that they enter not into temptation) or to pardon such sinnes as haue been committed, and lye heauie vpon our conscience, becaus they are in their kinde notorious, or we haue long continued in them, (this [f] mooued *Dauid*

4 Temptations to sinne.
[c] Rom. 7.24.
[d] 2. Cor. 12.8.
[e] Mat. 26.41.
5 Burden of sinne.
[f] Psal. 51.1. &c.

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David very earnestly to pray, as also [g] *Peter*, and [h] *Manasseth*.

[g] Mat.26. 75.
[h] 2 Chr.33.13

6 Punishments for sinne.

Punishments of sinne are either threatned, or inflicted. *They* may by extraordinary prayer be preuented, (as [i] the destruction of *Niniueh*, threatned by *Ionah* was,) *These* may be remoued (as [k] *Manasses* captiuity was.)

[i] Ion.3.9
[k] 2 Chr.33. 12

7 Others need.

As ordinary prayer is to be made for others, as well as for our selues; so likewise extraordinary prayer is to be made for others, as iust occasion is offered. [l] *Moses* his extraordinary prayer was for the sinne of the *Israelites*, and for Gods iudgement threatned against them; so was [m] *Ezraes* prayer.

[l] Exod. 32, 31, 32.
[m] Ezra 9.1, &c.

§. 100. *Of the sundry kinds of Fasts.*

Fasting an helpe to extraordinary prayer.

THe helps affoorded to extraordinary prayer are especially two, { *Fasting.* / *Vowing.*

* νηστεια, *Ieiunium.*

To *Fast* according to the notation of the * Greeke words, signifieth to abstaine from foode. In this generall and large acceptation, a *Fast* is diuersly taken. For there is a physicall, politicke, inforced morall, spirituall, extraordinary, hypocriticall, superstitious, hereticall, and religious fast.

1 The sicke mans fast.

1 A *physicall fast*, is when for health sake a man forbeareth foode. In many cases Physitians giue direction to their Patients to abstaine from eating and drinking for a time.

2 The Statemans fast.

2 A *politicke fast*, is when somtimes of abstaining from foode, are enioined for the preseruation of plenty, and preuention of penury.

3 The poore mans fast.

3 An *inforced* and necessary *Fast*, is when men haue not sufficient for ordinary meales: as in a City besieged, or in a ship on Sea farre from Land, prouision being very scarse,

ſcarſe, men are forced to take but one meale a day, or to make euery other day a faſting day. Thus many poore ſolke are forced often times to faſt, becauſe they haue nothing to eate.

4 A *morall faſt*, is when men eate and drinke ſparingly, not ſo much as their appetite deſireth, but onely ſo much as may preſerue nature, and maintaine health and ſtrength, that their wanton and luſtfull fleſh may not be pampered, but rather kept vnder: to which purpoſe tendeth this exhortation of Chriſt; *Take heed to your ſelues, leſt at any time your hearts be ouercharged with ſurfetting and drunkenneſſe.* This is not properly a faſt, becauſe ſomething is taken, but onely reſpectibly, becauſe ſomething is forborne. 4 The ſober mans faſt. Luk.21.34.

5 A ſpirituall faſt, is when men abſtaine from vice, which is as food to their corrupt nature: Hereof the Lord ſpeaketh, where he ſaith; *Is not this the faſt which I haue choſen to looſe the bonds of wickedneſſe?* This is called a faſt onely by way of reſemblance. 5 The ſanctified mans faſt. Iſa.58.6.

6 A *miraculous faſt*, is when men extraordinarily aſſiſted by the power of God, abſtaine from all manner of foode longer then the nature of man is able to endure: ſuch were the faſts of *Moſes*, *Eliah*, and *Chriſt*, who faſted forty dayes together. 6 The extraordinary mans faſt. Exod.34.28 1 Kings.19.8. Mat.4.2.

7 An *hypocriticall faſt*, is when men without reſpect to any occaſion of faſting, appoint ſet times weekely or monthly, or quarterly to faſt. Thus the Phariſies([a] whom *Chriſt* taxeth of hypocriſie) *faſted*[b] *twice in a weeke*; and blamed *Chriſt* becauſe his Diſciples faſted not, not regarding the occaſion, as[c] *Chriſt* noteth in his anſwer to them. 7 The hypocrites faſt. [a] Mat.6.16. [b] Luke 18.12. [c] Mat.9.15.

8 A *ſuperſticious faſt*, is when men place Religion and holineſſe in the abſtaining from meate, making the very outward act of faſting to be a part of Gods worſhip: contrary 8 The ſuperſtitious mans faſt.

contrary to that which the Apostle saith both of it, and other like outward exercises; *Bodily exercise profiteth little.*

1 Tim. 4. 8

9 An *heretical fast*, is when men making difference betwixt meats for conscience sake, abstaine from one kind, and glut themselues with another kind, and yet count this a fast. So did the *Manichees* of old, and so doe the Papists at this day. This the Apostle reckoneth vp among the *Doctrine of Diuels.*

9 The heretics fast.

August. de mor. Manich. l. 2. c. 13.

1 Tim. 4. 1. 3

10 A *religious fast*, is when men seasonably abstaine from refreshing their bodies, to make them fitter for religious dueties.

10 The true Christians fast.

§. 101. *Of the difference betwixt a religious fast, and other fasts.*

THis religious fast, is the fast which is to be vsed as an helpe to extraordinary prayer. I will therefore more fully vnfold the description of it, and declare first how farre we must abstaine from refreshing the body.

2 What is the *seasonable* abstinence here meant.

3 What are the religious duties whereunto we are made more fit by fasting.

A religious fast, is in these three points distinguished from all the other forenamed fasts.

By the *first* from a morall, spirituall, and heretical fast. For a morall fast, though it keepe a man from pampering and glutting his body, yet it hindereth not a comfortable nourishing, and refreshing of it, as a religious fast doth for the time of the fast. A spirituall fast is no whit hindered by the bodies sustenance, if it be moderate. As for the heretical fast, therein it is permitted euen to glut the body with fish, sweete meats, and such like delicates, so flesh be forborne.

By the *second*, from a miraculous fast, which is not according to the course of nature seasonable; and from an hypocriticall fast, which for the occasion of it is not seasonable; whereas the religious fast is both for time and occasion (as we shall * after heare) seasonable.

*§ 104. 106

By the *third*, from a physicall, politicke, forced, and superstitious fast: all which haue other ends then a religious fast.

Obserue those things which more largely and fully shall be deliuered in explication of the three forenamed points concerning a religious Fast, and compare them with the descriptions of other Fasts, and the said differences betwixt a religious Fast, and other Fasts will be easily discerned.

§. 102. *Of forbearing to eate and drinke in the time of a Fast.*

VNder this phrase of *cherishing the Body*, is eating and drinking especially meant: for thereby is the body more then by any other thing nourished and refreshed; nothing so absolutely necessary thereto as food. Besides, the generall nature and matter of a Fast consisteth therein especially: and therefore the Scripture most vsually expresseth abstinence from food when it mentioneth a fast. *Fast* (saith *Ester*) *and neither eate nor drinke. Let neither man nor beast* (saith the King of *Nineueh*, when he proclaimed a Fast) *taste any thing: let them not feede, nor drinke water.* Of *Dauid* it is also noted, that in the day of his Fast, *he would not eate meate.*

I. Point. How farre we must abstaine from refreshing the body in a Fast.

Est. 4. 16.

Ion. 3. 7.

2 Sam. 12. 16.

Quest. May not then in the time of a religious Fast any nourishment be taken?

Whether it be lawful to eate or drinke in the time of a Fast.

Answ. To resolue this doubt, respect must be had both

to the continuance of a Fast, and also to the persons that fast.

1 There may be occasions to continue a Fast longer then the strength of man is able to endure; and then so much food as may preserue nature, and maintaine health and strength, may, and must be taken: yet with these two prouisoes.

1 That the food which in such a case is taken, be not delicate, but rather course; so it be agreeable to his nature that taketh it.

2 That it be not taken vnto fulnesse, but rather so sparingly, as the person which fasteth may feele the want of foode; so as no more then needs must for the preseruation of health and strength is to be taken.

Dan. 9. 3. Such a Fast as this, was that which *Daniel* kept for three weekes; and with the forenamed prouisoes was it obserued.

2 Among the persons that keepe a Fast, some may be of a good & strong constitution, and able without weakning their bodies to abstaine from all sustenance a day or two: these ought altogether to abstaine, though they feele some want of foode. Others are so weake, as if their stomacks be cleane empty of all food, they are vnfit for any good duty: yea, if long they continue empty, they may be so weakened as hardly they will recouer their strength againe. Many women when they are breeding and with child, cannot leaue reatching (as we speake) after they rise in a morning, till they haue eaten something. Foure and twenty houres fasting may make many aged and sickly persons so weake, as they cannot be able with comfort to performe any religious duty. Such persons therefore may so farre forth refresh themselues as their neede and weakenesse require. Though we haue no example of this case

caſe propounded in Scipture, yet wee haue a ſufficient ground for it, namely, that rule which both in the olde and alſo in the new Teſtament is laide downe in theſe words; *I will haue mercy, and not ſacrifice.* To *Faſt*, is not more then *Sacrifice*, to *ſuccour the body* according to the neede thereof, is *mercy*. Hoſe. 6. 6. Mat. 12. 7

§. 103. *Of forbearing other things beſide foode in a Faſt.*

1 AS foode is moſt eſpecially to be forborne in a Religious Faſt, being principally intended vnder this phraſe of *refreſhing bodies*; ſo are ſundry other things alſo tending thereto implied, as theſe which follow: 1. *Foode.* What things are to be forborne in a Faſt.

2 *Sleepe*, which is intimated in the direction that the Prophet giueth in theſe words, *Lie all night in ſack-cloth*, whereby is intended that either they ſhould all night forbeare ſleep, or elſe that by wearing ſackcloth, they ſhould be kept from ouermuch ſleepe (wherein they that lie in fine linnen and ſoft beds, are prone to exceede.) Thus *Dauid* to keepe himſelfe from ſleepe in the time of his faſt, would not come into a bed, but *lay all night vpon the earth.* Though thoſe particular rites of wearing ſackcloth, lying on the earth, ſitting vp all night, with the like, be not ouerſtrictly to be vrged, or vſed, yet the equity of them is ſtill to be obſerued; which is, that in the day of a Faſt we ſleepe leſſe, and riſe ſooner then at other times, that ſo the body may be ſomewhat the more afflicted thereby, and that the more time may be gained for religious duties. If ſome ſleepe be not forborne, the want of foode will not be ſo much felt, nor the body ſo humbled and afflicted as it ſhould be. 2. *Sleepe.* Ioel 1. 13. *Non ſolum ab eius ſed à cunctis illecebris abſtinendum. Hieron.* 2 Sam. 12. 16.

3 *Soft and braue apparell*: The Lord expreſly commanded his people, *to put off their coſtly raiment*; and ſo they did 3 Braue apparell. Exod. 34. 4, 5.

did in the day of their humiliation. It is recorded and commended, that the King of *Niniueh* in the day of a fast *laide his robe from him.* When the time of *Dauids* Fast was ended, then *he changed his apparell:* whereby is intimated, that in his Fast he did not weare such apparrell as at other times he did. If Kings thus laide aside their royall apparrell, much more must others lay aside braue and costly apparrell. The rite of putting on sackcloth which the Iewes vsed, sheweth that braue apparrell may not be worne; no not such as at others times is lawfull. Our Gentry vpon meere fashion retaine some shadow hereof, in that for the time of Lent they lay aside all light colours, and goe in blacke.

Ion.3.6.

2 Sam.12.20.

4 Matrimoniall beneuolence. 1 Cor.7.5.

4 *Matrimoniall beneuolence.* The exception which the Apostle maketh of fasting and prayer, when he dissuadeth man and wife from *defrauding one another*, sheweth that this in the time of a Fast must be forborne: which also *Ioel* implieth, by bidding the *Bridegroome and Bride* go *out of their Chamber.*

Ioel 2.16.

5 Workes of our calling. Leu.16.29.31, & 23.32.

5 *Ordinary workes of our calling*: for they are expressly forbidden in the Law; and in that it saith, that the day of a Fast shall be *a Sabbath of rest*; it implieth, that as a Sabbath it must be sanctified, and no manner of worke done therein:

6 All pleasant things. 2 Sam.12.20. Dan.10.3.

6 *All pleasant and delightsome things.* The Iewes who at other times were wont to vse sweete smelling oile, wherewith they annointed their head, and other parts of their body, did in the time of their Fast forbeare to vse it, as is noted in the examples of *Dauid* and *Daniel*: euen so ought such delightfull things as are in vse among vs be laide aside.

7. Sports.

7 *All manner of sports, pastimes, and recreations* for creation of the body by sports, is contrary to humiliation. I

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food, ſleepe, coſtly apparell, matrimoniall beneuolence, workes of our calling, ſweet perfumes, with the like, muſt be forborne, much more recreations, which are not ſo neceſſary as the other, and yet more delightſome.

To conclude, ſuch forbearance of refreſhing the body is required in the time of a Faſt, as may be felt, and by the ſence thereof the body ſomething afflicted: ſo did the Iewes, as may be gathered out of this their expoſtulation, *Wherefore haue we faſted, and afflicted our ſoule?* which though it were the expoſtulation of hypocrites, yet of ſuch as in outward religious exerciſes imitated the Saints. But more directly is this proued by a like phraſe which *Ezra* that good and learned Scribe vſed, ſaying; *I proclaimed a Faſt, that we might afflict our ſelues before God.* Iſa. 58. 3. Ezr. 8. 21.

Obiect. This is ſuch a ſuperſtitious practiſe, as the Apoſtle reproueth vnder this phraſe of *not ſparing the body.* Col. 2. 23. Expounded.

Anſw. Not ſo: for then ſhould hee condemne his owne practice in *keeping vnder his body, and bringing it into ſubiection.* There is a great difference betwixt *not ſparing the body*, and *keeping the body vnder*. By *not ſparing the body* (to omit the ſuperſtitious conceit, which they whom the Apoſtle reproueth, had of pleaſing God thereby) he meaneth ſuch an exceſſe as weakeneth nature: but by *keeping vnder his body*, he meaneth ſuch a moderate forbearance of the things wherein the body delighted, as the corrupt fleſh, euen the old man might be ſubdued, and not pampered. In the former place a mans outward body is weakned, and the corrupt fleſh not ſubdued: in the latter place, the corrupt fleſh is tamed, and yet the ſtrength of a mans outward body not impaired. What contradiction then is there betwixt theſe two places? 1 Cor. 9. 27. Expounded.

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§. 104. *Of the occasions of a fast.*

I I. Point. What is ment by seasonable abstinence.

THis word, *Seasonable*, in the description of a religious Fast, hath respect to the *time* of a Fast: vnder which circumstance both the occasion, and also the continuance of a Fast is compriſed. For that is *seasonably* and in *due time* done, which on iust occasion is one, and which is so far done as may stand with a mans abilitie to endure, without destroying or impairing nature. Heere therefore we will consider:

1 The occasions of a Fast.

2 The continuance thereof.

*§. 99. The occasions of fasting must be (as we heard * before of extraordinary prayer) *extraordinary*, as when any extraordinary blessing is with-held, or taken away from vs: or any iudgement is threatned, or inflicted: or else when any grieuous sinne is committed, for which there is cause to feare Gods heauie vengeance, with the like: and that either in our owne behalfe, or in the behalfe of others.

1 Sam. 1. 7. The blessing for which *Annah* fasted as wel as prayed, (for the text saith, *shee did not eate*) though it were but a priuate and temporary blessing, was *extraordinary*. So also

2 Cro. 20. 3. Est. 4. 16. 17. that deliuerance for obtaining whereof, *Iehoshaphat* with the Iewes in his time, and *Esther* and *Mordecai* with the Iewes in their time fasted, was *extraordinary*.

Act. 13. 3, and 14. 23. The spirituall blessing for which the Church fasted when they sent forth Apostles and ordained Elders, was, *extraordinary*.

Ion. 3. 7. Ioel. 1. 13. 14. The iudgement which was denounced against *Nineueh* (for preuenting whereof they fasted) and which was inflicted on *Israel* in *Ioels* time (for remouing whereof they also fasted) were *extraordinary*.

The sinne, for committing whereof, the Israelites fasted in

in *Samuels* time, was *extraordinary*. 1 Sam. 7. 4, 6.

The occaſions which moued *Ezra*, *Nehemiah* and *Eſther* to faſt in the behalfe of others, were *extraordinary*: Ezr. 9. 2, &c. Nehe. 1. 4. Eſt. 4. 16,

Read all the faſts recorded and approued in the Scripture, and yee ſhall finde the occaſions of them to bee *extraordinary*.

§. 105. *Of ſet times of Faſt.*

THis is to bee noted againſt the ſuperſtitious weekly, monethly, quarterly, and yearely ſet faſts of Papiſts, who hauing no reſpect at al to the occaſion, inioyne people for conſcience ſake to faſt euery fryday, the eues before moſt of their holydayes, euery ember weeke and the time of Lent: at which times may fall out occaſions of reioycing. So common a practiſe of faſting without due reſpect had to the occaſion, maketh it loſe the due reſpect thereof.

Obiect. The Iewes in the time of the captiuity had many ſet faſts in the yeare, as in the fourth, fift, ſeuenth, and tenth monethes. Zac. 8. 19. Expounded.

Anſw. They had ſpeciall and extraordinary occaſions both to faſt in thoſe moneths, and alſo to continue euery yeare to faſt in them ſo long as they did faſt. The occaſions were theſe: In the [a] tenth month *Ieruſalem* began to bee beſieged, which was the firſt ſigne of that horrible vengance, that God by his Prophets had oft threatned to take of the rebellious Iewes. In the [b] fourth moneth, the City was broken vp, whereby God openly ſhewed that now he had forſaken that Citie. In the [c] fift moneth were not onely the Kings houſe and all the houſes of *Ieruſalem*, but alſo the houſe of God, that famous Temple which *Salomon* built, burnt downe to the ground, whereby the Lord declared that now his preſence, and protection

[a] Ier. 52. 4.

[b] Ier. 52. 6, 7.

[c] Ier. 52. 12, 13.

[d] 2 King. 25. 25. Ier. 41. 1.

tection was cleane taken away from them. In the [d] ſeuenth month *Gedaliah* was ſlaine. This *Gedaliah* was appointed a Gouernour ouer that remnant of people which were left in *Iudea*, after the greater ſort of them were caried away captiues: now when he was ſlaine, euen all that remnant alſo was ſcattered, none remained; which was a further declaration of the extent of Gods wrath againſt them. Thus God many waies manifeſting his indignation againſt the *Iewes*, they had iuſt cauſe euen with faſting to humble themſelues all thoſe times: and becauſe they felt the ſmart of euery one of thoſe ſtrokes all the time of of the captiuity, they continued (as there was iuſt cauſe) their times of humiliation by faſting, till the captiuity was ended: but after that Gods fauourable countenance was turned to them again, they left off thoſe daies of faſt. Now the Papiſts can ſhew no ſuch cauſe of their forenamed ſet faſts: ſo as the example of the *Iewes* can bee no warrant to them.

Zac. 8, 19.

2 *Obiect.* The ſame daies are obſerued in our Church for faſting dayes.

Anſw. They are retained by vs onely as politicke and ciuill faſts, for the better preſeruation of fleſh, but maintained by them as religious faſts.

§. 106. *Of the continuance of a Faſt.*

TO know the right and due continuance of a faſt, it is needfull to put difference betwixt a faſt *in whole*, and *in part*. A faſt *in whole* is ſuch a faſt as wee haue deſcribed, wherein there is an vtter abſtinence (except in caſe of neceſſity) from refreſhing the body with any food at all. A faſt *in part*, is when a man taketh ſome nouriſhment in the daies of his faſt: and this is when there is occaſion of faſting longer then a man is able to forbeare all manner of ſuſtenance: for example a man of great vſe, whoſe death

What is a faſt in part.

death is a very great losse, is strucken with a dangerous sicknesse, and lieth betwixt hope and feare some weeke or more: their issue being vnknowne, his friends earnestly desirous of his life, continue to fast and pray euery day, till they see what issue the Lord will giue: now because of the long continuance of such a fast, euery day they take one meale to preserue the strength of their body. The like fast may bee vsed when a City is besieged, and the inhabitants inclosed by their enemies on euery side. Now because such a fast may be long indured, and the occasion thereof may bee longer or shorter, no set time can be set for the continuance of it, but onely that it bee ordered according to the occasion that God giueth.

As for the other more true and proper Fast, a Fast *in whole*, which was described * before, and whereof we doe now especially speake, a whole naturall day is a fitte time for the continuance of it. Our naturall day consisteth of foure and twenty houres: Of lesse continuance a Religious Fast (as I take it) may not be. In the Law the day of a fast is called a Sabbath: the time of a Sabbath must therefore bee allotted vnto it: now a Sabbath containeth the seuenth part of a weeke, which is foure and twenty houres. Where *Esther* inioyneth a Fast of three daies, shee mentioneth the night as well as the daies, shewing thereby, that the night must bee reckoned as a part of that day wherein a Fast is obserued.

In the space of foure and twenty houres onely one ordinary meale is forborne, (the Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken:) but lesse then one meale in a Fast cannot be forborne. This therefore is the shortest time, which yet will appeare to be long enough, if a Fast be rightly and duly obserued. For the last meale which is taken

§. 102. & 103.

A naturall day is a fit time for a proper Fast.

Leu.16.31.

Est.4.16.

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taken before a Fast, ought to be a very moderate & spare meale; so moderate, as so soone as it is taken, wee may without heauinesse, drowsinesse, and dulnesse, set our selues to examination, meditation, conference, reading, prayer, and such like religious exercises in priuate, as a preparation vnto the more solemne exercises to bee performed in a Fast. Most meet it is that this preparation be in the euening, and the Fast then to beginne. *From euen to euen* (saith the Law) *shall ye celebrate your Sabbath:* meaning a Fast. So as immediatly after a spare supper, all seruile workes of our calling laide aside, the forenamed preparation is to beginne, and continue so long as conueniently wee can sit vp, euen longer and later then on other daies we vse to goe to bed. Then after some sleepe is taken, in the next morning rising sooner then ordinarily we vse to doe, after some renewing of our preparation, the rest of the time euen till the foure & twenty houres from the beginning of our euening preparation, be ended, is to be spent in the solemne exercises of Religion appertaining to a Fast. If a Fast be continued, as hath been before set downe, two whole dayes, it is as much as our weake nature can wel endure, without impairing the health and strength of our body.

Leu. 23. 32.

Obiect. Paul, and they which were in the ship with him, *fasted foureteene dayes, and tooke nothing.*

Acts 27. 33.

Answ. They are said to fast, because being all that time in danger of their liues, much perplexed, and busied in sauing the ship, they had no leasure to take one ordinary meale: so as that was not a propper Fast, but yet an extraordinary abstinence, no more taken then was necessary to preserue life: and therefore *Paul* fearing least some of them might faint, exhorted them *to take some meate*, adding this reason, *This is for your health*, as for this phrase

In what sence *Paul* and his company are said to fast 14. dayes.

(*They*

(*They tooke nothing*) it is but an *hyperbolicall* ſpeech.

2 *Obiect.* *Eſther*, and the Iewes in her time faſted *three dayes and three nights together.* Eſther 4.16.

Anſw. The Iewes liued vnder an hotter climate then we doe, and in that reſpect could endure to faſt longer then wee which liue in the Northerne and colder part of the world.

§. 107. *Of Supplication, the moſt principall end of a Religious Faſt.*

THe laſt point noted in the deſcription of a Religious Faſt, concerneth thoſe duties of Religion which are the end of a Faſt, and for our better fitting, whereunto a Faſt is vndertaken. The moſt principall duty of all is *ſupplication*: whereunto as ſubordinate to prayer, may be added *Examination, humiliation, mortification, &c.* Becauſe extraordinary prayer is the moſt eſpeciall end of faſting, I haue annexed faſting as an helpe thereunto: for which I haue good warrant by the vſuall tenour of the Scripture, which ioineth *Faſting* and *Prayer* together. When the Prophets ſaw cauſe to vſe extraordinary Prayer, they were wont to call vpon the people to faſt. *Sanctifie a Faſt* (ſaith *Ioel*) when vpon an extraordinary occaſion he preſcribed a forme of prayer for them to vſe. In like manner ſaith *Ezra*; *I proclaimed a Faſt, that we might ſeeke of God a right way, &c.* And accordingly they obſerued his direction, and ioined faſting and prayer together: for ſaith he, *We faſted, and beſought our God, &c.* So ſaith *Nehemiah* of himſelfe, *I faſted and prayed.* And of the Church in the new Teſtament, it is ſaid, when they ſent forth *Paul* and *Barnabas*, they *faſted and prayed*: and when they ordained Elders, they *Prayed and faſted.* Ioel 2.15.17. Ezr.8.21. Verſe 23. Nehe.1.4. Acts 13.3. Acts 14.23.

Great reaſon there is to adde Faſting to extraordinary Prayer:

Why Fasting is added to Prayer.

*§. 95.

1 Fasting is an helpe to Prayer.

Prayer: for when there is an extraordinary occasion of Prayer, extraordinary ardency and continuance in prayer must be vsed, as was * before shewed. Now fasting doth quicken our spirits, and rowse vp our dull hearts, and so both sharpen our prayers, adding life and efficacy vnto them, and also make vs able to hold out, and continue the longer in Prayer. For as fulnesse maketh a man drowsie in body, and heauy in spirit, (so as he can neither pray ardently, nor continue long in prayer) so fasting maketh him fresh and cheerefull both in body and spirit. Note the most ardent & long continued supplications in Scripture, and you shall find them supported by fasting. Besides, as fasting is an helpe to prayer, so it is a testification

2 Fasting is a signe of our earnest desire.

of our vehement & earnest desire of obtaining that which we pray for: for by our voluntary abstaining from ordinary foode, and other delights of our body, we shew that we preferre the thing which we pray for, before them.

The other duties which were reckoned vp among the ends of a Religious Fast, as *Examination*, *humiliation*, and *mortification*, (as was before noted) subordinate vnto Prayer, and helpefull thereunto: In that fasting therefore is vsed for the better performance of them, in the vse of them it proueth to be a further helpe for prayer; which will the better appeare, if distinctly we consider how fasting maketh vs more fit to performe these duties.

§. 108. *Of Examination, another end of Fasting.*

Examination needfull for Prayer.

CConcerning *Examination* of our selues, we cannot be ignorant, but that when any needfull extraordinary blessing is to be obtained, or any iudgement to be preuented or remoued, it is very requisite to search whether there be not any sinne in vs which may make our prayers to be reiected and not regarded. That which the Lord said of

of the Army of *Israel* in *Iosuahs* time, may be applied to particular persons, namely, that if they did not search, and find out, and take away the execrable, and excommunicate among them, the Lord would not be with them any more: wherefore the Prophet exhorteth first to *search, and trie our wayes, and turne to the Lord*; and then to *lift vp our hearts with our hands vnto God in the Heauens.* Ios.7.11.12. Lam.3.40,41.

Now by fasting, we both gaine more time for examination, (euen that time which otherwise would be spent in sleeping, eating, drinking, and other like things, which in the day of a Fast are forborne) and also make our selues more fit thereto, in that our spirits are cheered, and our hearts rowsed vp thereby, as was noted * before. This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solemne examination of their owne, and of others sinnes. Reade the Prayer that *Ezra* made in the day of his Fast, and in it you may obserue how he searcheth out the sinnes of the Iewes in his time, which had prouoked the wrath of God, and setteth them in order before God. So did the Leuites in that Fast which was kept in *Nehemiahs* time. How fasting is an helpe to examination. * §.104. Ezr.9.6,&c. Nehe.9.16, &c.

§. 109. *Of Humiliation, a third end of Fasting.*

Concerning *Humiliation*, it is well knowne, that they which looke to preuaile by Prayer with God, must come before him with an *humbled heart. To him* (saith the Lord) *will I looke that is poore, and of a contrite spirit.* Now by fasting wee manifest our vnworthinesse of the least of Gods blessings, and so testifie great humiliation; yea, the very rites of a Fast are a means to humble the soule somewhat the more. By laying aside our best apparrell, by our voluntary abstinence from Gods Creatures, by forbearing Humiliation needfull for Prayer. Isa.66.2. How fasting is an helpe to humiliation.

ring some of our ordinary sleepe, and by refusing in other respects to refresh our bodies, we shew that we thinke our selues vnworthy of any outward delights, yea of the least crumme of bread, and drop of water. In old time they were wont to weare [a] sack-cloth in the time of a Fast, to shew that the worst cloathing was good enough: and [b] to lay dust vpon their heads, to shew that they thought themselues more worthy to be vnder the ground, then to tread vpon it. Againe, when we fast, because God is displeased for our sinne, and as a token of his displeasure, inflicteth some iudgement vpon vs, we doe not only manifest our great griefe for displeasing God, but also after an holy manner take vengeance of our selues, which is an especiall point of humiliation, commended in the Corinthians.

[a] Ion. 3.5. Dan.9.3.
[b] Neh 9.1. Ios.7.6.
2.Cor.7.11.

§. 110. *Of Mortification, a fourth end of fasting.*

Mortification needfull for prayer. [*] §.20.

CONcerning *Mortification*, * It hath been before shewed, that the lusts of the flesh, and the wanton affections therof, are a great hindrance to feruent prayer: being as birdlime to the fethers of a fowle, which keepe it from mounting high. Yea it is more cleare then needs be proued, that they continually fight against the spirit, and are a meanes to quench it; so as the spirit is kept from making requests for vs, so long as lust boyleth and domineereth in vs. Necessarie it is therefore, that in this respect the body be beaten downe, and brought into subiection. But fasting is an especiall meanes to subdue our wanton flesh, and corrupt lusts: for as pampering our bodies addeth strength to the olde man, so fasting mortifieth it, and keepeth it downe. The Apostle, where he implieth, that while man and wife giue themselues to

How fasting is an helpe to mortification.
1.Cor.7.5.

fasting

fasting and prayer, may the better abstaine, intimateth that by fasting and prayer lust is subdued.

§. III. *Of fasting now vnder the New Testament.*

BY that which hath hitherto beene deliuered in explication of a religious Fast, we may well conclude, that it is a warrantable, commendable and needfull exercise: *Warrantable*, because commended: *Commendable*, because the practise thereof is commended: *Needfull*, because of the ends * before Propounded. It is therefore an exercise carefully and conscionably to be obserued of vs.

* §. 107. &c.

Obiect. It is no where commanded in the new Testament.

Answ. 1. The Apostles and Churches practise thereof in the time of the Gospell, sheweth that the Commandements of the old Testament concerning fasting, were not as other ceremoniall ordinances, of force only for the time of the law, but of perpetuall vse so long as a Church should remaine on earth.

The commandement of fasting is of perpetuall force.

2 The answere which Christ gaue to the Pharisies in defence of his Disciples not fasting, in these words, *The daies will come when the Bridegroome shall bee taken from them, and then shall they fast*, hath the force of a precept.

Matth. 9. 15.

3 The same *occasions*, and the same *ends* of fasting which were vnder the Law, still remaine vnder the Gospell (what these occasions and ends are, hath bin shewed * before) wherefore, as we make conscience of other duties, so let vs make conscience of this also. As God doth manifest his iust indignation against vs, by threatning or inflicting any iudgement, or by with-holding, or taking away any blessing, so let vs manifest our true humiliation by fasting. Fasting added to prayer, maketh it extraordinarily

* §. 104. 107, &c.

Motiues to fast.

ordinarily powerfull, as appeareth by these three euidences.

1 By the great and wonderfull things which the Saints haue obtained thereby. *Annah*, though the Lord had made her barren, obtained a childe. The Iewes in *Iehoſaphats* time obtained an extraordinary victorie. And in *Eſthers* time a memorable preſeruation. Many like examples are noted in the Scripture:

1.Sam.1.5. &c.

2.Chro.20.3, 22. Esther 4.16.

2 By that reſpect which God hath had to the faſting of Hypocrites: as is noted in the example of *Ahab*. If God were moued to ſtay a temporall iudgement threatned againſt a wicked man vpon his temporary humiliation by faſting, what will he not doe vpon the true humiliation of his faithfull children by faſting?

1.King.21.29.

3 By that inſtance which Chriſt giueth of caſting out ſuch a kinde of Diuell by faſting and prayer, as by no other meanes can be caſt out. If an extraordidary Diuell may be caſt out by faſting and prayer, when he hath gotten poſſeſſion in a man, how much more may diabolicall paſſions and corruptions bee caſt out of a man by this meanes? No maruell that the Diuell ſo much preuaileth euery where, ſeeing this ſoueraigne meanes of weakening his power is ſo much neglected. We in this Land haue done our ſelues much wrong by neglect of this duty.

Matth.17.21.

That which * afterwards ſhall be ſpoken of motiues to extraordinary prayer, and of our negligence therein, may in particular be applied to this helpe of prayer.

* §.115.

§.112. *Of Vowes.*

THe other helps to extraordinary prayer is making of Vowes, which is both expreſly commanded, (*Pſalm.* 76.11.) and alſo hath been by Gods children much practiſed. *Iaakob* vowed a vow to God as he was going to his vnkl

vnkle *Laban*, (*Gen.* 28. 20. 21.) So did *Annah* (1 *Sam.* 1. 11) *David* (*Psal.* 132. 2.) and many other Saints.

Vowes an helpe to extraordinary prayer.

* *Vowing* is so proper to praying that the Greek word which in the new Testament most vsually signifieth praier, seemeth to be drawen from a vow.

* προσευχὴ. *Ea proprie intelligenda est oratio, quam facimus ad votum, id est vbi vult. August. Epist. 59.*

1 To vow in praying doth much sharpen our praiers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing we desire: it argueth that we are willing to doe any thing, or part with any thing to obtaine it.

3 It doth as it were set a tutor ouer vs, to call vpon vs to perform our duty, to check vs when we are slack therein, and to keepe vs within that compasse that we haue set vnto our selues.

Reasons.

Obiect. This was a thing belonging rather to the pedagogy of the Iewes, then to the ripe age of Christians vnder the Gospell.

Answ. Indeede because the Church before Christs time was but in her non-age, in comparison of that manage whereunto since Christs time it is growne, vowes were then more vsuall, then they are now. Yea at that time their voluntary vowes were parts of Gods worship, as other rites and cerimonies which were inioyned them of God were, wherunto we are not now so strictly bound. So as there is some difference betwixt the time of the Law, and of the Gospell in this respect. Yet notwithstanding are not all vowes, and the vse of them vtterly abolished: they still remaine lawfull and helpfull vnto vs.

For though wee are attained to a riper age then that of the Iewes, yet are we not come to a perfect age: wee are but children in regard of *that measure of the age of the fulnesse of Christ*, whereunto the spirits of iust and perfect men in Heauen attaine. So as still we haue need of helps:

Eph. 4. 13.

and among other helps, this of vowes is needful, and may be profitable vnto vs.

§. 113. *Of the things which concur to the making of a lawfull vow.*

Directions for making vowes.

WHerefore for our direction in vsing this helpe, wee must obserue what things concur to the making of a good and lawfull vowe: euen those foure things whereby euery thing is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3. The manner thereof. 4. The end.

1 Who may make a vowe.

1 The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In vowing we haue to doe with God, who must not be dallied withall, nor mocked. They who deale with him must well conceiue what they doe; (wherefore Ideots, children, frensie persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authority and command of others may not vow, in such cases wherein their Gouernours may crosse their vow.)

2 What may be vowed. Acts 23.18.

2 The thing vowed, must bee both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vowe that which we are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3 How a vow is to be made. a Psal. 119.18.

3 In regard of the manner, a vow must be made freely and maturely. A vowe is a kinde of spirituall offering, it must therefore bee a free will offering, or else a can it not be acceptable to God. It is not meete for Parents to force their children, or any man to force another to make a vowe.

A vow is also a matter of weight, it must bee made in iudge-

iudgement vpon due conſideration and deliberation, not raſhly or vnaduiſedly. [b]Herein did *Ieptha* (though otherwiſe a good man) offend. Raſh vowes cauſe either much miſcheefe, or much repentance.

4 There be two maine ends of a vow. One to preuent or redreſſe ſome ſinne (as for a man which is of a flexible diſpoſition, and much drawne away by vaine company to vow againſt ſuch and ſuch company: or for a man that hath a light braine, and is ſoone made drunken with ſtrong beere and wine, to vow againſt theſe.) The other to hold a man cloſe to ſome duty; as to vow euery day to reade ſo much, or ſo much of the Scripture, morning and euening to pray, to ſanctifie the Sabbath, &c.

Obiect. Wee are bound to performe all theſe things, though they bee not vowed.

Anſw. We vow thoſe things which wee are otherwiſe bound to doe, in regard of our owne dulneſſe and backwardnes, that ſo we may by a double bond (one of Gods law, the other of our vow) be the more prouoked to doe them. *Iaakobs* vow made to God in theſe words: (*The Lord ſhall be my God:*) was a duty commanded. *Gen.* 28. 21.

A vow being thus made, wee are bound in conſcience to performe it; [c] *Pay therefore that which thou haſt vowed. It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay it.*

[b] Iudg. 11. 30, 31. *In vouendo ſtultus in reddendo impius. Hier. Ibid.*

4 Why a vowe is to be made.

§. 114. *Of publike and priuate Faſts and vowes.*

AS the occaſions of faſting and vowing are publike or priuate, ſo muſt they bee done publikly or priuately. Becauſe there was a publike iudgement on the land, [d] *Ioel* the Prophet called the people to a publike faſt. So likewiſe *Ezra* cauſed a publike vow to to made of all the peo-

[d] Ioel. 2. 14.

[e] Ezra 10. 3.

ple. *Annahs* occasion was priuate and particular, accordingly was her [f] fast and [g] vow.

A publike fast or vow must bee appointed by publike authority (as were all the publike fasts and vowes recorded and commended in the Scripture) and performed by all that are vnder their authority, & in their dominion who command it. When *Iehoſaphat* proclaimed a publike fast, it is noted that *they came out of all the Cities of Iudah*: and when *Ioſiah* made [h] a publike vow and Couenant with the Lord: *He cauſed all that were found in Iudah, and Beniamine to ſtand to it.*

The Miniſters of the word, ought to put the Magiſtrates in minde of theſe extraordinary exerciſes, when there is occasion (as *Ioel* did) The Magiſtrate ought to appiont them: and Magiſtrates, Miniſters, People, and all obſerue them: and for the better obſeruing thereof, aſſemble together in publike places, and vſe the publike Miniſtery of the word: for which wee haue a notable patterne of the *Iewes* in the time of *Nehemiah*: for when the people were all aſſembled together, with faſting to make a ſolemne vowe: the *Leuites read in the booke of the Law of the Lord their God, one fourth part of the day, and another fourth part of the day they confeſſed, and worſhipped the Lord their God.* Neh. 9 3. These two fourth parts, were all the time that paſſed betwixt the morning and euening Sacrifice, namely from nine to three.

As for priuate faſts & vowes if they be performed in a family, the Maſter thereof who is a King, Prieſt, and Prophet in his own houſe, hath the ordering therof. But euery particular Chriſtian hath liberty in ſecret by himſelfe, to vſe theſe extraordinary exerciſes as he ſeeth iuſt cauſe; if at leaſt he be not vnder the power & cōmand of another, to whom his time and ſeruice is due. When Magiſtrates

are negligent in appointing thoſe publike exerciſes in their ſeaſons, priuate Chriſtians may for their parts make ſome ſupply thereof in their families, or at leaſt in ſecret by themſelues.

§. 115. *Of Motiues to extraordinary Prayer.*

VVEighty motiues there be to ſtirre vs vp to extraordinary Prayer.

1 It ſheweth that we goe along with Gods good guiding prouidence: that we obſerue Gods iudgements, and are moued with them, and take notice of his bleſſings, and are accordingly affected: that as the iudgements of God are greater, ſo our ſupplication and humiliation more extraordinary: as his bleſſings more needefull and ſcanty, ſo our petitions more earneſt and feruent: and as they are more excellent and plentifull, ſo our thankeſgiuing more ſolemne. They who content themſelues with their ordinary manner of praying, (like mil-horſes going round in their vſuall tracke) and neuer take any occaſion of extraordinary prayer, but thinke all is well, becauſe they are not *Atheiſts*, which neuer call vpon God, plainely diſcouer how little they regard Gods dealing with them. If they did, as God dealt extraordinarily with them, ſo would they extraordinarily carry themſelues towards God.

2 Extraordinary prayer is extraordinarily powerfull and effectuall, either for preuenting and remouing great iudgements, or for obtaining and recouering ſingular bleſſings, as we haue * before ſhewed. * §. 99.

3 It is an extraordinary honour done vnto God: the more we ſtoop vnder his iudgements, and the more highly we account his bleſſings and fauours, the more we glorifie God.

§. 116. *Of the neglect of extraordinary Prayer.*

Vse. IF we well obserue Gods dealing with vs, and the seuerall occasions of extraordinary prayer from time to time affoorded vnto vs, wee cannot but condemne our selues for neglect of this duty, and extraordinarily humble our selues, euen because wee haue not extraordinarily prayed, as iust occasion hath oftentimes beene giuen vnto vs. How many iudgements hath God laid vpon vs yeere after yeere? strange sicknesses, extraordinary fiers, frosts, inundations of waters, droughts when raine was needefull, tempestuous and rainy weather, when calme and faire weather would haue beene very acceptable, with the like. Among other publike iudgements, I cannot let passe that sore, heauy, grieuous stroke, whereby the life of that worthy admirable Prince was taken away, vpon the sixt of *November* 1612. Had extraordinary prayer in time been vsed, no doubt but many of these iudgements might haue beene preuented. Would there be so many insufficient, idle, careless, corrupt Ministers, as are in many places? or would the diligence and paines of many learned and faithfull Ministers be so fruitlesse as they are, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, and the like matters of moment are so vnprosperous? that many Christians long lie vnder sore and grieuous temptations and crosses, that other iudgements are inflicted vpon their families, their children, yea, and their owne persons, and many needfull blessings denied? Surely this duty is not vsed as it ought to be. Let it therefore more frequently and conscionably be vsed.

Hitherto of the seuerall kinds of Prayer.

THE

THE THIRD PART.

The time of Prayer.

§. 117. *Of praying alwayes.*

THE next branch is concerning the *Time*, which by the Apostle is limited with no distinct time, but indefinitely set downe vnder this generall particle *Alwayes*.

How wee may pray alwayes.

If this circumstance be simply taken without any limitation, it implieth not only a great inconuenience, but also a plaine impossibility. For is it not inconuenient that we should attend wholly and onely on prayer; and so neglect the Word, Sacraments, and other duties of piety? yea, also all duties of iustice, and charity to our neighbours? Is it possible that *alwayes* we should pray, and not eate, drinke, sleepe, and doe such other things as nature necessarily requireth?

Answ. If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word, [m] *In euery season.*

[m] ἐν παντὶ καιρῷ

The Greekes make a difference betwixt [n] *Time*, and *season*: and [o] in the Scripture they are also distinguished. *Time* is more generall, *Season* implieth that part of time which is fit for doing a thing. This phrase then being translated *in euery season*, implieth that as any iust occasion is offered, we must pray.

[n] χρόνος καιρός.
[o] Acts 1.7. 1 Thess.5.1.

Obiect. The Euangelist vseth the word which properly signifieth [p] *Alwayes*, and so doth the Apostle in laying

[p] πάντοτε. Luke 18.1. Ephe.5. 20.

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downe the point of thanksgiuing, and another phrase of the like extent, saying, q *Pray without ceasing:*

q 1 Thes. 5. 17 *Absolutum.*

Answ. 1. Generall phrases must bee expounded by particular and distinct phrases.

2 Those Generals doe sometime signifie no more then very often: so are r *Salomons* seruants said to stand *euer*, or continually before him. So wee say of a Student that is much in his study, he is *alwayes* or continually there: so of a woman that tarrieth much at home, shee is *euer* in her house. But more distinctly to shew the meaning of this circumstance,

r 1 King. 10. 8.

1 It is to be taken inclusiuely, including euery part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the middest of businesse, or free from businesse, at what time soeuer occasion is giuen, we must pray.

2 It signifieth a daily and constant performing of this holy exercise: thus this sacrifice which vnder the Law was constantly offered vp euery day, morning and euening, is said to bee offered vp s *continually*, and called a *continuall* burnt offering.

s Ex. 29. 38, 42

3 It implieth that besides our ordinary and set times of prayer, we must take extraordinary occasions to call vpon God.

4 It intimateth a continuall preparation of the heart alwayes, euen euery moment readie to be lift vp to God in prayer. As the ayre with the least blast of winde is moued, and a feather with the least motion of aire is lifted vp, so must our hearts in petition and thanksgiuing.

* *Euchitæ ab orando sic appellati, isti ita nimis orant, vt hinc iudicentur inter hæreticos nominandi. Aug. hær. 57*

Thus this phrase being rightly taken, affordeth no iust ground to those heretikes called * *Euchitæ*, who would seeme to spend so much time in prayer, as they neglected all other duties: like to whom were the Heretikes called

* *Messa-*

* *Messalians.* But it affordeth vnto vs many good instructions for prayer.

* *Lege Theodoret. hist. lib. 4. cap. 11. de Messalianis.*

§. 118. *Of praying euery day.*

1 CHristians *ought to haue set times of prayer euery day.* This is implied in the fourth Petition, where *this day*, is expressed, to shew that the next day wee must pray againe, and euery day say, *this day.* This is also prefigured by that continual burnt offering, wherof I spake * before. [b] *Dauid* exhorteth hereunto saying, *Sing vnto the Lord, praise his name from day to day:* and promiseth to performe as much himselfe, saying, [c] *I will blesse thee daily, and praise thy name for euer and euer.*

1 Euery day pray.

* §. 117.

[b] Psal. 96. 2.

[c] & 145. 2.

1 We daily stand in need of Gods blessings, both of the continuance of his old blessings, and also of bestowing new blessings. Needfull it is therefore, that euery day we should pray for them.

Reasons.

2 The graces of God in vs are subiect euery day to decay: now prayer is as food, whereby those graces are preserued, reuiued and increased. Daily wee take bodily food? Daily also let vs vse this spirituall food.

3 Euery day we are subiect to assaults of our spirituall enemies, who are neuer wearied: and vnto many dangers of soule and bodie. But prayer is the most principall meanes to keepe vs safe from all.

There are also like reasons for thankesgiuing *alwayes*, day after day. For *God ladeth vs daily with his blessings*: euery day, yea euery houre, both Gods former blessings are continued and renewed, and also new blessings bestowed. Is thy life, health, libertie, or any other blessing, matter of thanksgiuing this day? Then if the same be renewed the next day, it is also matter of thanksgiuing the next day, and so day after day. Continuall matter of thanks-

Psal. 68. 19.

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thankſgiuing, requireth continuall thankſgiuing.

§. 119. *Of the fitteſt times for daily prayer.*

Queſt. HOw often a day is it meete we ſhould pray, and at what times?

Singulis diebus qui amplius non poteſt, ſaltem duabus vicibus oret mane ſcil. & veſpere Concil. Conſtantinop. 6. cap. 7. Vide Cryſ. exhort. ad matutinas, & veſp. orationes. Hom. 14. in Rom. 8.

Anſw. Not to ſpeake of ſudden ciaculations, which we ſhall touch by and by, it is meete that ſolemne prayers be made at leaſt twice a day. The fitteſt time for which is the morning and the euening. In the morning to praiſe God for our reſt the night before, and to craue his protection ouer vs, and his bleſſing vpon vs the day following. In the euening to praiſe him for the bleſſings receiued that day, and to craue his protection in the night when we ſleepe. Thus ſhall this ſpirituall ſacrifice of the [e] *Calues of our lippes* be anſwerable to that [f] daily outward ſacrifice of lambes, vnder the Law, whereof one was to be offered in the morning, the other in the euening. This time [g] *Dauid* preſcribeth ſaying to God, *It is a good thing to declare thy louing kindneſſe in the morning, and thy truth at night*: yea [h] *Dauid* went further, and ſaith, *Euening and morning, and at noone will I pray*. Which times it is likely that *Daniel* obſerued, for hee prayed [i] *three times a day*. *Dauid* yet further ſaith, [k] *Seuen times a day doe I praiſe thee*. But that I take to be meant of ſom extraordinary occaſions, becauſe his ordinary courſe was ſet downe before: or elſe a ſet number for an vncertaine, *ſeuen times*, that is, oftentimes, and ſo meant of ſudden prayers.

[e] Oſe. 14. 3
[f] Num. 28. 4.
[g] Pſal. 92. 2.
[h] & 55. 17.
[i] Dan. 6. 10.
[k] Pſal. 119. 164.

Againſt this doe they offend, who neuer pray but at Church vpon Sabbath daies, or ſome other ſolemne daies, or if euer at home, onely then when ſome extraordinary occaſion is offered, as if they, or ſome of theirs be ſicke, if they feare ſome iudgement, or want ſome great bleſſing. What hope can ſuch haue to bee heard in their great

great needs, who otherwise would not call vpon God.

§. 120. *Of constant keeping our set times of prayer.*

2 Be constant in keeping set times.

1 Num. 28. 2.

2 *Such set times as are appointed for daily prayer, would constantly be kept.* Else we doe not in euery season al wayes without intermission pray. The Lord saith of the fore-named daily sacrifice vnder the Law, [1] *Yee shall obserue to offer vnto me in their due season mine offering, &c.* implying thereby, that they should not faile nor misse of their due season and accustomed time. Feare of death could not turne *Daniel* from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day, as he did afore-time.* This phrase, *as afore-time*, implieth a constant course.

Great reason there is that we should be constant, for

Reasons.

1 There is in vs a naturall proaneness to waxe cold and faint in prayer. Water is not more proane to be cold, nor an heauy weight to fall downward, then we to waxe dull in this heauenly exercise. Wherefore as fire must constantly be put vnder water to keep it hot, and a weight must cōstantly be wound vp to keep it from the ground, so must wee by constant prayer quicken vp our soules, and keepe them aloft.

2 The Diuel wil take great aduantage by once omitting it, and moue vs to omit it againe and againe; and so by degrees bring vs to an vter dis-vse of it. Assuredly they which once omit their course of praying, shall finde the next time they come to pray, a more then vsuall dulnesse thereto: which is partly thorow Godsiust iudgement, who thus punisheth our neglect of this duty, partly thorow our naturall indisposition thereto, and partly thorow the subtilty and malice of the Diuell, who thus seeketh to diuert vs cleane from our course.

§. 121. *Of*

§. 121. *Of Canonicall houres.*

Quest. WHat difference is there betwixt this constant obseruing set times, and Popish canonicall houres of prayers?

Reasons why Canonicall houres vnlawfull.
1. They are grounded on superstition.

Answ. 1. Their canonicall houres are grounded on superstition, as the reasons which they themselues alledge doe shew: for they appoint seuen houres of prayer for euery day. The first before day, because Christ was then taken. The second at the first houre, because then hee was led to *Pilat*. The third at the third houre, because then he was mocked. The fourth at the sixt houre: because then he was crucified. The fift at the ninth houre, because then he gaue vp the Ghost. The sixt in the euening, because then hee was taken from the Crosse. The seuenth in the completory, because then he was buried. These reasons are superstitious, no good grounds. In other houres wee may finde other things done to Christ, as his bringing to *Annas*, to *Caiphas*, to *Herod*, his accusations, scourging, &c. and so make euery houre a canonicall houre for prayer. Wee haue better reasons, as I shewed * before.

* §. 120.

2. Religion is placed in them.

2 They place Religion in the very obseruing of set times. We doe not so: for we set not the same continuance for all, some may hold out an houre, some halfe, some but a quarter, some longer, some shorter. Neither doe we tye all to the same houre. A strong able person that vseth to rise betimes, may pray at three or foure, or fiue of the clock in the morning, as soone as he riseth. Another that is weake, and not able to rise so soone, may when he can rise.

3. They are stinted with time.

3 They content themselues with saying ouer so many prayers as may bee in such a set time, though their hearts

hearts goe not with one word: for their prayers being in latin, many cannot vnderſtand what they pray. We account ſuch prayers meere lip-labour. Neither doe wee meaſure our prayers by a ſet time, but wee meaſure our time by our deuotion and affection in prayer.

4 They appropriate their canonicall houres to eccleſiaſticall perſons onely, as Prieſts, Munks, Nunnes, &c. Wee make our dayly times of prayer common to all Chriſtians: becauſe prayer is a duty belonging to all.

4 They are appropriated to certaine perſons.

5 Some of their houres, namely, at mid-night, are very vnſeaſonable to be ordinarily and daily performed: they are neither meet for the health of mā (that being the moſt ſeaſonable time to reſt in) nor for the worſhippe of God, which muſt needes at that time bee drouſily performed. Our times are the moſt ſeaſonable that may be.

5 They are vnſeaſonable.

6 Their houres are ſo many, that other neceſſary buſineſſes muſt needs be omitted: they affoord not time enough for Miniſters to ſtudy, and performe other miniſteriall functions belonging to their place. Our times are ſuch as may well bee affoorded to prayer, by thoſe that haue the moſt and greateſt imployments.

6 Too much time is ſpent in them.

7 They are ſo ſuperſtitious on the one ſide in keeping their number and ſtinted houres, and on the other ſide ſo careleſſe in the due time, that they giue tollerations to obſerue all the ſeuen houres in one part of the day, and none in the other part. Wee affood no ſuch tollerations. Euening prayer would not be performed in the morning, though a double taske of the Word may bee read at once.

7 Too great ſtrictneſſe in fulfilling the time.

§. 122 *Of neglecting times of Prayer.*

Vſe.

LEt vs bee carefull and conſcionable as in ſetting vnto our ſelues fit times of prayer, ſo alſo in keeping of them.

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them. Many suffer euery small occasion, the least busines, a matter of little gaine, yea, a matter of pleasure and sport to interrupt their course: They are farre from [a] *Daniels* minde. If they could truly feele and discerne the sweetnesse and comfort of prayer, they would bee otherwise minded then they are. For our parts let vs preferre it to all things, and let all things whatsoeuer giue place to it. Thus shall wee manifest our reuerend and high account of God, of his worshippe, and of his blessing. If in the morning necessary businesse bee to be performed, let vs rise so much the sooner to pray, rather lose of our sleepe then omit that exercise: so at night, if extraordinary businesse hold thee vp late, sit vp a little the longer for prayer sake. They who conscionably and constantly vse it, think not themselues safe in a morning, till they haue commended themselues by prayer to God: they are much disquieted, if by any occasion it bee omitted: some dare not eate, nor drinke in a morning till they haue prayed, nor at euen goe to bed till they haue prayed againe. A good religious minde.

[a] Dan. 6. 10.

§ 123. *Of praying in all affaires.*

3 Whatsoeuer ye doe, or whithersoeuer ye goe, pray.

3 *WHatsoeuer we goe about, or whereseoeuer we are, we must pray.* If we goe about any religious exercise, any work of our calling, any duty of loue, any honest & lawful recreation, we must pray: when we goe to meat, to sleep, to walk abroad, to ride a iorney pray, at home, in the field, in our Inne, in prison, on the sea, in a forren country, in time of prosperity, in time of aduersity, in season, at our times appointed, out of season, at other times, night and day pray. So much implieth the Apostle [b] where he willeth men to pray *in euery place*, and these phrases, *alwaies, at all times, cõtinually, without ceasing*, imply as much.

[b] 1. Tim. 2. 8.

1 Praier

1 Prayer ſanctificth euery thing, euery place, as wee ſhewed in the fift branch of the neceſſitie of prayer. *Reaſons.*

2 We cannot expect a bleſſing in any thing, except by prayer we craue it. * *It is in vaine to riſe early, and to lye downe late without prayer.* Therefore ◦ *Moſes* prayeth that God would eſtabliſh the workes of their hands. * Pſal.127.2. ◦ & 90.17.

No maruell wee proſper ſo little in the holy and ciuill things we take in hand, and that euery where in euery thing we meete with many croſſes and vexations. The means of making things proſper, and of preuenting croſſes is rarely vſed. No maruell alſo that God oft with-holdeth many good things from vs; due praiſe is not giuen for ſuch good things as be giueth. *Vſe.*

§. 124. *Of continuall Eiaculations.*

4 *OVr hearts ought euery moment to be ready, and prepared to be lift vp to God:* euen when we haue not opportunity of time and place to vtter any prayer with our mouthes, in heart we muſt pray, as * *Moſes* and *Nehemiah.* This is that *mentall* and *ſudden prayer* whereof I ſpake before. Concerning this kind, if any ſhall aske (as *Peter* in another caſe did) how oft ſhall I pray in a day; ſeuen times, as *Dauid* did? I anſwer (as Chriſt did to *Peter*) *I ſay not to thee vnto ſeuen times, but vnto ſeuentie times ſeuen times*: euen euery moment, as the leaſt occaſion is offered, and ſo often as the Spirit of God moueth. If we obſerue our ſelues or others to ſtand in need of any bleſſing, inſtantly let our hearts be lift vp to God: when any of Gods bleſſings come to our minde by the relation of others, by our owne cogitation, by any preſent fruition, or by any other meanes, preſently (in heart at leaſt) bleſſe God: learne of the little birds, which lift vp their bils to heauen, ſo oft as they take a little water into them. 4 Hearts alwayes ready to pray. * Exod. 14.5. Nehem.2.4. Pſal.119.164. Matth.18.22.

§. 125. *Of*

§. 125. *Of giuing thankes alwayes.*

WEE haue an excellent patterne hereof in that man that was [a] *A man after Gods owne heart, that* [b] *sweet Singer of Israel*: as he was very frequent vpon all occasions in making petition to God, so also in thanksgiuing: many Psalmes he beginneth and endeth with praise: yea euery verse of [c] some Psalmes beginneth with an exhortation hereunto: and euery verse of [d] other Psalmes end with a thankfull acknowledgement of Gods mercie: [e] Diuers verses in many Psalmes both beginne and end with praising God. There is nothing which that booke of Psalmes more tumbleth vp and downe (repeating it very often againe, and againe) then this clause, *Praise yee the Lord*: yea his Psalmes of humiliation, which hee beginneth with sobs and teares, he endeth with praise. A worthy patterne to follow: the more frequent we are in thanksgiuing; the more doe we resemble the triumphant Church in heauen, [f] which *cease not day nor night, saying, Holy, Holy, Holy, Lord God Almighty.* [g] In the booke of Reuelation, it is oft noted that the heauenly Spirits, so soone as any occasion was offered, presently fell on their faces and gaue glory to God. [h] They doe after an holy manner rebound vp and downe this word, *Hallelu-Iah*, one from another. Thus doe they alwayes giue thankes. It well beseemeth them: how can it then but well beseeme vs? wee must endeauor to be like them: onely heere lieth a difference betwixt them and vs, that all teares are wiped away from their eyes, so as they haue not such matter of supplication as we haue: we must mixe petition and thanksgiuing together: so giue thankes *alwayes*, as wee make supplication *alwayes*.

[a] Act. 13. 22.
[b] 2. Sam. 23. 1.
[c] Psal. 150.
[d] Psal 136.
[e] Psal. 135. 19, 20, 21.
[f] Reu. 4. 8.
[g] & 5. 13. & 7. 12.
[h] & 19. 1, 2, 3, 4

[n] *Hallelu-Iah* is an Hebrew compound word, which signifieth *Praise yee the Lord.*

alwayes: for to both theſe parts of prayer is this extent to be applied: one muſt not exclude another: neither muſt either of them exclude any other duetie.

THE FOVRTH PART.

The Ground of Prayer.

§. 126. *Of the meaning of this phraſe in the Spirit.*

THe third general *branch* concerning praier, is the *ground* from whence it ariſeth, and that is the *Spirit*. *Pray in the Spirit*, ſaith the Apoſtle. Some heere vnderſtand the *ſpirit* of man, which is the ſoule and heart of a man: and ſo is this phraſe vſed, [d] where the Apoſtle ſaith, *I will pray with the Spirit*, or *in the Spirit*. Others vnderſtand the Spirit of God, which is the holy Ghoſt: and ſo is this phraſe vſed, [e] where the Apoſtle *Iude* ſaith, *Pray in the holy Ghoſt*, [f] and where Saint *Paul* ſaith, *The Spirit maketh requeſt for vs*. I take it, that they which exclude either of theſe, come ſhort of the Apoſtles meaning: for I doubt not but he heere intendeth both the Spirit of God and alſo the ſpirit of man, ſure I am that both may ſtand together, yea that both do alwaies concurre together and cannot be ſeuered: for without the holy Spirit of God, man cannot pray in his ſpirit and heart: and whenſoeuer the Spirit of God helpeth vs to pray, hee ſtirreth vp our ſpirits and hearts to pray. The ſpirit of man is that eſpeciall place where the Spirit of God hath his reſidencie.

This clauſe then affordeth vnto vs theſe two inſtructions.

[d] 1. Cor. 14. 15 τῷ πνεύματι.

Iude v. 20. ἐν πνεύματι ἁγίῳ.

[f] Rom. 8. 26.

1 *True prayer is a worke of the holy Spirit of God, and commeth from his motion.*

2 *Prayer framed by the Spirit of God, floweth out of the very spirit and heart of a man.*

§. 127. *Of the worke of the Spirit in prayer.*

Doct. 1. Prayer a work of the holy Ghost.

FOr the first, note what the Prophet saith in Gods name to *Ierusalem*, [h] *I will powre vpon them the spirit of supplications.* He calleth the gifts of prayer *the spirit of supplications*, because it is Gods Spirit which worketh in vs this gift, and inableth vs to call vpon God: in a like respect, Saint *Paul* vseth this phrase, [i] *The Spirit of faith.* More plainely is this point proued, by that phrase which Saint *Iude* vseth, [k] *Praying in the holy Ghost*: but most euidently by [a] Saint *Paul*, who layeth it downe, first affirmatiuely, saying, *The Spirit helpeth our infirmities, and maketh intercession for vs*: then negatiuely, saying, *Wee know not what to pray*, &c. What may the Apostle meane by this phrase, *The Spirit it selfe maketh intercession?* Doth the holy Ghost truely and properly pray for vs, as Christ our High Priest and Mediator, or as one of vs for another? Noe verily: for then should the holy Ghost bee our Mediator (which was one of *Arrius* his heresies) an office which is neuer attributed to him, but appropriated to Christ: [b] *For there is one God, and one Mediator betwixt God and man, the man Christ Iesus* Besides, then also should God make request to God; for the holy Ghost is God, but not man also, as Christ was. The meaning then of the Apostle must needs bee this, that the Spirit of God stirreth vs vp to pray, quickning, and putting life into our dead and dull spirits, yea inwardly, as it were, suggesteth vnto vs, and infuseth into vs such desires, such sighes & grones, yea and such words, as are acceptable to God, which for the

[h] Zach. 12. 10.

[i] 2. Cor. 4. 13.

[k] Iude v. 20.

[a] Rom 8. 26, 27. Expounded.

[b] 1. Tim. 2. 5.

the truth and ſincerite of them, for the vehemencie and ardencie of them, for the power and efficacie of them are [c] *vnutterable*: they pierce thorow the very heauens, and enter vnto the glorious Throne of Gods grace, and there make a loud crie in the eares of the Almightie. Therefore [d] in the next verſe the Apoſtle addeth, *he that ſearcheth the hearts* (that is, God the ſearcher of all hearts) *knoweth what is the minde of the Spirit* (that is, what deſires, what ſighes and groanes, what prayers proceed from the work of his Spirit, being ſtirred vp thereby in our ſpirits) for Gods Spirit informeth, and inſtructeth our ſpirits to make prayers to God, *according to the will of God*, which otherwiſe were moſt impoſſible for vs to doe: we neither could tell what to aske, nor how to aske. Thus plainely and clearely we ſee, that true prayer commeth from the motion and worke of Gods Spirit: which may yet further be confirmed by comparing *Gal.* 4.6. with *Rom.* 8.15. in *that* it is ſaid, *the Spirit in our hearts crieth Abba Father*: in *this*, *by the Spirit we crie Abba Father.*

[c] ἀλάλητα.

[d] Rom.8.27.

The reaſons why thus the Spirit prayeth, yea why it is needfull that the Spirit ſhould pray, and ſo *we pray in the Spirit*, are theſe.

Why needfull that the holy Ghoſt helpe vs to pray. *Reaſons.*

1 In regard of our naturall eſtate, we haue no abilitie at all to pray: a dead man can as wel craue help of another man, as a naturall man in faith craue ſuccour of God. [e] *Wee are not ſufficient of our ſelues, to thinke any thing as of our ſelues.* Can we then be ſufficient of our ſelues *to pray aright?*

[e] 2.Cor.3.5.

2 In our regenerate eſtate wee are no longer able to doe any good thing, then the Spirit helpeth and aſſiſteth vs. Though once we be inabled by the Spirit to pray aright, yet if the Spirit leaue vs and continue not in vs his powerfull worke, all our abilitie is gone (as a wheele

which is turned about with an hand, if the hand be taken away, the wheele will soone stand still) it is needfull that vnto the first grace, following grace be added: for man after he is regenerate, still needeth the present, effectuall, continual worke of Gods holy Spirit. It is therefore said,

f Philip.1.6. f *He that hath begunne a good worke in you, will performe it vntill the day of Iesus Christ.*

3 Though we knew how to pray, yet would not our prayer be acceptable to God, except it came from his Spirit: g it is attributed as a proper worke to the Spirit, that he maketh intercession *according to the will of God* (that is, so as is pleasing and acceptable to God) for as God knoweth the meaning of the Spirit, so the Spirit knoweth the will of God.

g Rom.8.27. κατὰ θεὸν.

1 Heere note how the whole Trinitie hath a worke in this holy exercise of prayer. h The holy Ghost frameth our requests. i The Son offereth them vp vnto his Father. k The Father accepteth them thus framed, and offered vp.

h Rom.8.26.
i Reu.8.3.
k Rom.8.27.

2 Note the reason, why the prayers of the Saints are so acceptable, and availeable, why they pierce thorow the clouds, and haue accesse to Gods throne: they are the groanes of Gods Spirit: not that the Spirit groaneth, but that our spirits are made to groane by Gods Spirit.

3 Note what an admirable gift, the gift of prayer is, a singular gift, peculiar and proper to the Saints, who haue the Spirit of God: if l *no man can say that Iesus is the Lord, but by the holy Ghost*, surely no man can call vpon God, as his Father, but by the Spirit of God. m *We haue* therefore *receiued the Spirit of adoption, whereby we crie Abba Father.*

l 1.Cor.12.3.
m Rom.8.15.

4 Note how we may know whether Gods Spirit bee in vs, and whether we be Gods sonnes or no: euen by the Spirit of prayer: I meane not an outward formall vttering of words, but true prayer comming from the heart.

§. 128. *Of the meanes to pray aright in the Spirit.*

THey who desire to pray aright, so as their prayer should be acceptable to God, must,

1 Labour for Gods sanctifying spirit, which is gotten by the ministery of the word, as was set foorth by [n] those extraordinary gifts which God bestowed on Christians while they were hearing the word preached: & as [o] Saint *Paul* with great emphasis affirmeth, saying, *receiued ye the the spirit by the workes of the law, or by hearing of faith?* that is, assuredly by hearing the Gospell (which is the word of faith) preached ye receiued the spirit: in which respect the preaching of the Gospell is called, [p] *the ministration of the spirit.*

2 Hauing the spirit we must goe along with him, and follow his good motions: powring forth those desires which he suggesteth vnto vs: [q] the fire which God would continually to burne vpon his Altar, *came out from the Lord.* If sacrifices were offered vp with any other fire, that fire was counted [r] strange, and the sacrifices no whit acceptable, but abominable to the Lord: the heauenly fire whereby our spirituall sacrifices of praier must be offered vp, is that holy spirit which commeth out from God: he carrieth the very image of God: we must therefore [s] *giue vnto God that which is Gods.*

3 We must take heede we [t] *grieue not the holy spirit of God*: which is done by [u] *quenching* the goog motions thereof thorow our careleſnesse, or by [x] *resisting* the spirit, thorow our rebellion: hence is it that many of the Saints are so dull, and vntoward to this exercise: by their security and carnality they haue grieued Gods spirit, and he hath withdrawne his helpe and assistance.

Many hearing that the spirit maketh request for vs, wil

[n] Acts 10.44.
[o] Gal. 3. 2.
[p] 2 Cor. 3. 8
[q] Leu. 9. 24.
[r] & 10. 1, &c.
[s] Mat. 22, 21
[t] Eph. 4 30.
[u] 1 Thes. 5. 19
[x] Acts 7. 51

be ready wholly to giue ouer this duty vnto the worke of the ſpirit, and ſo neuer rowſe vp themſelues, but ſay, when the ſpirit pleaſe it will make requeſt for me. Theſe grieue the ſpirit, becauſe they ſtirre not vp the gift thereof.

§. 129. *Of prayer comming from the ſpirit of a Man.*

Doct. 2. Praier wrought by Gods Spirit, commeth out of mans ſpirit.

2 FOr the ſecond doctrine, that *Prayer framed by the Spirit of God, floweth out of the very ſpirit and heart of a man*; it is alſo cleare by [x] the forenamed place, *The ſpirit maketh interceſsion with groanes*, &c. Now groanes proceede from the heart, and ſpirit, not from the tongue and lips: but more expreſly [y] the Apoſtle ſaith, that the ſpirit which crieth *Abba Father*, is ſent into our *hearts*. Hence it is that they which pray *in the ſpirit*, are ſaid [z] to powre out their *ſoule* and their *heart* to God. The Virgin *Mary* (who without all queſtion praiſed God *in the ſpirit*) ſaith, [*] *My ſoule magnifieth the Lord, my ſpirit reioyceth in God.*

[x] Rom. 8. 26.
[y] Gal. 4. 6.
[z] 1 Sam. 1. 15. Pſal. 62. 8.
[*] Luk. 1. 46, 47

Reaſons.

1 The heart of man is, as it were, Gods chaire of ſtate, whereunto no creature can come: it is proper to God alone; it is his Pallace wherein he moſt delighteth: wherefore Gods Spirit maketh his aboade there, and ſtirreth that vp to pray.

2 The heart is a fountaine whence commeth every thing, good or euill: wherefore the Spirit doth eſpecially purifie and ſanctifie it. Yea, the heart is as a Queene, ſhee hath a command of all the powers of the ſoule, and parts of the body; and therefore the Spirit giueth this gift of prayer to her.

§. 130. *Of diſcerning when we pray in the Spirit.*

Vſe 1.

HEreby may we iudge whether the Spirit of God be in vs, and moue vs to pray or no. If our prayer come but

but from the teeth, though it be neuer ſo well framed in regard of the forme of words, and though our geſture be neuer ſo ſeemely, ſauouring of much reuerence and humility, yet all is nothing: the Spirit of God hath no part in this worke, if thy ſpirit pray not. Herein lieth a maine difference betwixt the manner of perſwading God and man. Man may be moued with faire ſpeeches, inticing words, eloquent phraſes, (as the people of *Tyrus* and *Sidon* with *Herods* eloquent Oration) but all the eloquence in the World is no more to God then the lowing of an Oxe, or the howling of a dogge, if it come not from the ſpirit. Hearty and vpright prayer is the beſt rhetoricke to moue God withall. [a] Act.12.21,22

What matter of humiliation is miniſtred vnto moſt, euen of them that are accounted the beſt? how often doe ſuch as heare others pray, fall downe on their knees, and ſo ſeeme to pray, and yet know not what hath beene prayed? Their thoughts haue beene vpon other matters. Some manifeſt as much in that, when the prayer is ended, they teſtifie no aſſent thereunto by ſaying, *Amen*. Yea, how often doe they who vtter the prayer (Miniſters in the Church, other perſons in other places) tumble ouer words with their mouthes, when their hearts are wandring, ſo as little aſſent of ſpirit, if any at all hath been giuen to their owne words? Can ſuch ſacrifices be acceptable to God? let vs be humbled for that which is paſt; and be more watchfull ouer our hearts for the time to come. *Vſe 2.*

THE FIFTH PART.

The helpe of Prayer.

§. 131. *Of watching vnto Prayer.*

THE fourth generall branch, is concerning the helpe of Prayer, *Which is watchfulneſſe*, noted in this clauſe,

Watch thereunto.]

ἀγρυπνοῦντες. The originall word according to the proper notation of it, ſignifieth to awake and abſtaine from ſleepe: it is properly attributed to the body, metaphorically and by way of reſemblance vnto the ſoule. *Sleepe* of the body, is ſuch a binding of outward ſences, as they can not exerciſe their ſeuerall functions: as the eye cannot ſee, the eare cannot heare, and ſo in the reſt: *watchfulneſſe* is contrary hereunto, a keeping of the ſences free and loole, ſo as readily they are able to performe their functions. Thus by way of reſemblance, when the ſoule is ſo poſſeſſed and ouercome with ſecurity and ſpirituall ſenceleſneſſe, as it cannot performe the duties of holineſſe and righteouſneſſe, it is ſaid to be *aſleepe*: when it rowſeth vp it ſelfe, and caſteth away ſecurity, it is ſaid to watch: in this ſence ſaith the Apoſtle, c *Let vs not ſleepe as doe other, but watch.*

c 1 Theſ. 5. 6.

What watchfulnes is here meant.

Moſt reſtraine this *watching vnto prayer*, to the inward ſpirituall watchfulneſſe of the ſoule: which I will not denie to be here eſpecially meant. But yet I cannot thinke that the watchfulneſſe of the body is excluded: for if the body be drowſie, the mind cannot be watchfull. The Apoſtle

poſtle by this clauſe would rowſe vp both body & ſoule vnto prayer. The watchfulneſſe of the body alone is nothing: It is the ſpirit, the vprightneſſe, ardency, and cheerefulneſſe of it, which maketh prayer to be acceptable to God, as we heard before.

§. 131. *Of Popiſh Night vigils.*

RIght watching vnto Prayer, is to be noted againſt the *Night-vigils* of Papiſts, who place an extraordinary great point of Religion and deuotion in the obſeruing of them. Vſually they make three *vigils*, one at the cloſing vp of the day, and beginning of the night. Another at mid-night. The third at the cloſing vp of the night, and beginning of the day. In ſome places they haue more vigils, as ſome are more ſuperſtitious then others. Theſe vigils they ground on this and other like places, where we are commanded to *watch* vnto *Prayer*; as if they who waked to mumble ouer and ouer a few ſet prayers, whilſt others ſlept, obſerued this precept. For in the outward babbling of a few prayers, ſtandeth the greateſt part of their Religion. I wot well thoſe night prayers are oft performed ſo drowſily, and ſleepily, that it were better they were faſt aſleepe in their beds, then betwixt ſleeping and waking ſo to mocke God.

Bellarmin. de bonis oper. lib. 1 cap. 11.

Obiect. [d] *Dauid* ſaith, that at *mid-night* he would riſe to giue thankes vnto God.

[d] Pſal. 119. 62.

Anſw. He did not make it a law euery mid-night to riſe, but occaſion being offered, hee would euen then riſe. And ſo ought euery Chriſtian to doe: for this is compriſed vnder that particle *Alwayes*, or *in euery ſeaſon*. Thus [e] *Paul* and *Silas* being in priſon, *Prayed at midnight*, and [f] *Paul* afterward preached *vntill mid-night*: Yet did they not ordinarily vſe this, nor appoint it a Law vnto them-

[e] Acts 16. 25. [f] & 20. 7.

themselues, or others. Extraordinary actions are not to be enioyned as ordinary things: then should wee spend euery day in fasting.

I might further shew many differences betwixt *Dauid, paul, Silas*, their praying at midnight, & papists praiers, but of this I spake * before in the point of Canonicall houres,

* §. 121.

§ .132. *Of superstitious watching for Christs comming.*

A superstitious waking for Christs comming.

2 RIght watching vnto prayer is to be noted against a superstitious practise of many, whom I haue knowne to vse to sit vp all night at certaine times of the yeere, keeping themselues awake with talking one with another, playing on instruments, singing and the like, vpon a conceit that Christ will come in iudgement on some of those nights of the yeere, and they would not then be found asleepe, but awake, because Christ said,

s Mat. 24 42. s *Wake for you know not what houre your Master will come.*

These are many waies.

1 In that they prescribe certaine set times for Christs

h Mat. 24. 36. comming, h *Whereas no man knoweth it.*

2 In that they conceit hee shall come in the night, which is vncertaine, for he may come as well in the day time for ought any man knoweth. Indeed Christ speaking

i Luke 17. 34. of his comming to iudgement, saith, i *in that night*: but this word *Night* is taken Synecdochically for day or

k & v. 30. night, a part for the whole: k a little before he calleth it the *day*, when the sonne of man shall be reuealed, and implyeth, that when he commeth, men shall be eating, drinking, buying, selling, planting, building, which are works of the day time. Yet I will not deny but that he may come in the night time.

3 In, that they imagine that *they* which *are* asleepe when

when Christ commeth, cannot be well prepared to meet him. Whereas in truth a man that hath repented him of his sinnes, and with faithful prayer commendeth himselfe to God, and so goeth to sleep, is as fit in his sleepe to be awaked and taken vp to iudgement, as if he were in the act of prayer.

4 In that they interpret that precept of Christ, [a] *wake*, of bodily waking: and *watching* here in this text of bodily watching. But waking and watching in these and such like places, imply not onely a keeping of the eyes, but of the heart also awake & attentiue vpon that which is done.

[a] Mat. 24. 42.

§. 133 *Of watching both in body and in Spirit.*

TO let all these & other like erronious conceits passe, & to returne to our matter. As outward watchfulnesse of the body is nothing acceptable to God, vnlesse the soule also be watchfull, so the soule cannot possibly bee watchfull, vnlesse it haue the helpe of the bodies watchfulnesse: for the parts of the body are those [a] instruments whereby the powers of the soule are exercised. Wherefore both must bee ioyned together, as easily may bee gathered out of Christs charge to his Disciples, [b] *Watch and pray*. That hee speaketh of *bodily watchfulnesse* is cleare, for he found them asleepe, and therefore said, *Watch*. As cleare also it is that he speaketh of *spirituall watchfulnesse* because he inferreth this clause, *that yee enter not into temptation*: it is not bodily watchfulnesse alone that can keepe vs from temptation. Yet further this metaphor of watching hath a large extent: for it is a military word, and the Apostle still holdeth on like a wise Captaine to instruct Christian souldiers what to doe. In time of warre there are certaine appointed continually to watch in some sconce, watch-towre, or other like

[a] *Organa.*

[b] Mat. 26. 41.

like eminent place, where they muſt rowſe vp themſelues throughly that they ſleepe not, and not onely remaine awake, but prie and view vp and downe euery where and diſcry what may be hurtfull or helpfull to the army. So as watching vnto prayer implyeth a diligent obſeruing of all ſuch things as may help vs or hinder vs therein. In this ſence the Apoſtle ſaith of Miniſters, that they [c] *watch for the ſoules* of their people, that is, carefully obſerue what may make to the good, or what tend to the hurt of their ſoules.

[c] Heb. 13. 17

I might out of the full meaning of this metaphor collect many particular duties, and diſtinctly handle them all, but for breuity ſake I will drawe all to one doctrine, which is this,

Doct. Both body & ſoule to bee rowſed vp to Prayer.

For the better performance of prayer, both body and ſpirit of him who prayeth, is to be rowſed vp, and kept from inward and outward drouſineſſe, and due obſeruance is to bee made of all things helpfull or hurtfull thereunto. To this purpoſe tend thoſe many exhortations which by Chriſt & his Diciples are made to *wateh*. When Chriſt warned his Diciples of his laſt [d] comming, and [e] when he was in his agony he bid them *watch* So [f] *Paul*, ſo [g] *Peter*. To this purpoſe alſo tendeth that patheticall ſpeech of *Dauid*, [h] *Awake my glory, awake Viol and Harpe, I will awake early.*

[d] Mar. 13. 37.
[e] Mat. 26. 41
[f] Col. 4. 2
[g] 1 Pet. 4. 7.
[h] Pſal. 57. 8

§. 134 *Of the cauſes of drowſineſſe.*

Reaſon. Cauſes of bodily drowſineſſe.

BOth body & ſpirit are carefully to be rowſed vp, because of our naturall pronenes to drowſines, and heauineſſe in body & ſpirit, two cauſes there be which cauſe bodily ſlumbering. Firſt debility and weakneſſe of ſenſes, whence it is that young children and old folkes, are more proane to ſlumbering then luſty ſtrong perſons. Secondly, abundance of vapours which ſtupifie the ſenſes: for fulneſſe of meat and drinke, whence thoſe vapors ariſe,

ariſe, make men ſluggiſh and ſleepy. Anſwerable there be two cauſes which procure ſpirituall ſleepineſſe and ſlumbring.

Cauſes of ſpirituall drowſineſſe.

1 Weakeneſſe of the fleſh (as Chriſt implieth when he checketh his Diſciples for their ſluggiſhneſſe, ſaying, [i] *The fleſh is weake*:) whereby it commeth to paſſe that by nature we are exceeding drowſie & dull, as to all good and godly exerciſes, ſo eſpecially to Prayer, which is the beſt of all. I neede not further proue this then by appealing to the conſcience of euery one that vſe this holy exerciſe. Many are loath to goe about it: many when they are at it, fall faſt aſleepe, as [k] *Eutichus*. I haue heard this direction preſcribed, when one cannot ſleepe; *Say thy prayers, and thou ſhalt ſleepe*: it is commonly the direction of prophane perſons, ſpoken of ſluggiſh prayers, (for if a man pray in the ſpirit with that earneſtneſſe which hee ought, it will rather keepe him the longer from ſleepe) but yet it ſheweth that men are commonly dull and drowſie in Prayer. Our ſpirituall ſluggiſhneſſe maketh our hearts heauy, and our eyes ſleepy: Againe, our bodily ſluggiſhneſſe maketh our ſpirits more dull.

1 Weakeneſſe of the fleſh.

[i] Mat. 26. 41.

[k] Acts 20. 9.

2 Abundance of bye, wandring, vaine, earthly, wicked thoughts, cares, luſts, and ſuch other things, which like vapours ariſe in our ſoules, and which the Diuell alſo is very buſie to caſt into our hearts in time of prayer. Theſe adde much vnto our naturall dulneſſe and drowſineſſe; ſo as in theſe two reſpects there is great neede of watchfulneſſe.

2 Abundance of by-theghts

§. 135. *Of going drowſily to Prayer.*

Vſe 1. Such as goe drowſily to prayer taxed.

LIttle doe they conſider the neede thereof, who going to prayer, are ſo farre from rowſing vp their ſpirits and bodies, that they doe, as it may ſeeme, purpoſely ſet them-

themſelues to ſleepe: ſome compoſe themſelues to ſuch geſtures as make them ſleepe, they hang downe their heads, and leane them vpon their armes or hands: they ſit vpon ſeates, or vpon the ground, they cloſe their eyes, &c: Some neuer pray till they goe to bed, and ſo ſleepe preuenteth them: ſome againe come immediatly from their pots and platters, or from their worldly affaires and buſineſſes, and preſently goe to prayers, without any premeditation or cogitation of what buſineſſe they haue in hand. With what deuotion can ſuch prayers be performed? Is this to watch vnto prayer? The truth is, that ſuch doe but mocke God.

§. 136. *Directions for Watchfulneſſe.*

Vſe 2. FOr auoiding of this and ſuch like aberrations, and for a better performance of this duty of watchfulneſſe, obſerue theſe few directions following.

1 Chooſe fit times. In regard of the body, firſt chooſe ſuch times as are freeſt from drowſineſſe; theſe are mornings: for our bodies hauing reſted all the night, and by reſt being refreſhed, are the more free, ready, and cheerefull to prayer. *Aurora muſis amica,* Schollers find it the fitteſt times for their ſtudies: and ſo may Chriſtians, if they obſerue a difference of times, find it fitteſt for their prayer. If for prayer ſake we riſe the ſooner, we *watch vnto Prayer.*

2 Rowſe vp thy ſelfe. 2 Conſidering that it is ſo needefull that we pray at euening, which is a drowſie time, rowſe vp thy ſelfe before prayer; goe not to it halfe ſleeping, halfe waking. Learne of the watchfull Bird, the *Cocke*, who when he is about to crow, eſpecially in the night time, flappeth his wings, and ſo beateth his body, and rowſeth vp himſelfe to crow. *Virgil. alet. Ouid Simule.* Doe thou ſomething to driue away drowſineſſe: ſtirre thy body, walke, meditate, ſing a Pſalme before

prayer

prayer at euening. Vſe ſuch geſtures as will keepe thee from drowſineſſe, kneele vpright, or to helpe thy weakeneſſe, ſtand. Haſten to prayer, goe not to it too late. Who doe theſe things for prayers ſake, *Watch vnto Prayer.*

3 Moderate thine appetite, and vſe a temperate diet, if after meate thou art to pray: ſobriety is often ioined to watchfulneſſe, as an eſpeciall helpe thereof. [a] Chriſt hauing giuen a warning to take heede of *ſurfetting, drunkenneſſe, and cares of this World*, inferreth this exhortation, *Watch and pray*: otherwiſe we cannot well watch & pray. Wherefore ſaith Saint *Paul*; [b] *Let vs watch and be ſober.* And Saint *Peter*, [c] *Be ſober and watching in prayer.* Who eate for prayer ſake ſomewhat the more ſparingly, doe *watch vnto prayer.*

3 Moderate thine appetite.

[a] Luk. 21. 34, 36.

[b] 1 Theſ. 5, 6.

[c] 1 Pet. 4. 7.

In regard of the ſoule,

1 Take heed it be not too much diſtracted with worldly thoughts, [d] *Cares of this World choake the Word*, much more will they choake the ſpirit of Prayer. Hee that remembring the time of prayer, disburdeneth his ſoule hereof, *Watcheth vnto prayer.*

4 Auoid diſtractions.

[d] Mat. 13. 22.

2 Moſt eſpecially be watchfull againſt ſinne, which (as * hath beene ſhewed before) like birdlime wil ſo cling the feathers of the ſoule, that it cannot flie vp to Heauen. Nothing more dulleth the heart of man then ſinne. He that yeeldeth thereto can hardly recouer himſelfe, and reuiue his ſpirit againe in a long time. [e] It was three quarters of a yeere before *Dauid* was throughly recouered after his great fall; for his child was borne before, and an extraordinary meanes was vſed to recouer him, the Prophet *Nathan* was ſent vnto him.

5 Take heede of ſinne.

* 5. 20.

[e] 2 Sam. 12, 1, &c.

It was an admirable and extraordinary thing that *Peter* was ſo ſoone recouered. Sinnes doe grieue the ſpirit, and quench his good gift in vs: the Spirit being grieued and

and prouoked to withdraw his presence, will not returne againe with a wet finger. Especially be watchfull against such sinnes as by nature thou art most proane vnto: for in them especially will Satan most attempt thee when thou art going to prayer. If thou beest giuen to lust, make a couenant with thine eye not to cast it vpon a strange woman: auoide wanton company, garish attire, fulnesse of bread, and whatsoeuer may prouoke lust: so in anger, voluptuousnesse, couetousnesse, &c. This is an excellent point of wisdome, and argueth great watchfulnesse vnto prayer, if for prayer sake it be done.

6 Obserue Gods dealing with thee.

3 Take notice of Gods mercies and iudgements, of his blessings bestowed on thee, and of thy wants, of the estate of others, and of other points concerning the matter of prayer. Reade also some part of Gods Word before Prayer: Thus shalt thou come furnished to Prayer. This is also *to watch vnto Prayer.*

Many complaine of their vntoward performance of this heauenly duty, but obserue not the reason thereof, which is this, *They watch not vnto Prayer.*

THE SIXTH PART.

The meanes of preuailing by Prayer.

§. 137. *Of Perseuerance.*

IN the last place is added an especiall meanes of obtaining our desire by Prayer, which is *Perseuerance. Pray* (saith the Apostle) *watching thereunto with all perseuerance.*

What perseuerance is.

Perseuerance is an holding out to doe a thing till it be accomplished. The vniuersall particle *All*, addeth emphasis thereunto, and sheweth that it must be a patient, constant, vnwea-

vnwearied, continued holding out. * The originall word is by the learned of that tongue attributed to hunting dogges, which will not cease following the game till they haue got it. A fit resemblance, if the rule of a similitude be obserued, which is to hold close to the point in hand. To persevere then in prayer is, with long patience to continue constantly in calling vpon God, and not waxe weary, or giue ouer till he heare vs. This is manifested two waies,

* προσκαρτερεῖν. Themist. de canibus venat.

1 By often praying for one & the same thing. As [f] *Paul* prayed thrice against a temptation, that is oftentimes.

[f] 2 Cor. 12. 8.

2 By a long holding out at one time, as *Iaakob* wrestled a whole night with the Angell, and would not let him goe till he had blessed him.

[g] Gen. 32. 24.

§. 138. *Of the things which we are to aske with all perseuerance.*

Quest. 1. How oft or how long must we persevere in prayer, before we giue ouer?

How long we must persevere

Answ. Noe certaine and stint time can bee limitted. Some things are continually to bee prayed for as long as we liue, namely those things which wee stand in neede of all the daies of our life, whether they respect soule or body, and those things which shall not bee accomplished so long as wee liue; as a ioyfull resurrection and eternall saluation. These are to bee prayed for in our ordinary prayers continually. Other things for which especially perseuerance in prayer is needfull, require a more particular and present answere of God, as a temptation, sickneſſe, or any distresse which hangeth ouer our heads, or lieth vpon vs, or such blessings as we stand in present neede of: these are to be prayed for till wee obtaine our desire, as *Iaakob* would not let the Angell goe till he had blessed him: or till wee haue some better thing in liew thereof, as *Paul*

prayed againſt the temptation, till he had grace ſufficient giuen to him againſt it, or till there be no hope of obtaining our deſire; that is, till God doth euidently declare
2. Sam. 12. 20, 23. that it is his wil not to grant it, as *Dauid* continued to pray for his childe while it liued, but when it was departed, he ceaſed to pray for him, ſaying, *The childe being now dead, wherefore ſhould I now faſt, can I bring him againe any more?*

§. 139. *Of the difference betwixt praying* alwayes, *and* with all perſeuerance.

Queſt. 2. VVAs not thus much implied vnder the fore-named circumſtance of time, *alwayes*, or in *euery ſeaſon.*

Anſw. Seeing the Apoſtle doth heere ſet downe the Doctrine of Prayer ſo diſtinctly and ſuccinctly, we may not imagine that hee would twice ſet downe in one and the ſame verſe, one and the ſame thing, and that in two differing phraſes. There is certainly a difference betwixt theſe two branches, which I take to be eſpecially in theſe two reſpects.

1 *That* is more generall, hauing reſpect to the whole courſe of a Chriſtians life, that he haue his ſet times: conſtantly obſerue them, and be euer ready on all occaſions to pray.

This is more particular, hauing reſpect to ſome eſpeciall occaſions, that in crauing them we ſhould bee inſtant and vrgent.

2 *That* reſpecteth the dutie and worke of prayer, that we be conſtant in performing it.

This the iſſue and euent of prayer, or the bleſſing which floweth from it: for it is the effect and iſſue of our prayer that maketh vs more or leſſe importunate: Longer or ſhorter to continue in prayer. If it be long before we receiue

ceiue that which we desire, the longer we persevere and continue in prayer.

§. 140. *Of the difference betwixt persevering and much babling in prayer.*

*Quest.*3. VVHat difference is there betwixt these many, and long prayers implied vnder perseuerance, and [m] those vaine repetitions, much babling and [n] long prayers condemned by Christ in the Scribes and Pharisies.

[m] Matth.6.7. [n] & 23.14.

Answ. Very much and great: euen as great as betwixt white and blacke, light and darknesse, sincerity and hypocrisie.

1 *These* many and long prayers heere intimated, are proportioned according to Gods particular dealing with vs: if it be long before he grant our request, wee goe the oftner vnto him, and we hold out the longer in prayer.

Those vaine repetitions and babblings are stinted by set and certaine periods of time appointed before hand, without any respect of Gods dealing.

2 *These* come from the vehemencie of desire, and ardencie of affection.

Those onely from the tongue and lips.

The much babbling of Papists in prayer.

The Papists are like to Pharisies in both these. For first they measure the number and continuance of their prayers by their set times: for which purpose they haue both set formes of prayer, and also chaines of Beades to put them in minde when their stint is ended; yea they set downe so great a number of repetitions, as cannot bee freed from *vaine repetitions.*

This name *Iesu* is aboue fiue hundred times set downe to be repeated at one time in their *Iesu Psalter.* Againe, their prayers being in Latine (as I haue shewed before)

which tongue all that say their prayers vnderstand not, they cannot come from the heart, but onely from the tongue.

§. 141. *Of holding out in prayer.*

Doct. Prayer to be oft renued and held out.

THus hauing cleared the meaning of this clause, obserue the instruction hence arising, which is this,

Who desire to reape the fruite of their prayer, must both oft renue their prayer, and also hold on without fainting till it be heard. [a] In the word heere vsed is this dutie oft vrged: but most elegantly and emphatically doth the [b] Prophet set it foorth in his owne example, saying, *For Sions sake I will not hold my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake foorth as the light, &c.* Againe, hee saith of other Watchmen, *All the day and all the night continually they shall not cease.* Further, by way of exhortation, he addeth, *Yee that make mention of the Lord, keepe not silence, and giue him no rest till hee establish, and till hee make Ierusalem a praise in the earth.* Christ doth also excellently set it forth by two parables, [c] one of a *Friend*, [d] the other of a poore *Widdow*. The *Friend* was so importunate, as he was impudent againe: for so much the notation of the * originall word implieth. The *Widdow* by her importunitie so troubled the Iudge, as he feared he should be wearie with her oft comming. Marke how impudent beggers will bee, they will receiue no nay: nor many who petition to the King, Councell, Lord Chancellor, Iudges, and the like, and by their impudencie oft obtaine their suits. Impudency, taken in the best sence, as Christ vseth the word, is such an holy, constant importunity, as will take no denial. This we may vse to God, and if we vse it, we shal assuredly preuaile: for note what Christ saith, [e] *Shall not God auenge his owne*

[a] Rom. 12. 12. Col. 4. 2.
[b] Isa. 62. 1, 6, 7.
[c] Luke 11. 5.
[d] & 18. 3.
* *Impudentiam, et iniquitatem, et crudelitatē, & supinitatem frequens vincit oratio. Chrysost. in Heb. hom. 17.*
[e] Luke 11. 7.

owne elect which cry day and night vnto him, though he beare long with them? Particular examples of oft praying for one thing, and long holding out in prayer, * were laid downe in the point of extraordinary prayer. * §. 98.

§. 142. *Of the reasons of Perseuerance.*

THe ground of this *Perseuerance* is Gods wise disposing prouidence, who oft setteth a long date to the accomplishment of his promises, till which time come, he seemeth not to heare vs, and yet expecteth that wee should solicite and ply him with our prayers, not because he needeth soliciters, and remembrancers, but for iust and weightie reasons,

Reason. Why God oft seemeth not to heare our prayers.

1 The sacrifice of prayer is a sweete and delightsome sacrifice to God. [f] The Apostle speaking of the calues or fruits of our lippes, which are prayers and praises, saith, *with such sacrifices God is pleased.* [g] In this respect prayer is called *Incense*: God is delighted with the prayers of his Saints, as men with the sauour of sweete incense. Hee loueth to heare them oft praying, and long to continue, prouided that the prayer come from an honest heart and true desire.

[f] Heb. 13. 15, 16.

[g] Psal. 141. 2.

2 God thus trieth the faith and patience of his Saints, whether they can and wil continue to depend vpon him. Who cease to pray, cease to waite: they withdraw themselues from God, [h] *Gods soule will haue no pleasure in them.* (*Heb.* 10 38.)

Deus idcirco non celeriter annuit, vt tu diutius inquiras. Chrys. in Matt. hom. 24.

3 By *Perseuerance* prayers waxe more earnest and feruent. Christ often praying, prayed the [i] *more feruently.* Prayer is like to fire, which if it finde fit matter, the longer it burnes, the hotter it burnes. But God loueth not key cold prayers: they are as irkesome to him as lukewarme water to a mans stomack. [k] God will spue them out.

[i] Luke 22. 44. *ἐκτενέστερον.*

[k] Reu. 3. 16.

4 God thus moueth his children to ſearch their hearts, to ſee if they can finde any cauſe in them why God heareth them not. This was a meanes whereby [l] *Achans* ſin came to be found out: yea [m] by Gods denying once and twice to heare the Iſraelites, they were brought to repentance.

[l] Ioſ.7.6,&c.
[m] Iudg.20.27

5 God doth thus commend his bleſſings ſo much the more vnto vs. For good things much deſired, oft craued, long expected, are more welcome when they are obtained, and wee mooued to bee more thankefull for them. Things ſoone obtained are little regarded.

§. 143. *Of the damage of not perſeuering, and aduantage of perſeuering.*

Vſe 1: Reproofe.

VVHat a vaine conceit is it to think, that it is in vaine long or oft to call vpon God, if at firſt hee heare not. Such was the conceit of him who ſaid, [n] *Behold this euill commeth of the Lord: ſhould I attend on the Lord any longer?* This conceit cannot be free from pride and arrogancie; yea it is a diſdainfull and preſumptuous conceit. Yet by nature wee are all too proane vnto it: for wee are ready to preſcribe a time vnto God, and to ſay, So long will I continue to depend vpon him, and pray vnto him; if by that time he heare not, he will neuer heare. This is the cauſe that oft we faile of the fruits of our prayers, and fall into many temptations, giuing our ſpirituall enemies great aduantage againſt vs.

[n] 2.King.6.33

Vſe 2. Exhortation.

For our parts, let vs learne how to carry our ſelues when God ſeemeth to reiect our praiers, euen [o] as the woman of *Canaan*, when Chriſt at firſt would not ſeeme to heare, and after told her plainely he was not ſent to her, and the third time compared her vnto a whelpe, yet ſhee continued praying: and what was the iſſue? her faith was com-

[o] Mat.15.22, &c.

commended, her requeſt was granted. Neuer any that perſeuered loſt their labour.

As for them who haue lyen long vnder a croſſe, let them not thinke their prayers are not regarded, or themſelues not reſpected, becauſe at firſt they were not heard: we heere ſee that God expecteth perſeuerance. *Vſe 3. Conſolation.*

THE SEVENTH PART.

The perſons for whom Prayer is to be made.

Epheſ 6.19.20. *And for me, that vtterance may bee giuen vnto me, that I may open my mouth boldly to make knowne the myſtery of the Goſpell:*
For which I am an Embaſſador in bonds, that therein I may ſpeake boldly as I ought to ſpeake.

§. 144. *Of deſiring the helpe of others prayers.*

FRom his direction vnto prayer, the Apoſtle proceedeth vnto an eſpeciall requeſt, that they whom hee had inſtructed, and incited to pray for others, would in particular pray for him: whence obſerue, that *Coherence.*

As Chriſtians ought to pray for others, ſo to deſire the mutuall prayers of others for themſelues. *Obſer.1.* Prayers of others to be deſired.

Seldome did Saint *Paul* write to any, of whom he requeſted not their prayers, whether they were whole Churches, as in this and many other Epiſtles, or particular perſons,

sons; as [a] *Philemon.* This hath been the ancient practise of Gods children: [b] *Hezekiah* desired the prayers of *Isaiah*, [c] *Hester* of the *Iewes*, [d] *Daniel* of his three companions: [f] God intimated thus much vnto *Abimeleth*, that it would be good for him to craue the prayers of *Abram*, and [g] vnto *Eliphaz*, *Bildad* and *Zophar*, that it would bee good for them to seeke the prayers of *Iob*. Did not Saint *Iames* exhort hereunto, when he saith, [h] *Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him.*

a Phil. vers. 22
b 2. King. 19. 4
c Hest. 4. 16.
d Dan. 2. 18.
f Gen. 20. 7.
g Iob. 42. 8.
h Iames 5. 14

§. 145. *Of motiues to desire others prayers.*

THe motiues which were alledged to inforce the dutie of prayer in generall, might fitly bee heere againe applied, for prayer being a dutie whereby God is much honored, and a thing very powerfull with God, and profitable to those for whom it is made, we ought to take all occasions to stirre vp others thereunto. But there are many more particular reasons to vrge this doctrine: for by desiring the prayers of others,

Reasons.
1. Testification of the earnestnes of our desire.
2. Acknowledgement of the communion of Saints
3. Sence of our owne weakenesse.
4. Maintaining of mutuall loue.

1 Wee testifie our great desire of Gods blessing, and therupon we think it not enough to pray for it our selues but also seeke the helpe of others prayers to obtaine it.

2 Wee shew that we acknowledge a communion of Saints, which performe mutuall duties one to another.

3 We manifest a sence of our owne weakenesse, for the supporting whereof we craue the helpe of others, yea we manifest much humility.

4 We maintaine mutuall loue, which consisteth not onely in offering, and doing kindnesses, but also craving and accepting the like: if a man doe not sometimes desire, and receiue good turnes at his friends hands, he wil make his friend vnwilling, and ashamed to seeke and receiue any

any at his hands, and so will entercourse of loue be soone broken off.

§. 146. *Of the difference betwixt desiring other mens prayers and making them mediators.*

Obiect. THus are many Mediators made.

Answ. Nothing so, for our desire is not that other men should present our persons, and our prayers to God, and so make them acceptable, which is the office of a Mediator, but onely wee vse them as companions, and fellow-members in this office.

§. 147. *Of those who vse, or refuse to aske the helpe of others prayers.*

THis iustifieth the commendable and vsuall practise of the Saints at this day, who when they depart one from another, or write one to another, or being in any distresse, are visited one of another, desire the prayers one of another. The thing is good and warrantable: yee that haue vsed it be not ashamed of it, neither cease to vse it still; onely as the thing is in it selfe good, so vse it well: not complementally for custome sake, but from the heart, and that in regard of the forenamed reasons. *Vse.* 1.

As for those who are ashamed to desire the prayers of others, vnworthy they are to pertake of the benefit of others prayers. *Vse.* 2.

And for those who mocke and scoffe at it in others, what doe they but strike the Prophets and Apostles thorow their loines, whom they scoffe at. The time may come when they would be glad of their prayers, whom in their prosperitie they mocked, euen as [i] *Pharaoh* was glad of the prayers of *Moses* and *Aaron*, [k] *Saul* of the prayers of *Samuel*, and [l] *Simon Magus* of *Simon Peters*.

[i] Exod. 8.8.
[k] 1. Sam 15.25
[l] Act. 8.24.

§. 148. *That*

§. 148. *That none too good to seeke the helpe of anothers prayer.*

BVt for the better clearing of this point, I will more distinctly declare, the persons both who are to desire this duetie, and also of whom it is to be desired.

Who are to desire others prayers.

For the first, *All of all sorts, none excepted, must desire the prayers of others*, not onely the yonger, meaner, inferiour sort, as children, schollers, auditors and the like: but euen the best and greatest, and that of such as are much inferiour vnto them. Note the * forenamed examples, which shew that Kings, Queenes, Prophets, Apostles, desired this kindenesse: what persons more eminent for place, or more excellent for grace? if it beseemed them, whom may it not beseeme?

* §.144.

Reasons.

On the one side, the greatest and best, while heere they liue are subiect to many infirmities, many temptations: and though they may haue some excellent gifts aboue others, yet they want many other, which meaner then they haue: besides, they are proane to decay in the graces which they haue. On the other side, the prayers of the least and meanest Saint are of force with God: [m] *God is no accepter of persons*: it is the heart, the honesty, sincerity and ardencie of it, which he most respecteth, and not the greatnesse and dignity of the person who prayeth. In this regard therefore, as the foote may be helpful to the head, and as a little mouse may bee helpefull to a Lion caught and entangled with cords, by gnawing a cord asunder, so may the least Christian bee helpefull to the greatest by praying for them.

[m] Iob 34.19.

Simile.

Vse.

Let none therefore thinke themselues so compleate and well furnished, as they need not the helpe of others prayers: or so great, that it should not beseeme them to seeke

ſeeke this helpe. [n] God in wiſdome hath ſo ordered the body of Chriſt, that the members thereof ſhould neede one anothers prayers: and that, both to maintaine mutuall loue among them (for mutuall prayers doe euen knit the ſoules of the Saints together) and alſo to ſuppreſſe arrogancie, that one ſhould not ſcorne and diſdaine another. If any bee otherwiſe minded, it is to be feared that ambition hath blinded their mindes.

[n] 1.Cor.12.18 &c.

If the greater are to deſire the prayers of the meaner, much more the meaner of greater, as children of parents, people of the Miniſters, &c.

§.149. *Of praying to the liuing onely.*

Of whom prayer is to be deſired.

FOr the ſecond, the benefit and kindneſſe of prayer is to be deſired of ſuch as wee know may know our deſire. Theſe are onely the liuing, who conuerſe among vs vpon the face of the earth: to theſe, whether preſent or abſent, we may make knowne our deſire: if preſent, by words or outward ſignes: if abſent, by letter or meſſage

Not of the dead.

To deſire the prayers of ſuch as are departed out of this world, is both in vaine, and alſo without warrant.

1 *In vaine*, becauſe we can neither make ſigne, ſpeake, write, nor ſend to them: nor can they without ſome ſuch meanes, know the deſire of our heart, it is Gods propertie to ſearch the heart.

2 *Without warrant*, becauſe the whole Scripture affordeth neither precept, promiſe nor good example tending to that purpoſe; had it beene needefull, queſtionleſſe Chriſt would haue compriſed it in his perfect forme of prayer.

§.150. *Of*

§. 150. *Of the Papists arguments for praying to the dead.*

Arguments for praying to the dead answered. *Bellarm. de Sanct. Beat. lib. 1. ca. 19.*

OVr aduersaries make shew of sundry places, but such as make nothing to the purpose, but are wrested cleane contrary to the scope of the Holy Ghost. Their great champion who vseth to gather together what hath beene, or may be alleadged: for defence of their superstition, idolatry, and heresie, quoteth onely these distinct places out of the old Testament: [a] The first is where *Iacob* saith to *Ioseph*, *The Angel which deliuered me from all euill, blesse the children, &c.*

[a] Gen. 48. 16

Answ. The Angell there meant, is [b] the same with whom *Iacob* wrestled, which was Christ Iesus, [c] *The Angell of the Couenant.*

[b] & 32. 24.
[c] Mal. 3. 1.

The second is that speech of *Eliphaz*, *to which of the Saints wilt thou turne.*

[d] Iob 5. 1. Expounded.

Answ. 1 Question may be made whether euery speech of *Eliphaz* recorded in that Booke be of sufficient authority to iustifie a point in controuersie: * The Author who alleadgeth this argument, denieth not but doubt may be made hereof.

* *Quamuis hæc verba non videantur cõuincere, quia non sunt ipsius scriptoris libri, sed Eliphaz amici Iob, tamen ideo cõuincũt, quia indicant tunc fuisse consuetudinem, &c.*

2 The place is meant of Saints liuing on earth: neither doth it imply any prayer to them, but speaketh of a due consideration of their estate, whether any were like to *Iob.*

3 [e] The third is the prayer of *Moses*, *Remember Abraham, Isaac, and Iacob.*

[e] Exod. 32. 13.

Answ. Moses meaneth not any intercession, which *Abraham, Isaac*, and *Iacob* made vnto God for their posterity; but the couenant which God made with them in the behalfe of their posterity.

Further hee heapeth vp sundry places both out of the olde, and out of the new Testament, wherein prayers of

*of the Saints liuing are desired; and inferreth, that if it be meete and lawfull to call vpon the Saints while they are vpon earth, it must needes be lawfull to call vpon the same Saints when they raigne with Christ.

*Legimus viuentes à viuentibus inuocatos: ergo licebit etiam nunc inuocare eosdem sanctos cum Christo regnantes.

Answ. 1. There is difference betwixt *desiring Saints to pray for vs*, (which this Text, and other like places warrant) and *calling vpon Saints* (which no place of Scripture doth warrant,) whether they be dead, or liuing.

2 The argument from the liuing to the dead followeth not: because we haue warrant for the one, not for the other; and because we can make knowne our desires to *them*, not to *these*:

Let vs goe along with God, and vse such meanes of obtaining the blessings he hath appointed, and then in faith may we depend vpon him, and expect his blessing.

Thus much for this generall point of requesting the prayers of others.

§. 151. *Of praying for Ministers.*

OF the persons in generall for whom prayer is to be made, we haue spoken *before. Now we will more distinctly consider the particular person mentioned in this place, for whom prayers are most especially to bee made: this is set downe vnder the Apostles person: *For me*, saith he. Saint *Paul* was by vertue of his calling, a Minister of the Gospell, euen a publike Minister vnto the whole world, by reason of his Apostleship: yet more particularly in those places where he planted Churches, and where his Ministery was powerfull and effectuall, he was a peculiar Minister, as [f] himselfe saith to the *Corinthians*, *If I be not an Apostle to other, yet doubtlesse I am to you: for ye are the seale of mine Apostleship in the Lord.* Among other Chur-

*§. 45. &c.

Who are especially to be prayed for.

[f] 1 Cor. 9. 2.

Churches, that at *Ephesus*, to whom he wrote this Epistle, was planted by him: he was the spirituall father of that people, and an especiall Minister vnto them. As a Minister of the Gospel (yea and as their Minister) he requesteth this duty, to pray for him: and so much is cleere by that which he would haue them pray for in his behalfe, namely vtterance, and liberty to preach the Gospell.

From this particular I may raise this generall doctrine.

People are especially to be mindfull of their Ministers in their prayers to God. As *Paul* and other Ministers haue desired this of their people: so wee reade that [g] when *Peter* was in prison, *Earnest prayer was made of the Church for him*: and [h] when *Paul* and *Sylas* went forth to preach, they were *commended of the brethren to the grace of God*: namely, by Prayer. [i] This did Christ giue in charge, saying, *Pray the Lord of the harvest that he would send forth labourers into his harvest.*

Ministers are especially to be praied for.

[g] Acts 12.5.

[h] & 15.40.

[i] Mat.9.38.

§. 152. *Of motiues to pray for Ministers.*

Reasons.

VVAighty motiues there bee to presse this duty for Ministers especially.

1 A Ministers calling most excellent.

[k] Heb.13.17

1 Of all callings, the Ministers is the most excellent, necessary, and profitable: for it respecteth the soule (*[k] for which Ministers watch*) yea, the spirituall, heauenly, and eternall good of body and soule.

2 Most difficult.

[l] 2 Cor.2.16.

2 It is of all the most difficult: whereupon the Apostle with great emphasis saith; [l] *Who is sufficient for these things?* difficult it is in two respects.

1 Of the worke it selfe.

2 Of the persons who are deputed to that worke.

The function of a Minister is to quicken such as are dead in sinne: to raise vp and restore such as are falle[n] back

backe againe; to comfort thoſe that are troubled in conſcience; to ſtrengthen the weake; to encourage the faint hearted; to confound the obſtinate; to ſtand againſt all aduerſe power; together with many other like things, all which are aboue humane ſtraine, more then fleſh and blood can doe: yet the perſons to whoſe miniſtery theſe great workes are deputed, are fleſh and blood, [b] ſonnes of men; *Men ſubiect to the like common paſſions* that all other men are, in conſideration whereof, many being called to this function, haue ſought to decline it, as [d] *Moſes*, [e] *Ieremiah*, [f] *Ionah*, and others; and [g] *Eliſha*, when he was to ſucceede *Eliah*, deſired that the ſpirit of *Eliah* might be doubled vpon him.

[b] Ezek. 2. 1
[c] Acts 14. 15.
[d] Exod. 3 & 4
[e] Ier. 1. 6
[f] Ion. 1. 3.
[g] 2 Kin. 2. 9

3 Of all ſorts of men, faithfull Miniſters are moſt oppoſed by Satan and his inſtruments: [h] ſo ſoone as Chriſt was publikely ſet apart to performe his miniſteriall function, Satan ſet vpon him in the wilderneſſe; and euer after the Scribes, Phariſies, Saduces, Herodians, and other limmes of the Diuell, perſecuted him from time to time. [i] When *Iehoſhua* ſtood before the Angell of the Lord to receiue his commiſſion, *Satan ſtood at his right hand to reſiſt him.* When the Apoſtles were to be ſent forth to preach, [k] then *Satan deſired to winnow them as wheat.* The hyſtory of the Acts of the Apoſtles, ſheweth what ſtorms haue continually beene raiſed againſt the Apoſtles, while they were diligently occupied in their miniſteriall function: one trouble came vpon the necke of another, as waue vpon waue. Other hyſtories teſtifie as much of other Miniſters: our times are not without too euident demonſtrations of this point. As Chriſt while he liued a priuate life, ſo others liue quietly in compariſon of the following times, but when they beginne faithfully to exerciſe their miniſtery, then ariſe the ſtormes: for Satan well knoweth that

Miniſters are moſt oppoſed againſt.
[h] Mat. 4. 1, &c.
[i] Zac. 3. 1
[k] Luke 22. 31.

that if the [l] ſhepheard be ſmitten, the ſheepe will ſoone be ſcattered; therefore he vſeth [m] the King of *Arams* policy: he bendeth all his forces againſt the Captaines of the Lords army.

[l] Zach.13.7.
[m] 1 Kin.22.31

4 Their failing in their duty is moſt dangerous. If they periſh, many periſh with them. For they are like the Admirall ſhip which carrieth the lanthorne, whereby the whole fleete is guided: if in a ſtormy and darke night that ſinke, whither will the reſt of the nauy? When [n] *Peter* ſtept out of the way, many Iewes, and *Barnabas* alſo went aſtray with them. [o] That very Apoſtle propheſying of falſe teachers that ſhould bring in damnable hereſie, ſaith, *Many ſhall follow their damnable wayes.* How did *Arrius* in his time ſeduce the greateſt part of Chriſtendome? Neuer were there any Miniſters corrupt in life, or doctrine, but many were drawne into perdition with them.

4 The fall of Miniſters moſt dangerous. *Simile.*
[n] Gal.2.12,13
[o] 2 Pet.2.1, 2.

Vſe. Exhortation to pray for Miniſters.

Are not now prayers, hearty and earneſt prayers to be made for Miniſters eſpecially. Oh pray that the Lord would ſend forth faithfull Labourers: and pray for a bleſſing on them which are ſent forth. Doe this in publike, doe it in priuate; let vs your Miniſters neuer be forgotten. We well know the power of faithfull prayer, and the need we haue thereof. You know the benefit of faithfull preaching, and the neede you haue thereof. Wee to our poore power are mindfull of you. [p] *Our mouth is opened vnto you; our heart is enlarged: Now for recompence in the ſame, be ye alſo enlarged.* You reape the fruit and benefit of that bleſſing which God beſtoweth on our labours.

[p] 2 Cor.6.11, 13.

Hitherto of the perſon who is to be prayed for.

§.153. Of

§. 153. *Of the things which are to be prayed for in the behalfe of Miniſters.*

IT remaineth to ſhew both *what* is to be prayed for in the behalfe of Miniſters, and *why*.

That which is to be prayed for, is in one word *Vtterance*: which is amplified, firſt by the *manner*; ſecondly, by the *end*.

The *manner* is declared in two branches. Firſt, *Opening the mouth*: Secondly, *Liberty of ſpeech*.

The *end* is *to make knowne the myſtery of the Goſpell*.

The *reaſons* why the Apoſtle would haue thoſe things prayed for in his behalfe, are two: *One* taken from his Office: he was an *Ambaſſador* for the Goſpell. The other from his preſent condition: he was in *bonds*. Hereupon he repeateth againe the thing to be prayed for, (in theſe words, *That therein I may ſpeake boldly*) and the manner (in theſe) *as I ought to ſpeake*.

§. 154. *Of Miniſters inability in themſelues.*

ALL the things which are here ſet downe, the Apoſtle deſireth to be giuen vnto him, becauſe hee well knew he had them not of himſelfe: Here then firſt note,

Miniſters haue no ability to performe their Miniſteriall function, except it be giuen them. [a] For *we are not ſufficient of our ſelues to thinke any thing as of our ſelues. Our ſufficiency is of God, who hath made vs able Miniſters.* Note what Chriſt ſaith to his Apoſtles; [b] *Without me ye can doe nothing*. Great were the paines which Saint *Paul* tooke in the execution of his Miniſtery: *Hee laboured more abundantly then all the reſt*: whereby is manifeſted that hee had a great ability thereunto, yet he ſaith; [c] *It is not I, but the grace of God which is with me*. In this reſpect he ſaith more indefinitely

3. *Obſerv.* Miniſters haue no ability of themſelues.

[a] 2 Cor. 3. 5, 6
[b] Iohn 15. 5

[c] 1 Cor. 15. 10

d 4 & 3.7. of all Ministers,[d] *That neither he which planteth is any thing, nor he which watereth.*

Reasons. I shewed * before that the worke of the Ministery is a
* §. 152. diuine worke, and that Ministers are but men. Now what is man to that which is diuine?

Vse 1: Is not this a strong motiue to incite all to pray for their Ministers. *Without Gods assistance* and blessing they are *nothing.* Yet [e] *through God they are mighty.*

e 2 Cor. 10. 4.

Vse 2. Let not such as haue some ability hereunto be insolent therein; no, though they haue gifts eminent aboue others.

f 1 Cor. 4. 7. [f] *For who maketh thee to differ from another? and what hast thou that thou didst not receiue? Now if thou didst receiue it, why dost thou glory as if thou hadst not receiued it?* Let such as are insolent, take heed that God take not away their ability from them. God hath so dealt with many.

§. 155. *Of praying for ability in Ministers.*

ALL the particulars here set downe for which the Apostle would haue the *Ephesians* pray in his behalfe, may be drawne to these two heads: *Ability* and *liberty* to exercise his ministery. Hence ariseth a double instruction: one for *Ministers*, the other for *People.*

4. *Obseru.* *That which Ministers ought most of all to seeke for, is, that they may well performe the worke of their Ministery.*

5. *Obseru.* 2 *This also is it which people ought to beg of God for their Ministers.*

Obserue the seuerall places wherein the Apostles desire people to pray for them, and ye shall find this to be the matter of their requests. When the Apostles were assembled to pray together, thus they prayed, [g] *O Lord grant vnto thy seruants that with all boldnesse they may speake thy word.*

g Acts 4. 29.

Reasons. For *Ministers*, their Ministeriall function, is that particular

cular worke which God hath appointed to them, their proper Talent whereof they are to giue a particular account vnto the *great ſhepheard of the ſheepe:* and the meanes whereby they may beſt manifeſt their loue to Chriſt. Ioh. 21. 15, &c.

For *People*, the Office of Miniſters was appointed to gather them together, till they all meete in the vnity of faith, and knowledge of the Sonne of God, vnto a perfect man. In a word, Miniſters by well performing their miniſterial function, doe moſt good both to themſelues, and their people. Marke what [h] Saint *Paul* ſaith to *Timothy, In doing this, thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Eph. 4. 12, 13. [h] Tim. 4. 16.

How contrary are the deſires of many Miniſters to *Pauls?* If God ſhould appeare to them as he did to *Salomon*, and ſay; [i] *Aske what I ſhall giue thee*, I am afraid that too few would deſire ability to doe their worke, but rather ſome great liuings; others, places of dignity: others, applauſe and praiſe of people, with the like. For theſe are the things which men hunt after. *Vſe.* 1. [i] 1 King. 3. 5.

But are people otherwiſe minded? doe they deſire that their Miniſters ſhould be able, faithfull, and painefull? Surely very few in compariſon of the multitude, who rather deſire ſuch as are quiet men, content with any thing, friendly, and familiar with them, not inquiſitiue into them, nor examining what knowledge, faith, repentance, and ſuch like graces they haue: not buſie in prying into their faults, but rather winking at them; ſuffering euery one to follow their owne delights, with the like, which are profitable neither to people, nor Miniſter. For by ſuch remiſſneſſe and negligence, [k] *People die in their iniquity, and their blood ſhall be required at the Miniſters hand.* [k] Eze. 3. 18.

Let ſuch as reſpect Gods glory, the edification of his *Vſe* 2.

Church, or ſaluation of their owne ſoules, here learne what to pray for in their Miniſters behalfe: and if they haue Miniſters endowed with ſuch gifts, bleſſe God for them. For what we are to pray for, we muſt alſo be thankfull for, when it is beſtowed; as [1] the Apoſtle implieth, ſaying, *Labour by prayer for vs, that for the gift beſtowed vpon vs for many, thankes may be giuen by many perſons for vs.* Yea, let them moſt eſteeme, and account of ſuch Miniſters, [=] *Hauing them in ſingular loue for their works ſake.* Not like the common ſort, who beſt eſteeme good fellowes and boone companions (as they ſpeake;) ſuch were thoſe Iſraelites of whom the Prophet [a] thus ſpeaketh; *If a man propheſie of wine, and ſtrong drinke, hee ſhall euen be the Prophet of this people.*

[1] 2 Cor. 1. 11.

[=] 1 Theſſ. 5. 13

[a] Mic. 2. 11

§. 156. *Of Vtterance, what is here meant thereby.*

NOw come we more diſtinctly to handle the particular points here laid downe.

The firſt is, *vtterance.*

Major. The word tranſlated *vtterance*, vſually ſignifieth *ſpeech.* It is taken either *paſſiuely* for that which is ſpoken and vttered, or *actiuely* for the very vttering of that which is conceiued. In the former *reſpect* ſpeech and vtterance is giuen, when God miniſtreth vnto his ſeruants matter to ſpeake: according to that which Chriſt ſaith to his Diſciples, [o] *It ſhall be giuen you what you ſhall ſpeake.* In the *latter* reſpect, it hath reference both to the ſpeakers inability, (and ſo implieth [p] an ability and faculty well to vtter that which he is to ſpeake) and alſo to the oppoſition which by others is made againſt him (and ſo it ſignifieth leaue [q] and liberty to ſpeake,) I take the middlemoſt of theſe ſignifications to bee eſpecially meant, which is

[o] Mat. 10. 19

[p] 1 Cor. 1. 5

[q] Col. 4. 3

an ability and faculty to vtter that which is to be spoken, yet so as the other two may not simply be excluded: for fit matter to be vttered, and a good faculty to vtter it may not be severed; abundance of good matter without ability to vtter it, is without profit, it cannot edifie another. Ability to speake well without good and sound matter is meere vanity: it can but tickle the eare. Againe, if a Minister haue both these, and want liberty, his knowledge and gift of vtterance are but as candles [r] put vnder bushels.

[r] Mat. 5. 15.

§. 157. *Of a Ministers ability to vtter what hee conceiueth.*

HEre then I collect, that,

It is needfull for a Minister as to haue matter worthy to be vttered, so also a faculty well to vtter it. He must be apt to teach. It should seeme that *Moses* felt the want of this, when he said; [t] *I am not eloquent, but slow of speech, and of a slow tongue.* And *Ieremiah* when he said; [u] *I cannot speake.* Therefore the Lord gaue them vtterance.

6. Obserue. A faculty of speaking is needfull for Ministers.

[t] 1 Tim. 3. 2.
[t] Exod. 4. 10.
[u] Ier. 1. 6.

The matter which a Minister conceiueth is onely profitable to himselfe, the vtterance of it is that which profiteth others: for [r] *faith commeth by hearing.*

Reason.

[r] Rom. 10. 17.

Little regard haue they to the good of Gods Church, who spend all their dayes in the Vniuersity, or in some such like place of learning, to gather more & more knowledge and vnderstanding of diuinity, but neuer exercise themselues in vtterance: neuer pray, nor vse any meane; to attaine thereto: no, though they be admitted Ministers, inducted into liuings, and haue taken vpon them the cure of soules. Though they may know much, yet their people are not edified thereby.

But what may we say of such as want both knowledge and speech? such as the Prophet complaineth of, saying;

Isa.57.10. *Their watchmen are blind, they are dumbe dogs, they cannot barke; they lie and sleepe, &c.* These are the very bane of our Church, and the dishonour thereof; they take vp the places of better then themselues: they take the fleece of the flocke, but feede it not; they driue away many from our Churches, and offend more that tarry in it: good they doe to none, but much hurt, and heauy is that account which another day they are to make vnto the Lord of the Harueſt: it had beene better both for the Church, and also for themselues that they had been made carters, then Ministers of the Word.

§. 158. *Of Paul's gift of vtterance.*

TO returne to our Apostle, had not he the gift of vtterance? if he had, why doth he make this request? Doe men pray for that they haue?

St *Paul* had excellent vtterance. [a] Acts 14.12

Answ. No doubt but he had an excellent and admirable vtterance: for when they preached at *Lystra*, [a] the Gentiles called him *Mercurius*, whom they accounted the God of eloquence. The many Sermons of his and Orations, and apologies, which are recorded in the *Acts*, are euident demonstrations of his elegant and powerfull vtterance, as also of his boldnesse and freedome of speech.

[b] 2 Cor.11.6, Expounded.

Obiect. [b] Hee himselfe confesseth that hee was *rude in speech.*

Answ. That was said not simply, but partly by way of supposition, (as if he had said, many may, and doe take me to be rude in speech; well, grant it to be so, yet none can imagine that I am so in knowledge) and partly by way of comparison, in regard of the foolish, vaine, rhetoricall flourish, and shew of eloquence, which other false Teachers, and many heathen Orators made (as if he had said;

ſaid; In regard of that curious verball eloquence which many vſe, I denie not but I am rude in ſpeech.) In this reſpect he plainely ſaith, [c] *That he came not with excellency of ſpeech:* [d] *and that his preaching was not with inticing words.* But for good and true vtterance, none went beyond him. Wanted he vtterance when [e] hee made *Felix and Drusilla tremble as hee reasoned of righteousnesse and temperance, and of the iudgement to come?* Or [f] when he cauſed King *Agrippa* to breake out in the midſt of his ſpeech, and ſay; *Almoſt thou perſwadeſt me to become a Christian.*

[c] 1 Cor. 2. 1.
[d] Verſe 4.
[e] Acts 24. 25.
[f] & 26. 28

§. 159. *Of praying for gifts beſtowed.*

YEt hee deſired that vtterance ſhould be prayed for in his behalfe, not without good reaſon: for well hee knew, that

Why *Paul* deſired vtterance.

1 That which he had was not ſo perfect, but it might be bettered.

2 God could take it away whenſoeuer it pleaſed him.

3 Hee could no longer vſe it, then God continued to enable him.

4 No bleſſing could bee expected by it, vnleſſe God made it powerfull.

From the practiſe of the Apoſtle, & from theſe weighty reaſons thereof I gather,

Obſer.7. Gifts beſtowed ſtill to bee prayed for.

Such gifts as God hath once beſtowed, are ſtill to be prayed for. Compare the eighth and ſeauenteenth verſes of the firſt Chapter of this Epiſtle together, and you ſhall finde how the Apoſtle ſaith, that *God hath beene abundant toward them in all wiſdome*, and yet *prayeth God to giue them the Spirit of wiſdome.* Compare the 3. and 9. verſes of *Coloſ.* 1. and ye may gather as much.

Vſe. 1.

Haue not thoſe that are beſt furniſhed needo to pray themſelues, and haue the helpe of others prayers? Sup-

pose they should be destitute of no needfull gift, yet we see prayer is needfull for the gifts we haue.

Vse. 2. They are too insolent who hauing receiued some gifts, trust to themselues, and look not to God who gaue them.

Simile. Thus many ventring to swim alone, are drowned. Many that haue good gifts, perish themselues, and are a cause that others perish with them. For some fall into grosse heresies, some into a vaine kind of affectation, some forget that which once they had; some grow very sots and dolts. By these, and many other wayes doth God iustly punish the pride of Ministers.

§. 160. *Of opening the mouth.*

THe next point concerneth the manner of vtterance: the first branch whereof is opening the mouth; the second boldnesse, which according to the originall may thus be set downe; *Pray for me that vtterance may be giuen vnto me in opening my mouth boldly to publish &c.* Or thus, *in opening my mouth in boldnesse.* This *opening of the mouth* is not to be taken as a mere *pleonasme* or redundancy of speech, (as when we say, I saw with mine eyes openly, or I heard with mine eares open) but as a speciall emphasis, implying a plaine, distinct, audible deliuery, and that according to the literall meaning of the phrase. This phrase is sometimes taken figuratiuely for a free and bold deliuery of a mans minde, as Ephes. 6. is more plainely expressed in the next chapter Col. 4. 3. and sometimes againe for freedome and liberty to speake, but that is set downe in the next verse. Wherefore I take it in the literall sence, opposed to an euill vnbeseeming shamefastnesse, which maketh men speake whisperingly betwixt the teeth and lips, as if they were loath to be heard.

§. 161. *Of*

§. 161. *Of deliuering the Word distinctly and audibly.*

FRom the meaning of this phrase I gather that,

Obser.8. Ministers must preach distinctly and audibly.

Ministers ought to vtter the Word distinctly and audibly, so as it may be heard and vnderstood. [g] the Prophets were commanded to *cry* yea [h] *to cry aloud, and lift vp their voice*: [i] *to cry in the eares of the people*. Thus did Wisdome, [k] *Shee cried without, and vttered her voice in the streets*.

[g] Isa.40.3.
[h] Isa.58.1.
[i] Jer.1.2.
[k] Prou.1.20. & 9.3.

This manifesteth an holy zeale in Ministers, and sheweth that they are not ashamed of their function, but desirous of the good of the people. In this respect doth the Apostle vse this phrase, where he saith, [l] *O Corinthians, our mouth is open vnto you*. Besides, by this manner of deliuering the Word, is the eare more pierced, and the heart more affected.

Reason. [l] 2.Cor.6.11.

Vse. Heere then may such parents iustly be censured, as hauing children whose speech is so weake, as well it cannot be heard of many, or so stuttering, as well it cannot be vnderstood, doe yet traine them vp to be Preachers. Vnder which censure come they also, who hauing such speech, doe notwithstanding thrust themselues into the Ministry; and not so onely, but also affect and seeke to preach in spacious and populous places: it cannot be, but that many which come to heare, must needs be depriued of the benefit of their preaching. The voice is an especiall thing to be respected, in such as are set apart vnto the Ministry. If one that cannot bee heard, or vnderstood, should come vpon a stage, he would be hissed off againe: why then should such come into a Pulpit? Is it not more requisite that a Preachers voice should bee heard, and vnderstood, then a stage-players voice?

As for those to whom God hath giuen abilitie to open their mouthes, who can speake audibly and distinctly, so as

as all that are present might heare and vnderstand them, yet through a misconceiued shamefastnesse, or (I know not what) feare of straining their voices, and spending their tongues, speake so softly and whisperingly as few can heare them (to say the least) they shew little desire of edifying Gods people, preferring their owne ease to others good: yea they make themselues guiltie of the losse of that benefit, which they that cannot heare them might otherwise haue receiued. I will not deny but that men may, and many doe fall into another extreame of needlesse clamorousnesse, and without cause spend themselues by opening their mouthes wider, and lifting vp their voices higher, then either the number of people present, or the necessitie of the matter deliuered, requireth: for they will vtter in small assemblies euery sentence and word, yea euen the quotation of places with the highest strain of their voice that they can. As in other things, so in this also, a good meane and moderation, guided with iudgement and discretion, is to be vsed.

Then especially is the mouth to be opened, when matters of more then vsuall note and need are deliuered. Most of all when open, notorious, scandalous sinnes wherein men liue and lie, and whereof they are loath to heare, are reproued. [m] *Lift vp thy voice like a trumpet, and shew my people their transgressions*, saith God. But the practise hereof I leaue to the discretion of each wise dispenser of Gods secrets, according as their seuerall abilities and occasions shall require.

m Isa. 58.1.

§. 162. *Of a Ministers boldnesse in preaching.*

THe second branch concerning the manner of vttrance, is *boldnesse*, opposed to an euill vnbeseeming fearefulnesse. This implieth an holy courage and libertie which

which a Minister taketh vnto himselfe, hauing respect to his Master that sent him, and the office deputed vnto him, and not to the persons of men, with whose contradictions and oppositions he is not daunted.

The notation of the originall word implieth as much: and it sheweth that the *boldnesse* here meant, *is a gift whereby a man dares freely open his whole mind, and vtter any thing.*

Boldnesse, courage, and freedome of speech is needfull for a Minister in the execution of his Ministery. Oft did God stir vp his Prophets hereunto, as when hee said to *Ieremiah*, [b] *Arise, speake vnto them all that I command thee: be not afraid of their faces:* and to *Ezechiel*, [c] *Thou sonne of man feare them not, neither be afraid of their words, &c.* [d] Christ manifested great boldnesse in his Ministery, for he *taught as one hauing authority*, so as his hearers were astonished: this boldnes made him so freely rebuke [e] the Scribes and Pharisies, and discouer both the errors of their doctrine, and the corruptions of their life: yea, and thunder out many woes against them. Such was the boldnesse of his forerunner *Iohn* the Baptist, as [f] he was said to come *in the spirit and power of Eliah.* Great boldnesse did [g] *Peter* and *Iohn* shew forth, and the rest of the Apostles.

Many people are impudent, stiffe-necked, fierce and violent, and will soone quaile a Minister if he be not of a bold spirit. This reason [h] God himselfe rendreth to his Prophets, to make them the bolder. We see by common experience, how euery one will trample on him that is timorous and faint-hearted? Soone will people perceiue whether their Ministers bee timorous or no: if they bee, they will surely treade on them. But if Ministers be bold, men of courage, and freely declare their message, they will daunt the stoutest hearts. For Gods word hath a powerfull worke in it, if it be deliuered with power and courage.

vultus ita quasi vultus à vi & fiere.

Obser. 9. Boldnesse needfull for Ministers.

b Ier. 1. 17.
c Ezec. 2. 6.
d Mat. 1. 22.
e Mat. 5. & 6. & 23.
f Luke 1. 17. Mat 11. 14.
g Act. 4. 13.

Reason.

h Ier. 1. 17. Ezec. 2. 6.

courage. The Prophets and Apostles dismayed their proudest enemies.

§. 163. *Of the things wherein boldnesse is to bee shewed.*

Wherin boldnesse is to be manifested.

FOr the better application of this point, obserue how and wherein this boldnesse is to be manifested.

1 By an equall and impartiall preaching of the Word, without respect of persons: Christ spared none: not Rulers, Priests, Lawyers, nor any other sort: but told all of them their dutie.

See more of this point, §. 182.

2 By a declaration of the *whole* truth of God, as occasion requireth, concealing no part thereof for any by-respects of fauour, feare, reward, danger, or the like. Herein did the Apostle shew his boldnesse, for hee saith to the Elders of *Ephesus*, [l] *I haue not shunned to declare vnto you all the councell of God.*

[l] Act. 20. 27.

See more of this point, §. 183.

3 By a graue, plaine, free deliuery of Gods word, without affectation of popular applause: seeking more to approue ones selfe to him of whom he is sent, then to please them to whom he is sent. With great emphasis doth the Apostle set forth his boldnesse in this respect, saying, [m] *Do I now perswade men or God? or do I seeke to please men?* that is, I am farre from seeking to please men.

[m] Gal. 1. 10.

4 By reproouing sinne, and [k] that with authority, so as transgressors may be brought to shame (if it be possible) and made to tremble. Thus did the *Baptist* reproue *Herod*, and [m] Christ the Pharisies.

[k] Titus 2. 15.

[l] Mat. 14. 4. [m] & 23. 13, &c.

5 By despising all shame, feare, reproach, and disgrace, which by prophane and wicked persons shal be brought vpon vs, for performing our calling as we ought: it is expressly said of Christ, [a] *He despised the shame:* and the Apostle saith of himselfe, [b] *I am not ashamed of the Gospell of Christ,*

[a] Heb 12. 2. [b] Rom. 1. 16.

Christ, and [c] exhorteth *Timothy not to be ashamed of the testimonie of our Lord:* God commandeth his Prophets [d] *not to feare.*

[c] 2.Tim.1.8.
[d] Jer.1.17. Ezec.2.6.

§. 164. *Of ioyning courage and wisdome together.*

IN these, and such respects is this gift (a most needfull gift) to be prayed for: and Ministers must labour in these respects, to shew their holy boldnesse. Let vs therefore rouse vp our dull spirits, and cast off the cloakes of feare and shame; that in truth wee may say, as the Apostle did of himselfe and his fellow-labourers: [e] *Wee vse great boldnesse of speech*, prouided that it bee guided with wisdome: wisdome and courage must bee ioyned each to other.

[e] 2.Cor.3.12.

Wisdome, that vnnecessarily, without the limits of our calling, as busie-bodies, we thrust not our selues into such dangers, as we can haue no comfort in bearing: in which respect saith Saint *Peter*, * *Let none suffer as a busie-body in other mens matters.*

* 1.Pet.4.15.

Courage, that we shrinke not from that dutie whereunto God hath called vs, to auoid imminent danger: lest by seeking to preuent mans rage, wee pull vpon our heads Gods wrath. [f] God is able to deliuer vs from the rage of all men: but all the world cannot shelter vs from the wrath of God.

[f] Dan.3.17.

§. 165. *Of Ministers seeking to edifie the Church.*

THe end why the Apostle desireth the forenamed gifts is in the last words of this verse, *To make known the mystery of the Gospel.* Euery word almost affordeth a forcible reason to vrge them to pray for those gifts in his behalfe.

1 *To make knowne* (so as they shall thereby attaine to knowledge.)

2 *The*

2 *The mysterie* (a thing that is not easily knowne)
3 *Of the Gospell* (the best thing that can be learned.)

In generall, we may note that the end which the Apostle aymed at, in desiring vtterance, was for the edification of others: for to make a thing knowne, is to instruct and edifie others. Heere obserue,

Obser. 10. The end to be aimed at by Ministers, is to edifie others.

That which Ministers ayme at in fitting themselues to the Ministery, must be the edification of the Church: [g] they may and must desire and seeke the best gifts: yea they may [h] *seeke to excell*, but *to the edifying of the Church*: expressly the Apostle chargeth, that *all things be done to edifying*.

[g] 1.Cor.12.31
[h] & 14.12.

Reason.

For this end Christ ordained Ministers, euen *for the edifying of the body of Christ*.

Vse.

Let them consider this, whose end is onely their maintenance: who studie hard, and reade much, and preach often, and all for their owne profit and preferment, as is euident by their manner of preaching, which is as plausible as they can frame it to the liking of those whom they seeke to please, and by whom they hope to attaine vnto their ends: whereunto when they haue once attained, they can bid *adue* to all paines; and say, it belongeth to them which follow them, to take the pains which they haue done. But let those, who seeke to approue themselues to the highest Master, follow this Apostle, [k] *Who sought not his owne profit, but the profit of many, that they might bee saued*. Herein [l] he followed Christ, *who pleased not himselfe*.

[k] 1.Cor.10.33

[l] Rom.15.3.

§. 166. *Of making knowne what we know.*

MOre particularly in this end we may note.
1 The *action* (*to make knowne.*)
2 The *obiect* (*the Gospell.*)
3 A *qualitie* thereof (*the mysterie.*)

The

The firſt ſheweth that, *It is the duty of a Miniſter to make knowne what he himſelfe knoweth.* In the fourth verſe of the third Chapter of this Epiſtle, the Apoſtle implieth that he had great *vnderſtanding in the myſterie of Chriſt* (which is the *myſterie of the Goſpell* heere ſpoken of.) Heere wee ſee that his deſire is to make it knowne. Thus much he affirmeth of himſelfe, ſaying, *When it pleaſed God to reueale his Sonne in me, immediatly I went to Arabia*, namely, to preach Chriſt. And Chriſt of himſelfe, ſaying, *All things that I haue heard of my Father, haue I made knowne to you.* As Chriſt put this in practiſe himſelf, ſo alſo he commanded it to his Diſciples, ſaying, [m] *What I tell you in darkneſſe, that ſpeake ye in the light: and what yee heare in the eare, that preach yee vpon the houſe tops.* And Saint *Paul* to *Timothie*, ſaying, [n] *what things thou haſt heard of me, the ſame deliuer to faithfull men, which ſhall be able to teach other alſo.*

Obſerv. 11. Things knowne, to be made knowne

Gal. 1. 15. &c.

Iohn 15. 15.

m Mat. 10. 27.

n 2. Tim. 2. 2.

All the vnderſtanding of the Goſpell, which God giueth to his Miniſters, is a talent giuen them to occupy and imploy: by making knowne what they know, they improue their talent, they approue themſelues to their Maſter, they profit their brethren.

Reaſon.

Take heed, O Miniſters, that yee be not like couetous worldlings, who are euer gathering; but neuer ſpend: though ye haue neuer ſo much learning, if ye make it not knowne, it is but as the talent hidden in the ground: now remember the cenſure that was giuen of him, who hid his talent (he was counted [o] *an vnprofitable ſeruant*) and the ſentence which paſſed againſt him, which was this, *Caſt him into vtter darkneſſe*, &c. Let not vs through negligence conceale our knowledge, like that ſeruant; nor through enuie thinke much others ſhould partake thereof, like *Ioſuah*; but rather bee of [p] *Moſes* and [q] *Pauls* minde, who were willing all ſhould know as much as themſelues.

Vſe.

o Mat. 25. 30.

p Num. 11. 28. 29.

q Act. 26. 29.

§. 167. *Of*

§. 167. *Of preaching the Gospell.*

Obserue. 12. The Gospell is the proper obiect of preaching.

THe second point sheweth, that *The Gospell is the proper obiect of preaching.*

What the Gospell is, I shewed * before: for further proofe of the Doctrine, note the cõmission which Christ gaue to his Apostles, when hee sent them out to preach, [a] *Goe and preach the Gospell:* in this respect [b] are the *feete* of Preachers said to be *beautiful*, because *they preach the Gospel*

The end of preaching is the saluation of mens soules: for [c] *it pleased God by preaching to saue those that beleeue.* But [d] *the Gospell is the power of God vnto saluation:* if the Gospel then bee not the obiect of preaching, preaching must needs faile of the maine and principall end.

Obiect. The Law also is to be preached.

Answ. It is so, but as a preparatiue vnto the Gospell; in which respect, very fitly saith the Apostle of the *Law,* that [e] *it was our Schoole-master to bring vs vnto Christ*: thus is the Law preached for the Gospels sake; so as it remaineth firme, that the Gospell is the proper and principall obiect of preaching.

Vse.

Let our studies and meditations bee exercised in it, so as our selues may first learne it, know it, beleeue it, obey it: thus shall we better instruct others therein, and make it knowne vnto them. That which was * before deliuered of the excellencie and benefite of the Gospell, maketh much to the vrging and pressing of this point.

* Treat. 2. part. 5. §. 4. 5. &c.

* Gal. 3. 24.

§. 168. *Of the Mysterie of the Gospell.*

Obserue. 13. The Gospell is a mystery.

THe third point euidently declareth, that *The Gospell is a mysterie*: very oft is this title and attribute vsed: in other places it is called [f] *The mysterie of God*: [g] *the mysterie of Christ*: [h] *the mysterie of the will of God*: [i] *the mysterie of the*

[a] Mar. 16. 15.
[b] Rom. 10. 15.
Reason.
[c] 1. Cor. 1. 21.
[d] Rom. 1. 16.
[f] 1. Cor. 4. 1.
[g] Ephes. 3. 4. & 1. 9.
[h] Matke 4. 11.

the Kingdome of God: [k] *the myſterie of faith:* [l] *the myſterie of godlineſſe.*

For God is the Author, Chriſt the matter of it: it declareth the will of God, and directeth man vnto the kingdome of God. Faith beleeueth it: and godlineſſe iſſueth from it: ſo as all theſe myſteries are but one and the ſame: euen the Goſpell heere ſpoken: which is fitly called a myſterie: for a *myſterie* is *a diuine ſecret.*

Now the Goſpell is a *ſecret:* for [m] *none of the Princes of this world knew it:* it containeth *the things which eye hath not ſeene, nor eare heard, neither came into mans heart.*

It is alſo a *Diuine ſecret:* for firſt it could not be knowne, but by *diuine reuelation:* the Apoſtle expreſly ſaith, that [n] *God by reuelation ſhewed this myſterie vnto him*, and that [o] *it was opened vnto the ſonnes of men by the Spirit*, and thus came it to be [p] *made knowne by the Church vnto principalities and powers in heauenly places:* ſo as it was aboue the conceit, not of men onely, but alſo of Angels.

2 Being opened, it ſeemed incredible vnto all, whoſe hearts the Spirit of reuelation did not perſwade of the truth thereof: therefore the Apoſtle prayeth for the *Epheſians* [q] that *God would giue them the Spirit of reuelation in the knowledge of Chriſt, that the eyes of their vnderſtanding might be lightned, &c.*

In a word, of all other things it is the moſt abſtruſe: no humane inuention like it: none of the Liberall Artes and Sciences comparable to it in profunditie. The Law is not ſuch a myſterie as the Goſpell, for the Law was ingraued in mans heart: and man doth ſtill by nature retaine ſome glympſe and ſparkles thereof: for [q] the Apoſtle ſaith, that *the Gentiles doe by nature the things contained in the Law, and ſhew the worke of the Law written in their hearts.* But the Goſpell was neuer written in mans nature:

[k] 1. Tim. 3.9. [l] 1. Tim. 3.16.

μυεῖσθαι δὲ τὸ μυεῖσθαι ſacris initiari, τοῖς μύσταις neceſſe eſt μύειν τὸ στόμα καὶ μὴ λαμπρὸν ἀμύεσθαι. Steph. ex Euſtath. Myſteria ergo ſunt arcana ſacra.

[m] 1 Cor. 2. 8, 9
[n] Epheſ. 3. 3.
[o] Epheſ. 3. 5.
[p] Epheſ. 3. 10.

[q] Eph. 1. 17, 18

[q] Rom. 2. 14, 15.

it was extraordinarily reuealed, and is aboue nature:
[r] 1. Tim. 3. 16. wherefore [r] the Apostle contenteth not himselfe to call it a *mysterie*, but also termeth it a *great mysterie*: intimating thereby, that it is a mystery both of great weight and moment (the knowledge of nothing else can be more excellent, necessarie and profitable) and also of other things
[s] ἀναντιῤῥητως. most obstruse, admirable and incredible: so as it is [s] *without controuersie a great mysterie*: a most certaine, sure, vnfallible, vndeniable truth.

§. 169. *Of searching into the depth of the Gospell.*

Vse. 1. It requireth study and prayer.

THe Gospel being a *mysterie*, such a *mysterie* as we haue heard, it is not lightly, and sleightly to be passed ouer: it requireth our best study and meditation, and it is worth the best paines that we can take: men naturally are desirous to haue knowledge of deepe and profound matters: this maketh some schollers to spend much time, and take great paines in reading the *Schoole-men*, because they account them profound Authors, in regard of the many deepe questions which they discusse: others in studying Astrologie, Astronomie, Geometrie, and other parts of Mathematiques, because they are accounted deepe Sciences, aboue the common conceit and capacity of ordinary men: there is no mystery in any Science which men heare of, but they are very inquisitiue into it, and desirous to know it. Loe heere is a mysterie of mysteries, wherein our happinesse consisteth: so as the knowledge therof cannot but be most needfull and behooueful. Vse we therefore all the meanes that possibly we can to vnderstand it, and to all other meanes adde faithfull and earnest prayer to God, to giue vs the spirit of illumination, that so we may the better conceiue it. In studying it, let vs not measure it by the taste of our own capacity: for it is a mystery abou-

ou

our capacitie: they which know it beſt, know it but in part: when it is opened as clearely as can be by mans tongue, it ſtill remaineth to be a myſterie. Faith therefore in this reſpect, muſt be placed aboue our reaſon, and wee muſt beleeue more then wee can conceiue: herein hath faith a preheminency aboue reaſon, that it is of an infinite capacitie: for whatſoeuer God reuealeth, faith beleeueth, though reaſon cannot fatham the depth of it.

If in the myſterie of the Goſpell we ſhould beleeue no more, then by our reaſon wee can diſcerne the reaſon of, we ſhould beleeue little or nothing. Let vs therefore haue recourſe to Gods word, where this myſterie is reuealed, and pray to God by his Spirit to reueale it vnto vs.

§. 170. *Of the meanes of vnderſtanding the myſterie of the Goſpell.*

THey who haue attained to the greateſt vnderſtanding of this myſtery that can be, ought not to be arrogant, & boaſt thereof; as if they were of a greater capacity, deeper vnderſtanding, ſharper wit then others. For nothing in man is auaileable to find out this myſtery. They ought rather to be thankfull vnto God, who hath vouchſafed ſuch knowledge vnto them, and euery one, ſay as Chriſt did vnto God, [a] *I giue thee thankes, O Father, Lord of heauen and earth, becauſe thou haſt opened theſe things vnto babes.* For that [b] which Chriſt ſaid to *Peter*, may bee applied to all that haue any ſound knowledge of the myſterie of the Goſpell, *Fleſh and blood hath not reuealed it, but our Father which is in heauen.*

Vſe 2. The knowledge of it affordeth no matter of boaſting, but of thankſgiuing.

[a] Mat. 11. 25.

[b] & 16. 17.

§. 171. *Of the cauſe of errors about the Goſpell.*

LEt not any be offended that ſo many in all ages haue groſſely erred, and broached diuers hereſies about

Vſe 3. No maruell ſo many erred in it.

the Goſpell, as *Arrians*, *Ætians*, *Eunomians*, *Eutichians*, *Mercionites*, *Manichees*, *Neſtorians*, *Papiſts*, *Anabaptiſts*, *Familiſts*, and many others. For the Goſpell being a myſtery, it is no maruell that many who haue ſearched into it by their owne wit, haue erred therein. Their errors haue not riſen from any vncertaintie and variableneſſe in the Goſpell, but from the ſhallowneſſe of their owne conceit. God in iuſt iudgement hath not vouchſafed to open the eies of their vnderſtanding, but rather (as [c] Chriſt ſaid) *Hath hid theſe things from the wiſe and men of vnderſtanding* and alſo ſuffered [d] *the God of this world to blinde their eyes, that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto them.*

[c] Mat. 11. 25.

[d] 2. Cor. 4. 4.

§. 172. *Of mans preferring other myſteries before the Goſpell.*

Vſe 4. A prepoſterous conceit to think other books cõtain more profound matter then the Goſpell, which is a myſtery.

VEry prepoſterous is the conceit which many haue of Gods word, wherein this myſtery is reuealed. They account it a plaine eaſie booke, wherein no great depth of learning is contained. And thereupon prefer other books as more profound, to it. [d] The Iewes had their *Talmuds*, and *Cabala*, in which they thought much more deepe matter was contained, then in the holy Scripture. The Turkes haue their *Alcharon*, in compariſon whereof, they lightly and baſely eſteeme the Scriptures. [e] In like account doe Papiſts hold many of their vnwritten traditions, Decrees of Councels, Edicts of Popes, all which they equall, if not preferre vnto the Scriptures. Anabaptiſts alſo, Familiſts, and ſuch like Enthuliaſts, ſay that the Scripture is but as milke for yong nouices, but the reuelations which they receiue (as they pretend) from God, are ſtrong meate. I would this meane and baſe eſteeme of holy Scripture remained onely among ſuch Infidels and Here-

[d] *Vid. Bez. annot. maiores in Mat. 15. v. 2, 3.*

[e] *35. Trid. Synod. omnes lib. tam vet. quam noui Teſt. nec non traditiones ipſas paripietatis affectu ſuſcipit. Seſ. 4. dec. 1 Caluin. Inſtit. lib. 1. cap. 9.*

Heretiques, as are Iewes, Turkes, Papiſts, Familiſts, &c. But too true it is that it hath too great place in the opinions of many both ſcholers & others. Some who prefer the ſtudy and learning of Poſtillers and quaint writers, before the wiſdome of God contained in his written word. Thus great myſteries are of many accounted ſleight matters, and meere toies are accounted myſteries. [f] *The things of the ſpirit of God are fooliſhneſſe to man.* Let vs take notice of this egregious point of folly ([g] *For the wiſedome of this world is fooliſhneſſe with God*) and know that no learning can bee like the learning contained in the holy Scripture, which declareth [h] *the wiſedome of God in a myſtery, euen the hidden wiſedome which God ordained before the world vnto our glory.*

f 1.Cor.2.14.

g and 3.19.

h and 2.7.

Eph.6.20. *For which I am an Ambaſſador in bonds, that therein I may ſpeake boldly, as I ought to ſpeake.*

§.173. *Of well diſcharging a mans office.*

THe reaſons which the Apoſtle vſeth to inforce his requeſt now follow. The firſt is taken from his office, he was an *Ambaſſador* of the Goſpell, or * *for* the Goſpell, namely to declare and make knowne the Goſpell. This his office ſheweth that hee was after an eſpeciall manner deputed, and appointed by God to preach the Goſpell. This charge being laid vpon him, very needfull it was that he ſhould haue *vtterance with open mouth boldly to make knowne the myſtery of the Goſpell*: and

* vel, i.

becauſe it was ſo needfull hee craueth the helpe of their prayers to obtaine as much. From the force of this firſt reaſon I collect.

Obſer. 14. Euery one ſeeke to diſcharge his charge.

That charge which God is pleaſed to commit to any ones charge, ought to make him carefull in ſeeking, and vſing all good meanes whereby he may be enabled well to diſcharge it. Thus God hauing made *Salomon* a King, he was moued therby aboue all other things to deſire [a] *an vnderſtanding heart to iudge Gods people.* To which purpoſe tendeth that prayer of *Dauid*, [b] *Giue thy iudgements to the King O God, and thy righteouſneſſe to the Kings ſonne.* But more particularly to this purpoſe tendeth [c] that practiſe of the Church, *in faſting, praying, and laying hands* on *Paul* and *Barnabas*, when God had commanded that they ſhould be *ſeparate for the worke whereunto he had called them.* For why did they then faſt and pray, but that thoſe Apoſtles might be enabled to doe that worke whereunto God had ſet them apart? To this end [d] the Apoſtle exhorteth the Elders at *Epheſus* to take *heed of all the flocke.* Why? becauſe *the Holy Ghoſt had made them ouerſeers thereof*: and [e] *Archippus to take heed to the Miniſtery which he had receiued in the Lord*: [f] and *Timothy to keepe that which was committed to him.*

[a] 1 Kin. 3. 7. 9

[b] Pſal. 72. 1

[c] Acts 13. 2, 3

[d] Acts 20. 28

[e] Col. 4. 17

[f] 1 Tim. 6. 20

Reaſon. God will require a particular account of that particular function which he appointeth to any man: of a King he will require an account of his kingly office, of a Prophet the diſcharge of a Prophets office, and ſo of the reſt: witneſſe that [g] particular reckoning which was made with them that receiued ſeuerall talents.

[g] Mat. 25. 19.

Vſe. Euery one haue an eye to his particular office.

Wherefore let vs euery one haue an eye to that office and function whereunto wee are deputed: and withall obſerue what is moſt appertaining thereto, what whereby we may bee beſt fitted thereunto, and beſt enabled to performe it acceptably to God, and profitably to others: thoſe

those things let vs labour after, and pray for: and in those things let vs exercise our selues. In particular for Ministers, let our calling be alwaies in our minds, remembring that we are [h] *Gods Stewards*, [i] *Dispensers of the mysteries of God*, *Ministers of Christ*, [k] *Gods labourers*, *Planters*, *Waterers*, *Builders*, [l] *Bishops*, [m] *Pastors*, [n] *Watchmen*, &c. That the consideration hereof, may make vs well note what belongeth to the discharge of those functions, what knowledge, what paines, what study, what vtterance, what boldnesse, and the like gifts are needfull thereunto, that accordingly wee may seeke by our owne and others prayers, and by all other good meanes how to be enabled well to performe our functions. Which that we may the better doe, let vs distinctly consider the nature of a Ministers function, set forth vnder the title of an *Ambassador*.

h Tit.1.7
i 1 Cor.4.1
k & 3.8,9,10
l 1 Tim.3.1
m Ier.23.2
n Ezec.3.17

Obser. 15. A Ministers function is the office of an Ambassadour.

§.174. *Of Ambassadours of the Word.*

AN *Ambassadour* is an especiall messenger sent after an honorable manner from some great personage: for meane men vse not to send Ambassadours. If it bee demanded who hee was that sent S. *Paul* on his Ambassage, himself maketh answere in another place saying, [o] *We are Ambassadors for Christ*. Christ the great Lord & king of heauen & earth was his Master, & sent him: in which respect he oft stileth himselfe the [p] *Apostle of Iesus Christ*.

o 2 Cor.5.20

p 1 Cor.1.1

Quest. Was S. *Paul* the onely Ambassador of Christ.

Answ. No verily: for expresly he saith in the plurall number, *we are Ambassadours*, which phrase he vseth not as earthly Kings, or other in great place doe, for dignity sake saying, wee *Leo*, or we *Gregory* command this or that: for when he speaketh of himselfe alone, and expresseth his owne proper name, hee vseth the singular number, as [a] *I Paul say*, [b] *I Paul the prisoner*, [c] *I Paul haue written*, &c.

Other Ambassadors besides *Paul*.

a Gal.5.2
b Eph.3.1
c Phil.ver.19.

But when he vseth the plurall number he speaketh of others also, whom he ranketh in one and the same order with himselfe, and maketh equall to himselfe.

Quest. Who were those other? any besides the Apostles?

The Apostles were speciall ambassadours

Answ. The Apostles were especially after a peculiar manner the Ambassadours of Christ: for they had their commission immediately from Christ, by Christs owne voice and word were they sent forth: and in this respect the title of *Apostle* (which in effect signifieth the same thing that *Ambassadour* doth, namely, *Sent*) was appropriated to them: yet may we not thinke that they were the onely Ambassadours of Christ, for then after their departure Christ should haue had no Ambassadours on earth, none who in his name and steede should offer reconciliation vnto the world, and preach the glad tidings of saluation: certainly Christ still continued to loue his Church as well as euer he did, and is still as carefull to prouide all things needefull for it as euer he was: he cannot cast off the care of it. What therefore hee did immediately after his ascention by Apostles, doubtlesse hee continued to doe by other Ministers: [d] for when hee ascended vp on high, he gaue not onely *Apostles*, *Prophets*, and *Euangelists*, who were extraordinary Ministers to continue but a while til his Gospel were spread al abroad among the Gentiles, but also *Pastors* and *Teachers*, who were by succession one after an other to continue till his glorious comming vnto iudgement: and these also are his Ambassadours: so as this title appertaineth to all Ministers of the Word, and all are comprised vnder that speech of the Apostle, *we are Ambassadours for Christ*: which is further euident by this title [e] *Angell* (which signifieth a *messenger*) giuen to ordinary Ministers.

Other Ministers ambassadours also.

[d] Ephe. 4. 11.

[e] Reu. 1. 20.

§. 175. *Of the dignity of the Ministry.*

THis metaphor and title, *Ambassadour*, being applied to the Ministeriall function, setteth forth these three things.

1 The dignity of the Ministery:

2 The duties of Ministers.

3 The mercy of God in ordaining them to their function.

The dignity of Ministers function, is in a spirituall respect so great, as no calling in the world can bee comparable vnto it.

Obser. 16. The dignity of the Ministry.

The dignity of an Ambassadours place, is greater or lesse, according to the excellency of his Master that sendeth him. An Emperours Ambassadour is preferred before a Kings, a Kings before a Dukes, and so in others.

Now Ministers being appointed of Christ, sent by him, declaring his will, in his name and his steede, they which know the excellency of Christ may well know what is the excellency of a Ministers calling. Many other titles in Scripture are attributed to Ministers, to set forth the dignity of their function, as [f] *Elders*, [g] *Rulers*, [h] *Ouersees*, [i] *Fathers*, [k] *Planters*, *Builders*, [l] *Angels*, [m] *Lights*, &c. Many excellent things are spoken of you, O Ministers of the Lord.

[f] 1 Pet. 5. 1.
[g] Heb. 13. 17.
[h] Act. 20. 28.
[i] 2 King. 13. 14
[k] 1 Cor. 3. 8, 10
[l] Reu. 1. 20.
[m] Mat. 5. 14.

§. 176. *Of the respect due to Ministers.*

LEt people hereby learne how to respect Ministers: we see how Ambassadours of earthly Kings are esteemed and entertained, namely, with all the respect and kindnes that may bee, euen as their Master should bee. Thus should Christs Ministers bee accounted of. I would not bee vnderstood (so much to speake of outward respect) for

Instruction for people how to esteeme their Ministers.

for our master is heauenly, our calling spirituall, our message spirituall and heauenly: accordingly must the respect bee which is giuen vnto vs: which is diligently to attend vnto our message, willingly to follow our directions, to account our comming welcome, our feete bewtifull, [n] in heart to esteeme vs as Gods Angels, yea as Christ himselfe. For this end men must looke not on our persons (for so we are not better then others) but on our Ministery and message (for therein we excell all others) The honour and good which in this respect is done vnto vs, [*] Christ accounteth as done vnto himselfe.

[n] Gal.4.14 Mat.10.40

[*] Iohn 13.20

§.177. *Of despising Ministers.*

Vse. 2. Reproofe of such as disgrace Ministers.

AS for those who reproach or disgrace our calling, or abuse our persons for our office sake, they reproach and abuse our Master: for so saith our Master, [p] *He that despiseth you despiseth mee.* In this respect God saith of the Israelites [q] *they haue cast mee away*, because they reiected his Prophets: and againe, [r] *they haue spoiled mee*, because they deprined his Prieſtes of their Tithes. Can such despisers of Gods Ministers thinke they shall escape iust vengeance? Kings will not passe by any disgraces and wrongs done vnto their Ambassadors vnreuenged, if at least they can take reuenge. But Christ is able to execute vengeance on all that shall despise him and his, and assuredly hee will so doe: [t] for he hath threatned as much: his Ministers are especially in the rank of those concerning whom he hath said [a] *Touch not mine Annointed*, for he added, *and doe my Prophets no harme.* Remember the wofull desolation of *Ierusalem*, and note the cause thereof, [b] *She killed the Prophets, and stoned them which were sent vnto her.*

[p] Luke 10.16

[q] 1 Sam.8.7

[r] Mal.3.8

[t] Mat.16.15

[a] Psa.105.15

[b] Mat.23.37

This Land, and the greater sort of people therein, haue in these daies highly prouoked the Lord by disgracing and

and abusing his Ambassadours: [c] *For we are made as the filth of the world, the off-scouring of all things.*

[c] 1. Cor. 4. 13

§. 178. *Of the incouragement of Ministers against their despisers.*

BVt let the world iudge as it list, according to the corrupt censure thereof, let our eies be fixed on our Master that sent vs, and on our office deputed vnto vs: let the *excellencie* of the one, and the *dignity* of the other swallow vp all the ignominie which the world can lay vpon vs, and iniurie which it can doe vnto vs: therewith wee may comfort our selues against that base esteeme which the world hath of vs, euen for our calling sake, and against the wrong which in regard of our Ministery it doth vnto vs. If the dignity of our calling were duely weighed, so many would not shunne it, as doe; but more would desire it, and labour to fit themselues for it.

Vse 3. Comfort and encouragement to Gods Ambassadors.

§. 179. *Of Ministers walking worthy their place.*

2 THe duties which are required of Ministers by vertue of their ambassage, committed vnto them, are two: one generall, the other particular: that respecteth their conuersation; this their ministration. The generall is, to *carrie themselues worthy* of the dignitie and excellency of their place: we see that Ambassadours of earthly kings are very circumspect ouer their cariage, behauing themselues grauely, soberly, honourably, shewing themselues to be men of wisdome, able to discharge so weighty a function, & that in a double respect, namely in regard of their own credit, & of their Masters honor. So ought Ministers of the word to behaue themselues as becōmeth the Ambassadors of the great Lord of Heauen: all Christians are commanded to walke [d] *worthy of the Lord*, who hath called them, [e] *worthy of the Gospel*, wherby they are called, [f] *worthy of*

Duties of Ministers. *Obser.* 17.
1 Worthy walking.

[d] Col. 1. 10
[e] Phil. 1. 27
[f] Ephe. 4. 1.

of the vocation whereunto they are called: if all Christians, how much more Ministers whose particular calling hath an eminency aboue all. To this purpose tendeth that exhortation of Saint *Paul* to *Timothy*, [g] *Bee thou an example of beleeuers in word, in conuersation, &c.* Otherwise as they disgrace themselues, and make themselues to bee thought vnworthy of their place, yea to bee despised, so also they dishonour their Master, as *Hophni* and *Phinias* did; whereupon God said, [h] *they that despise me shall be despised.*

[g] 1 Tim. 4 12.

[h] 1 Sam. 2. 30.

§. 180. *Of Ministers faithfulnesse.*

Obser. 18. 2 Faithfulnes.

THe particular is to be faithfull in deliuering their message. *Salomon* implieth that an Ambassadour ought to bee faithfull, where he saith, [k] *a faithfull Ambassadour is health*, that is, procured and preserued safely to his master, himselfe, and those to whom he is sent. [l] Thus was the greatest Ambassadour that God euer did, or could send forth, the Apostle and high Priest of our profession Christ Iesus, *faithfull to him that appointed him*: and this testimony God himselfe gaue of his seruant *Moses*, [m] *he is faithfull in all mine house*: so haue all good Ambassadours beene: but not to insist on particulars, note what Saint *Paul* saith of the duty of all Ambassadours whom he tearmed Stewards, [n] *It is required in Stewards that euery one bee found faithfull.*

[k] Pro. 13. 17.

[l] Heb. 3. 1, 2.

[m] Num. 12. 7.

[n] 1 Cor. 4. 2.

§. 181. *Of holding close to Gods message.*

Wherein a Ministers faithfulnesse consisteth.
1 Nothing to be deliuered but what is receiued.
[o] Ioh. 7. 16, 17.
[q] 1 Cor. 11. 23.

THis faithfulnesse consisteth in three especiall points.

1 In deliuering nothing but what he hath receiued of his Master, and is agreeable to his will: in this respect Christ said of that which he deliuered, [o] *My doctrine is not mine, but his that sent mee*; and further proueth that *he spake not of himselfe*: So the Apostle, [q] *I haue receiued of the*

the Lord that which I deliuered vnto you: The Prophets to manifeſt as much to thoſe vnto whom they ſpake, vſed to prefixe before their meſſages theſe and ſuch like prefaces; [x] *The word of the Lord,* [y] *The burden of the word of the Lord,* [z] *Thus ſaith the Lord, &c.* And that it may appeare that this is a duty, God giueth this expreſſe charge to his Prophet, [u] *Heare the word at my mouth, and giue them warning from me:* and Chriſt this vnto his Apoſtle, * *Teach them to obſerue all things whatſoeuer I haue commanded you.* The Scripture noteth it as a property of falſe Prophets, [x] *to ſpeake the viſion of their owne heart, and not out of the mouth of the Lord. I haue not ſpoken vnto them,* ſaith the Lord, *and yet they propheſied.*

[x] Ier.14.1
[y] Mal.1.1
[z] Iſa.50.1.
[u] Ezek.3.17
* Mat.28.20
[x] Ier.23.16,21

§. 182. *Of declaring Gods whole will.*

2 IN deliuering his whole meſſage, euen all that the Lord deliuereth vnto him. Thus much God commanded to his Prophet, [y] *Speake vnto them all that I command thee:* and Chriſt to his Apoſtles, * *Teach them to obſerue all things whatſoeuer I haue commanded you:* Nothing muſt be concealed for feare or fauour: Of this mind was *Michaiah,* who being deſired to ſpeake good to the King, as the other Prophets had done, anſwered; [z] *Whatſoeuer the Lord ſaith vnto me, that will I ſpeake,* * and *Ieremiah;* *Whatſoeuer thing the Lord ſhall anſwer you, I will declare vnto you: I will keepe nothing backe.*

2 Gods whole meſſage to be deliuered. See §. 163.
[y] Ier. 1. 17
* Mat 28.20
[z] 1 Kin.22.14
* Ier.42. 4

§. 183. *Of the manner of deliuering Gods Word.*

3 IN deliuering his meſſage *as the Word of God:* This direction in general is laide downe by Saint *Peter,* who ſaide, * *If any man ſpeake, let him ſpeake as the Oracles of God.* That Gods Word may thus be deliuered, there is required in the diſpencer thereof,

Gods Word to be deliuered as Gods Word.
* 1 Pet 4.11

1 *Gra-*

1 With grauitie. See §. 163.

1 *Grauitie* oppoſed to lightneſſe, and vaine affectation: A wiſe Ambaſſadour will not deliuer his meſſage like a ſtage-player; the reſpect of him from whom he is ſent, the preſence of them to whom he is ſent, will keepe him from lightneſſe, and childiſhneſſe. Can lightneſſe then beſeeme Gods Ambaſſadours? Gods word is in it ſelfe full of grauity, no lightneſſe, no vanity in it. Saint *Paul* expreſly requireth grauity in *Titus*, and not without good reaſon; for this will breede reuerence and due reſpect to their meſſage in the hearts of their hearers.

2 With authority.

2 *Authoritie* oppoſed to fearefulneſſe, and ſhamefaſtneſſe. Gods word hath in it a diuine power, and an admirable maieſty; and therefore muſt accordingly be deliuered. This is it whereunto the Apoſtle exhorteth *Titus*, ſaying; [a] *Speake with all authoritie*: We haue an excellent patterne hereof in Chriſt Ieſus, [b] who taught with ſuch authority, as made his hearers aſtoniſhed. That thus we may deliuer Gods Word, wee muſt in the name of our Maſter, and by that authority which he hath committed vnto vs, vrge and preſſe that which we deliuer: this will ſmite the conſciences of our hearers, and make them [c] *Receiue the Word, not as the word of men, but as the word of God*: and thus will it worke obedience in them that heare it.

[a] Tit. 2. 15
[b] Mar. 1. 22

[c] 1 Theſ. 2. 13

3 With ſincerity.

3 *Sinceritie*, oppoſed to falſifying and adulterating the Word of God, which is to mixe it with our owne, or others conceits, or to faſhion it to mans humour, ſo as it may moſt pleaſe man. This was the fault which the Apoſtle diſcouered in falſe Teachers, and whereof he cleareth himſelfe, and his fellow Apoſtles, ſhewing withall that they were carefull to vſe all ſincerity: for thus hee ſaith; [d] *Wee are not as many which corrupt the Word of God: but as of ſincerity, but as of God, in the ſight of God* ſpeake we in

[d] 2 Cor 2. 17, Expounded.

in Christ. The word translated * *Corrupt* or *deale deceitfullie with*, is a metaphoricall word, taken from deceitfull Vintners, who for gaine mixe water with wine: whereby is shewed that Gods Word ought not to be deliuered so deceitfully, but purely, and sincerely; this is that *incorruptnesse* & *sincerity* which the Apostle requireth (*Tit.2.7.*) For the word is in it selfe pure and sincere without any mixture: whereupon Saint *Peter* termeth it, [c] *Sincere milke*: if accordingly it be deliuered, it will nourish; if it be mixed, it may poyson.

* καπηλευοντες. *Pseudopostoli tangit humanum sensum diuinæ predicationi miscentes: vnde Esayas ait Caupones tui miscent vino aquam. Hieron.*

[c] 1 Pet.2.2 ἀδολον γαλα.

§. 184. *Of the end of a Ministers high calling.*

THus then wee see that this excellent and high calling is not committed to Ministers for their owne sakes onely, for their honour and renowne, to exalt them, to puffe them vp, and make them insolent, but to prouoke them to doe their duty. Whereupon the Apostle saith, [f] *If a man desire the office of a Bishop, he desireth a good worke.* A worke it is, and requireth paines and diligence: for which end they are called [g] *Workmen*, [h] *Labourers*, [i] *Watchmen*, [k] *Shepheards*, [l] *Seruants*, [m] *Ministers*, [n] *Stewards*, &c. They who neglect the duties of an Ambassadour, can receiue small comfort in the dignity of their ambassage: and yet many there be who seeke to be Ministers, onely as men seeke to be ciuill Officers, for profit and promotion sake, as is too euident by their carriage in their Ministry: they neither care to frame their liues worthy of their place, neither are faithfull in performing the worke of their Ministry, whereby they cause this honourable calling to be vilely and basely esteemed.

Vse.

[f] 1 Tim.3.1
[g] 2 Tim.2.15.
[h] 1 Cor.3.9.
[i] Ezec.3.17.
[k] Ier.23.4.
[l] 1 Cor.4.5.
[m] 1 Cor.3.5
[n] Tit.1.7

§. 185. *Of*

Obserue. 19. 3 Gods mercy in appointing Ambassadors.

§. 185. *How Mans weakenesse is succoured by the ministry of Man.*

BVt howsoeuer some abuse this excellent calling, yet God hath manifested his great mercy to his Church, in appointing men to be his Ambassadours vpon earth: for this hath God done both to succour our weakenesse, and to support our faith. In regard of our weakenesse, we are not able to endure the glorious presence of Gods glorious Maiesty. The very Angels are not able to endure it: whereupon [o] they are saide to haue wings to couer their faces when they appeare before God: how then should mortall man endure it? Note the behauiour of the Israelites when they heard God deliuer his Law, [p] *They fled, and stood afarre off*: They said; [q] *If we heare the voice of God any more, we shall die.* Hereupon they made this suit vnto *Moses*, [r] *Goe thou neere, and heare all that the Lord our God saith, and doe thou declare all that the Lord our God saith vnto thee, and we will heare it, and doe it.* This motion God well liked, and accordingly appointed sonnes of men to be his Ambassadours, and to declare his will vnto his people. Thus in regard of mans weakenesse, are men (like to all others, [t] *subiect to the same passions that* other are) ordained Ministers of Gods Word.

1 Mans weakenesse succoured.

[o] Isa. 6. 2

[p] Exod. 20. 18
[q] Deut. 5. 25

[r] Verse 27.

[t] Acts 14. 15

§. 186. *How Faith is supported by the ministry of Man.*

2 Mans faith supported.

AND that greater credence might be giuen to their message, they are after a solemne and peculiar manner (set in *Christs stead*, in his name, euen [s] as if he himself did it) to preach peace, and to offer reconciliation: the Gospell is the message of Gods Ambassadours: for the Apostle hauing relation to the Gospell, saith; *Whereof* (or

[s] 2. Cor. 5. 20.

for which) I am an Ambassadour. So that in respect of this function and place appointed to Ministers, Gods people may with as strong confidence imbrace and receiue the glad tidings of saluation thus brought vnto them, as if God himselfe with his owne voice did make offer of it. Herein lieth a maine difference betwixt a Minister and a priuate man. A priuate man may haue great knowledge of the mystery of the Gospell, and be able to open and declare the sence and meaning of it: but a Minister by vertue of his office hath this prerogatiue and prehenfinence aboue others, that *in Gods steede* he declareth reconciliation: so that when a Minister preacheth and applieth the promises of the Gospell, he doth not onely declare and make knowne Gods mercy and goodnesse to poore sinners, but also is an especiall meanes to moue sinners to beleeue those promises, and to imbrace reconciliation with God. Is not this a strong proppe vnto our faith? doth it not bring great comfort and peace to distressed soules?

§. 187. *Of receiuing Gods message by the ministry of man.*

Vse. Reiect not the Gospell because it is preached by man.

REiect not the offer of peace made vnto you by Gods Ambassadors, because they are sonnes of men; yeeld not to Satans suggestions, whereby he laboureth to perswade men that whatsoeuer Ministers say of peace and reconciliation, God meaneth no such thing: but rather, seeing God hath sent them forth, and set them in his steede, [u] Receiue them as *Gods Angels, yea, as Christ Iesus:* and * receiue the Word preached by them, as *it is indeed the Word of God, which also worketh in you that beleeue:* [x] *Beleeue Gods Prophets, so shall you prosper.* Whosoeuer lightly esteeme their Ministry, and beleeue not their message,

[u] Gal.4.14.

* 1 Thes.2.13

[x] 2 Chr.20,20

they put from them the very Word of God, and iudge themselues vnworthy of euerlasting life.

§. 188. *Of the manner of Pauls being chained.*

THe second reason, whereby the Apostle inforceth his request for the helpe of their prayer, is taken from his present condition. He was *in bonds*, or word for word, *In a chaine*. This phrase implieth that he had not free liberty, but was restrained: restrained, I say, so as he could not goe from Countrey to Countrey, and from Church to Church, as he had done before times; yet not so as those which are close held within the wals of a dungeon, or close prison: for then could he not haue performed his ambassage, as here he expresly saith he did, (*I doe my ambassage in a chaine*) then would hee rather haue desired the helpe of their prayers for his deliuerance out of prison.

It is likely that he hath reference to that time (whereof [a] Saint *Luke* maketh mention) when *hee dwelt by himselfe with a souldier that kept him, and preached the Kingdome of GOD.*

Obiect. But there is no mention made of manicling, fettering, or binding with chaines, which seemeth here to be implied.

Answ. At *Rome* (where *Paul* was a prisoner) such prisoners as were not closed vp in prisons, but had liberty to goe abroade, had a long chaine, the one end whereof was fastened to their right hand, and the other end was tied to a souldiers left hand, so as the prisoner could goe no whether without that souldier, who was as a keeper to him. And thus it is likely that Saint *Paul* was chained: for he mentioneth here but one chaine in the singular number: and it is said that [c] *Paul was with a Souldier that kept him.*

Here

γ ἐν ἁλύσει.

πρεσβεύω ἐν ἁλύσει.

[a] Act. 28. 16, 31.

How Paul was chained.

Lipsius in lib. Taciti 3.

[c] Acts 28. 16.

Here note these distinct points.

1 The Apostles condition; he was in a chaine.
2 The declaration of it. He himselfe makes it knowne.
3 The cause of his condition, for the Gospell.
4 The connexion of his office and condition together.
5 The reason why here he maketh mention of it.

§. 189. *Of the hard vsage of Ministers.*

1 FOr the first: Notorious malefactors were wont to be chained: Here then note how

An holy Apostle is vsed as a thiefe. In which respect hee saith, [d] *I suffer trouble as an euill doer, euen vnto bonds.* Thus was *Peter* dealt withall, [e] *He was put in prison, and deliuered to foure quaternions of Souldiers, hee was bound with two chaines, and lay betweene two souldiers, and the Keepers before the doore kept the prison.* Yea thus was Christ himselfe dealt withall: for [f] *a great multitude came as against a thiefe with swords and staues to take him.* The like might be exemplied in many other Prophets, Apostles, Ministers, and faithfull seruants of Christ: for it hath beene the common condition of all, in times of persecution especially.

Obserue, 20. Christs Ministers vsed as malefactors.
[d] 2 Tim. 2. 9
[e] Acts 12. 4. 6.
[f] Mat. 26. 47. 55.

What might be the reason hereof? any notorious crimes which they commited, or any vniust offence that they gaue to their persecutors? No verily. No Christian can imagine any such thing of Christ, [g] *Who did no sinne, neither was guile found in his mouth.* Saint *Paul* was ready to doe what good he could to all: for [h] he held himselfe debter to all, namely, in loue: but hurt he did to none. The like may be said of others, who haue beene so handled. They haue beene as sheepe very profitable and harmelesse: for the Spirit which commeth from aboue was in them, which is, [i] *First pure, then peaceable, gentle, easie to be entreated, full of mercy, and good fruits, &c.* It is therefore an euill

Reason.
[g] 1 Pet. 2. 22.
[h] Rom. 1. 14.
[i] Iam. 3. 17.

iealous suspition which the World hath of them, together with an inward inueterate enuy and malice which it hath against them, which maketh it so handle them, and that because they are not of the World. Reade *Iohn* 15. 19.

Vse. Let vs not censure men according to the Worlds dealing with them. Let vs not iudge such (as wee haue iust cause to account Christs faithfull seruants) malefactors, because by persecutors they are handled as malefactors: so might we condemn those worthy Martyrs which suffered in Queene *Maries* dayes, and many that are most vilely vsed by the Spanish inquisition, and other persecuting Papists in other places.

§. 190. *Of Pauls holy glorying in his Chaine.*

2 FOr the second, the Apostle himselfe declareth and maketh knowne this condition wherein he was at *Rome*, and that vnder his hand by a publike letter sent to an whole Church, which was also to remaine vnto all Churches, to be read of all: so that it appeareth he was no whit ashamed of his chaine.

Obser. 21. Persecution no matter of shame.

Persecution simply in it selfe is no matter of shame. Expressly the Apostle saith, [k] that he was not *ashamed* of his suffering: And he exhorteth *Timothy* not to be ashamed of him, because hee was Christs prisoner: *If any suffer as a Christian* (saith Saint *Peter*) *Let him not be ashamed, but glorifie God in this behalfe.*

[k] 2 Tim. 1. 8. 12. 1 Pet. 4. 16.

Reason. Nothing ought to make vs ashamed but onely sinne, which maketh vs odious before God, because it is a voluntary euill proceeding from our selues. Now to suffer, in it selfe is no such matter.

Vse. If for the sinnes of this Land God should (which God forbid) depriue vs of the light of his Gospell, and of our

our Christian Magistrates, and giue vs ouer to the power of such aduersaries, as should chaine, imprison, or any other way deale hardly and ignominiously with vs; let vs not thereupon thinke our selues, our brethren, or the Gospell disgraced, and thereupon be ashamed of our profession: The Apostle doth here rather boast and glory in it, as some doe in a chaine of gold: and the Scripture maketh persecution a matter of [l] gladnesse, reioycing, and [m] honour. If we should be ashamed, it would make vs start backe from our profession, it would discourage our brethren, and very much hearten our enemies.

[l] Mat. 5. 12.
[m] Phil. 1. 29.

§. 191. *Of the cause that maketh persecution a matter of reioycing.*

Quest. HOw can persecution be a matter of honour and ioy? can any such thing be in suffering? Why then should malefactors be ashamed?

Answ. As suffering in it selfe is no matter of shame, so neither of honour: it is the cause for which one suffereth, which altereth the case this way or that way.

The theeues betwixt whom Christ was crucified, suffered one and the same kind of punishment, yet could one of them say; * *We receiue things worthy of that we haue done, but this man hath done nothing amisse.*

Ibi erat Christus, vbi & latrones. Similis pœna, sed dissimilis causa. Aug. ser. 50. de sanc.

* Luk. 23. 14

3 The third thing therfore to be considered, is the cause of S. *Pauls* suffering, implied vnder this clause; *For which*, namely, for the Gospell. For both the function, and also the condition of the Apostle hath reference thereunto, as hee was an *Ambassador* for the Gospell, so for the Gospell he was in *a chaine*.

Obserue. 22. The cause of persecution is that which honoureth it.

It is the cause which maketh persecution a matter of honour and reioycing. Note the Scriptures wherein persecution

Causa non pœna facit martyrem. Aug. epist. 61.

cution is commended, and ye shall find the cause either expressed, or necessarily implied: Note *Mat.* 5. 11. *Phil.* 1. 29. 1 *Pet.* 3. 14. & 4. 16.

Reason.

Persecution in it selfe seperated from a good cause, is a punishment, and a curse: a thing grieuous to the flesh, and to be grieued for.

§. 192. *Of the things for which Men may suffer with comfort.*

What is it that causeth comfort in persecution.

Quest. WHat may bee the cause of that persecution on which causeth blessednesse?

[a] Mat. 5. 10

Answ. In generall [a] *Righteousnesse*; and that either in abstaining from euill, or in performing of our bounden duty. [b] *Ioseph* suffered imprisonment for refusing to commit folly with his Mistresse: [c] *Moses chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinnes.* On the other side, [d] *Daniel* was cast into the Lyons den, for praying vnto God. And [e] Christ was persecuted for doing workes of mercy.

[b] Gen. 39. 12

[c] Heb. 11. 25

[d] Dan. 6. 10

[e] Mar. 3. 6 Iohn 5. 16

More particularly the *Gospell* which is here set downe. The [f] Apostles were persecuted for preaching the Gospell: [g] Others for beleeuing the Gospell. Now because the Gospell is the Doctrine of Christ, they which suffer for preaching or professing it, are said to suffer for Christs [h] sake, and for the name of [i] Christ: they which renounce it, are said to [k] denie Christ Iesus.

[f] Acts 4. 2, 3

[g] Acts 9. 2

[h] Mat 5. 11

[i] 1 Pet. 4. 14

[k] Mat. 10. 33

Vse 1.

Try the cause in all persecution.

They which looke to haue true comfort in their suffering, must especially looke vnto the cause, and thorowly examine it, whether it be indeede of that kinde that by Gods Word we may warrantably, yea, and ought necessarily to suffer for. [l] Saint *Peter* implieth that there be many causes for which many doe suffer, wherein hee would not haue Christians to suffer, *Let none of you* (saith he) *suf-*

[l] 1 Pet. 4. 15

fer

fer as a murtherer, or as a thiefe, or as a buſie body in other mens matters. Note how he maketh not onely open notorious ſinnes, but alſo *medling with other bodies matters*, to be an vnwarrantable and vniuſt ground of ſuffering. This therefore is to bee obſerued, not onely againſt traytors, murtherers, theeues, adulterers, idolators, and ſuch like: but alſo againſt Separatiſts, Schiſmatikes, and all ſuch contentious ſpirits, as by raiſing troubles in the Church, bring trouble vpon their owne pates.

If the cauſe be iuſt and good, with courage ſtand vnto it; let not reuiling and diſgraceful ſpeeches, let not loſſe of goods, loſſe of friends, impriſonment, baniſhment, racke, ſtrapadoe, ſword, halter, fire, or any thing elſe, make thee ſtart from thy Sauiour, to denie him. But for thy comfort and encouragement looke to the end, [m] *If we ſuffer, we ſhall alſo raigne with Chriſt.* *Vſe 2.* [m] 2 Tim. 2. 12

§. 193. *Of the Worlds vile handling of Chriſts Ambaſſadours.*

THe fourth point noted, is the connexion of the Apoſtles function and condition together, though hee were an Ambaſſadour, yet was he chained; and though he were chained, yet performed he his function: for he ſaith; [a] *I doe my Ambaſſage in a chaine.*

[a] ἁλυσιδωτὸς ἐν πρεσβεύω. *Obſer. 23.* Chriſts Ambaſſadours worſe dealt withall then others Ambaſſadours.

Hence ariſe two points to be noted. The firſt, that *The Ambaſſadors of the King of Heauen are more hardly dealt withall then the Ambaſſadors of mortall Kings.* We ſee by experience that all ſorts of Ambaſſadours are kindly vſed. The moſt ſauage and barbarous people that be, will not wrong an Ambaſſador. It is againſt the law of Nations to impriſon an Ambaſſador. Though Ambaſſadors be free in deliuering their meſſage, and though their meſſage be diſtaſtfull, yet at leaſt they are let goe free, if not rewarded.

warded. But Christs Ambassadors haue in all ages beene very hardly dealt withall. This was it whereof o Christ complained against *Ierusalem*, saying; *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent vnto thee.* p And whereof Saint *Stephen* also complained, saying; *Which of the Prophets haue not your Fathers persecuted, &c.*

o Mat. 23. 37

p Acts 7. 52.

Obiect. They are not in all places, and at all times so dealt withall.

Answ. When and where it pleaseth God to raise vp Christian Magistrates who loue the Gospell, and defend the Gospell, then, and there the Ambassadors thereof are kept from publike persecution: but yet the greater sort of people will priuately scorne them, and wrong them. And though there be alwayes some, who knowing and beleeling the excellency, necessity, and benefit of their function, highly account of them, euen as of the Angels of God; yet those some are but few in comparison of the many which oppose against them. All that are of the world will doe what they can against them: And that in regard of their message, and of their *Master*.

§. 194. *Of the causes why Christs Ambassadors are hardly vsed.*

Reason 1. Their message irksome.

q Ephe. 5. 8

r Mat. 5. 14

1 THeir *message* is as contrary to the disposition of the world as can be: *This* q is darkenesse, r *That* is light. Darkenesse cannot endure light: nothing can be so much against the haire (as we speake) against the heart of a carnall man, as the Gospell: it pierceth to the quicke, and so maketh him to fret & fume, rage and raue against it, and the messenger thereof. For the world hath a peace of it owne, wherein it is fast lulled asleepe: when it is rowsed vp by any messengers of the Gospell, like a Beare or a Lyon it bestirreth it selfe against him that disturbeth it, and forget-

forgetteth all modeſty and humanity. If it were a Father that brought this light of the Goſpell to a carnall ſon, the ſonne would hate and perſecute the father for it: ſo the father the ſonne, and one friend another: hence it is that Chriſt Ieſus the Author of this Goſpell, is ſaid [f] *to ſet a man at variance againſt his father, and the daughter againſt her mother, &c.* which is not ſaid, to note out the proper end of Chriſts comming, but to ſhew what followeth vpon the ſending of the light of the Goſpell to carnall men, by reaſon of their wicked and obdurate hearts.

[f] Mat.10.35.

2 Their *Maſter* is indeed a great King, [a] *but his kingdome is not of this world, if it were, his ſeruants would ſurely fight.* Now becauſe he cauſeth none to riſe vp in armes to execute ſpeedy reuenge, but ſuffereth the wicked till the great day of reckoning, the world feareth him not, nor careth to abuſe his Ambaſſadors.

Reaſon.2. Their Maſter of another world.

[a] Iohn 18,36.

How great is the blindneſſe, wilfulneſſe, wretchedneſſe, malitiouſneſſe, vngratefulneſſe of the world?

Vſe 1.

How are Miniſters to prepare themſelues againſt al the hard dealing that may be? let them not looke for ſuch reſpect at the worlds hands, as earthly Ambaſſadors find: if they find ſuch, they haue cauſe to ſuſpect themſelues. It is to be feared, that they ſeek too much to pleaſe the world. If they haue not [b] the reſolution which this Apoſtle had, they may be as loath to deliuer their ambaſſage, as [c] *Ionah* was.

Vſe 2.

[b] Acts 20,24.
[c] Ion.1.2,3.

§. 195. *Of Miniſters vſing their libertie.*

THe other point is, that *Miniſters muſt take and vſe what libertie they can haue.* Saint *Paul* went as farre as his chaine would let him: In his chaine hee preached. So likewiſe in priſon hee [d] preached. Thus did Chriſt and his Apoſtles, though they were perſecuted, continue to preach: when they could

Obſer.24. Miniſters muſt vſe what libertie they can.

[d] Acts 16.32.

could not in one place, they went to another.

Reason. [c] 1. Cor. 9. 16.

There is [c] a necessitie laid vpon the Ambassadors of God: and woe to them if they preach not the Gospell, when they may. But if notwithstanding some restraint, they doe what lawfully they may, and possibly they can, as they manifest thereby a great zeale of Gods glory, in preferring it before their owne ease, so great shall that reward be, which their Master will giue them.

§. 196. *Of Ministers forbearing to preach, being inhibited.*

Quest. VVHat if Ministers bee inhibited by Magistrates to preach: may they notwithstanding that inhibition preach?

Whether Ministers inhibited may preach.

Ans. Difference must be made betwixt times of persecution (when infidell or idolatrous, or any such Magistrates as are open enemies to Christ beare rule, who seeke vtterly to suppresse the truth of the Gospel, and roote out the professors thereof) and times of peace (when Christian Magistrates, who defend the Gospel, & seek the progresse thereof, gouerne the Church) The inhibition of infidels, and idolaters made simply against preaching of the Gospell, because they would haue it vtterly suppressed, is in this case no sufficient inhibition to bind the conscience: it is directly and apparantly contrary to Gods word. But when Christian Magistrates inhibit Ministers to preach, it is because they thinke them vnfit and vnmeete, either for some notorious crimes, or for some erronious opinions, to exercise their ministeriall functions. In these cases, such as are so inhibited, so far forth as they are inhibited, ought not to preach. Neither are particular and priuate men to iudge of the cause of the inhibition, whether it bee iust or vniust: but as they who are appointed by the present gouernment to ordaine Ministers, are to iudge of their fitnesse

neſſe thereunto, ſo likewiſe of their vnfitneſſe.

Againe, difference muſt be made betwixt the kindes of Miniſters which are inhibited to preach. Some were ordained immediatly by Chriſt Ieſus, & particularly commanded by him to preach: all the world could not ſilence ſuch: though they were inhibited, yet ought they not to be ſilēt, if at leaſt they were not forcibly reſtrained. Wherfore, we reade that [f] the Apoſtles notwithſtanding they were commanded by the Prieſts and Rulers of the Iewes to preach no more, yet cōtinued to preach: [g] the like may be ſaid of the Prophets, who were extraordinarily appointed by God. Other are ordained by the hands of men, euen of the Gouernors of the Church. Now as they haue power to ordaine Miniſters, when they iudge them fit for that place, ſo they haue power to depriue Miniſters, when they iudge them vnfit for that place, and therfore obedience muſt be yeelded to their inhibition.

[f] Act.5.40,42.

[g] Amos 7.12. &c.

§. 197. *Of Miniſters needleſſe forbearing to preach.*

BVt to returne to the point, Perſecution is no ſufficient cauſe to make a Miniſter ceaſe preaching; rather then not preach, he ought, as *Paul* did, preach in a chaine, if he may haue ſuch libertie as *Paul* had.

Vſe 1:

How will they anſwere it vnto their Maſter, who vpon meere ſurmiſes and needleſſe feares abſtaine from preaching: not much vnlike to a ſloathfull man, that being to goe about his buſineſſe, ſaith, [h] *A Lion is without, I ſhall be ſlaine in the ſtreete?* ſuch ought to be a Miniſters forwardneſſe in performing his ambaſſage, that he doe his vttermoſt endeauor, till he be directly and neceſſarily hindred.

[h] Prou.22.13.

Vſe 2.

Heauie is that reckoning which they muſt make, who haue all the libertie, fauour and encouragement that they can deſire, and yet preach not.

§. 198. *Of*

§. 198. *Of praying for Ministers restrained.*

5 FOr the last point, the reason why the Apostle heere mentioneth his chaine, is the rather to stirre them vp to helpe him with their prayers, that he might both be assisted by God, in doing what he did, and also, if it pleased the Lord, haue greater libertie to doe more good. The word in the former verse, and in this verse also translated *bould speaking*, signifieth also *liberty to speake*.

From the force of this reason, I obserue,

Obser. 25. Ministers restrained to be prayed for.

The more Ministers are restrained, the rather ought prayer to be made for them.

It should seeme that the Apostle, when he wrote to the Hebrewes, was some way or other hindred, so as he could not then come to them, whereupon hauing desired them to pray for him, againe hee desireth them [i] *somewhat the more earnestly to doe so, that he might be restored to them more quickly*: but most cleare is this by the practise of the Church, when Saint *Peter* was clapt vp close into prison, [k] *earnest prayer was made of the Church vnto God for him.*

[i] Heb. 13. 19.

[k] Act. 12. 5.

Reason 1. Prayer is the best meanes that can be vsed in this case: the most powerfull with God, the least offensiue to men. Note the issue of the Churches prayer for *Peter*.

[l] Acts 12. 7. &c.

Reason 2. There is also greatest need of the best meanes in this case, and that in regard of the losse which the Church sustaineth by the restraint of faithfull Ministers.

Vse. The vse which we are to make of this point, is, that we put it in daily practise.

§. 199. *Of the need of boldnesse.*

THe Apostle hauing vsed those two forcible reasons to moone them to pray for him, returneth againe to the matter, and repeateth the thing which he would haue them

them pray for in his behalfe, namely, that hee may *ſpeake boldly*, which he amplifieth by the manner, *as hee ought to ſpeake.*

The word which the Apoſtle vſeth in this latter place ſomewhat differeth from the former, that is a [a] *Nowne*, this a [b] *Verbe*: yet in effect they imply one and the ſame thing. This repetition of this point ſheweth, that

Boldneſſe and freedome of ſpeech is very needfull for a Miniſter: The Holy Ghoſt repeateth not things in vaine: wherefore that which hath beene deliuered concerning this point, is the rather to be regarded. That which the Scripture againe and againe vrgeth, we muſt not lightly paſſe ouer, but giue the more diligent heede thereunto.

[a] is παῤῥησία.
[b] παῤῥησιάζομαι

Obſer. 26. Boldneſſe needfull.

§. 200. *Of Pauls iealouſie ouer himſelfe.*

IN that vpon the mention of his chaine Saint *Paul* reneweth his deſire of this point, namely, that hee may ſpeake boldly, as if he had thus ſaid; *Becauſe I am chained, I doe the rather deſire boldneſſe of ſpeech:* I note foure commendable vertues in him.

1 An holy iealouſie which he had of his owne weakeneſſe.
2 An earneſt deſire of well performing his function.
3 An inuincible reſolution to hold out to the end.
4 A ſtrong affiance in the power of God.

Obſerv. 27. Foure commendable vertues in the Apoſtle.

1 For the firſt, he was not ignorant that an iron chaine, a keeper continually by one, reſtraint of liberty, and feare of greater danger, were greeuous to the fleſh, ([c] *For no chaſtening for the preſent ſeemeth to be ioyous, but grieuous*) that they might be meanes to dant the freeſt ſpirit, and to make the moſt courageous fearefull, that hee himſelfe was fleſh & blood, that there needed more then fleſh, euen Gods Spirit to vphold a man, to make him bold

1 His iealouſie of his own weakeneſſe.

[c] Heb.12.11

bold to performe his duty in a chaine: wherefore though yet he were not danted, yet he desireth Gods helpe in regard of his present affliction to support his spirit, and keepe him from fainting.

§. 201. *Of Pauls desire well to performe his function.*

2 His earnest desire of well performing his function.

2 For the second, such was his desire of courage and boldnesse to performe his function as he ought, that being in a chaine, he desireth rather still in his chaine so to doe, then to be freed from his chain. For one would haue thought that being afflicted, he should most of all haue desired the remouall of the affliction: but hee preferred *that* before *this*: as is more cleare & euident by that which he said to the Elders of *Ephesus*, when hee tooke his farewell of them; [d] *I count not my life deare vnto my selfe, so that I may finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.*

[d] Acts 20.24.

§. 202. *Of Pauls constant resolution.*

3 His inuincible resolution [e] Heb. 12.4.

3 For the third, though hee had suffered much, yet as yet he had not [e] *resisted vnto blood:* though his liberty were restrained, yet his blood and life were preserued; therefore hee still continueth to fight the Lords battaile, and to maintaine his quarrell: In a chaine hee preached, and still desireth boldly to preach, yea, though it were in a chaine. Doth hee not herein manifest a braue spirit, an vndanted mind, an inuincible courage?

§. 203. *Of Pauls stedfast Faith.*

4 His strong affiance.

4 For the fourth, assuredly hee beleeued that God was able to giue him courage and boldnesse, notwithstanding his chaine, and mauger the fury and rage of all his

his enemies, or elſe would he not haue deſired boldneſſe, now that he was in the power of his aduerſaries: but well hee knew that they which chained him, were chained by his Maſter *Chriſt Ieſus, who* [f] *led captiuity captiue*: ſo as they could no further reſtraine him then his Maſter permitted them; and he was not ignorant (for himſelfe ſaid it) that [g] *though he himſelfe ſuffered vnto bonds, yet the Word of God was not bound*: they chained his body, but they could not chaine Gods Word.

[f] Ephe.4.8.

[g] 2 Tim.2.9.

§.204. *Of the excellency of the foure forenamed Vertues.*

BEhold here a rare example: rare for the excellency, and rare for the ſcarcity of it. Admirable vertues were theſe, worthy our imitation. *Vſe 2*

1 They who maintaine in them ſuch an holy iealouſie, fearing leſt through the weakeneſſe of the fleſh they may be danted with affliction, will be the more watchfull ouer themſelues, more earneſt with the Lord in prayer to aſſiſt and vphold them, and more deſirous of the helpe of others prayers, as Saint *Paul* here was: ſuch haue beene found to ſtand out to the laſt caſt ſtedfaſtly, when proud crackers haue beene quailed.

2 To deſire while a man is vnder the croſſe, rather to preach boldly, then to haue the croſſe remoued, argueth a great zeale of Gods glory, and a true deſire of the progreſſe of the Goſpell, and edification of the Church: for thus he preferreth theſe before his owne eaſe, liberty, yea, and life too.

3 Conſtancy is that which ſetteth the crowne vpon a mans head. They who after they haue endured ſome trials, ſhrinke in their heads, and giue ouer the fight before their life be ended, looſe the glory of their former valour.

4 But to be perſwaded, that God is able to enable his ſeruants

seruants in all distresses and difficulties to doe that worke whereunto he sendeth them, notwithstanding their owne weakenesse, and their aduersaries power, will make men not feare what can be done against them, but still hold on vnto the end.

§. 205. *How most mens disposition is contrary to Pauls.*

THus we see what rare and excellent vertues these be. But alasse they are too rare and scarce among men: as appeareth by their contrary disposition: For

1 Many after they haue endured some small trials, grow so insolent thereupon, that they thinke they can neuer be moued, and so forget God, and care not to seeke helpe and assurance from him.

2 If they call vpon him, it is rather for deliuerance from that present crosse, in regard of their owne ease, then for any ability to honour God, or doe good vnto his Church: when men are any way afflicted, they account deliuerance from it a great happinesse, and therefore aboue all desire it: Oh that I were at liberty, saith the prisoner: Oh that I were in my Country, saith the captiue: Oh that I had health, saith the sicke man: and I wealth, saith the poore man.

3 So farre they are from resisting vnto blood, and indureing till death, that so soone as [a] persecution ariseth for the Gospel, they are presently so offended and affrighted that they [b] forsake their profession.

4 They so dread their aduersaries power, and so doubt of Gods almighty power and good prouidence, that they thinke it in vaine to call vpon God.

The want of the forenamed graces in most men, maketh them to be the more admirable in them who haue them; and it ought to moue vs to seeke the more carefully after them.

[a] Mat. 13. 21.

[b] 2 Tim. 4. 16.

§. 206.

§.206. *Of the neceſsity of preaching boldly.*

THe laſt clauſe is this, *as I ought to ſpeake*: which ſome take to be ſet downe by the Apoſtle as a further motiue to ſtirre them vp to pray for vtterance and boldnes of ſpeech in this behalfe, becauſe it was his bounden duty, neceſſity was laid vpon him, hee ought ſo to ſpeake: whence may bee obſerued that,

Obſerv. 28. To preach the Goſpell boldly a neceſſary thing. [e] 1 Cor 9.16.

It is not a matter arbitrary for a Miniſter to preach the Goſpell, and that boldly, but a neceſſary thing. [e] *Neceſsity is laid vpon mee* (ſaith the Apoſtle) *and woe vnto me if I preach not the Goſpell.* As much may bee ſaid of all Miniſters: Their offices require as much, the charge is committed vnto them. They who doe it not, omit their bounden duty: wherefore euery ſleight occaſion ſhould not be an hinderance to them.

§.207. *Of preaching after a right manner.*

BVt I take this clauſe rather to declare the *manner* of preaching, then a motiue to preach: and to haue reference both to his *function*, and alſo to his condition: that he may ſo ſpeake as becommeth an *Ambaſſador*, and ſo alſo as becommeth one which was in *bonds*. Hence firſt note that,

Obſerv. 29. The Word to be preached after a right manner. [e] 1 Pet. 4. 11.

It is not ſufficient for a Miniſter to preach, vnleſſe it bee done after a right manner: What is required vnto the manner of preaching I ſhewed before: the point in generall is againe vrged by this Apoſtle, *Col.* 4.4. And by Saint *Peter* ſaying, [e] *If any ſpeake let him ſpeak as the oracles of God.* Thus in other functions doth the Apoſtle require aright manner of performing them. *Rom.* 12.8.

Reaſon.

The ſame Lord who requireth the duty it ſelfe, hath preſcribed the right manner of performing it, ſo as our obe-

obedience and faithfulnesse is declared by the one, as wel as by the other.

In the duties which wee performe, let vs carefully obserue how they ought to bee performed, if at least in the performance of them wee desire to be accepted. Little is this in regard by many: for to insist in the point in hand, how loosely, how coldly, how rudely doe many preach the Word? as if it were inough onely to preach. Againe others fal into an other extreame: they preach the Word too curiously, too conceitedly, too vainely, with too great affectation and ostentation. Little doth God regard such paines: litle comfort can Ministers reape thereby.

§.208. *Of a Ministers carrying of himselfe according to his present estate.*

Obser. 29. Ministers must carry themselues according to their present condition.

AGaine, the Apostle implieth that,

A Minister in bonds must haue respect to his present condition, accordingly to carry himselfe: as he may not by his timorousnesse betray Gods truth: so neither by his indiscreete and ouer-great boldnesse indanger the same. This doth Christ imply vnder that generall precept, [a] *Be wise as serpents, and innocent as doues.* Doue-like innocency will keepe vs from all fraudulent dealing, so as wee shall not deceiue our Master, and abuse that trust which hee putteth in vs. Serpent-like wisdome will make vs preuent many mischeefes, which otherwise through rashnes we might fall into. Such wisdome vsed the Counsell at *Ierusalem*, when they did forbeare to bee too violent against all the rites of *Moses* Law, because of the multitude of Iewes which beleeued, and permitted [c] *Abstinence from blood, and from that which was strangled:* yea it may be probably collected that Saint *Paul* [f] while he continued, by the space of two years disputing in the schoole of *Tyrannus* which

[a] Mat. 10.16.
[c] Acts 15.29.
[f] Act. 19.9, 10.

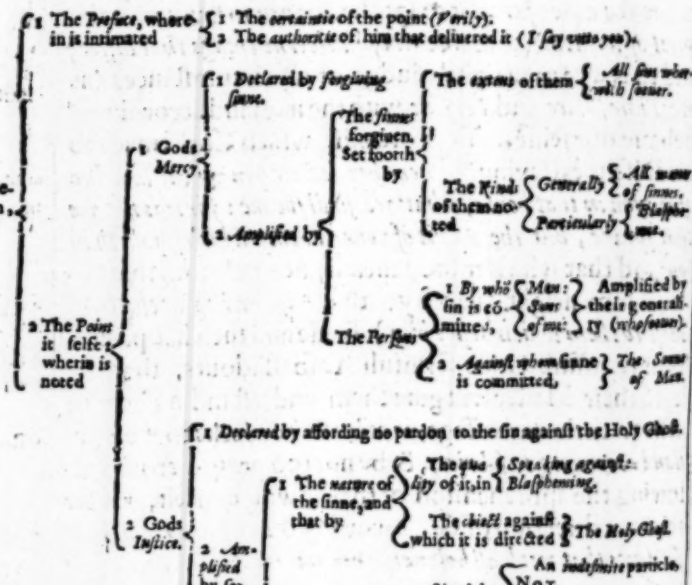
which was at Epheſus, preached not particularly againſt *Diana*, though in generall hee perſwaded the people that g *They are no Gods which are made with hands*, and alſo h *perſwaded the things which concerne the kingdome of God.* For certainly there would haue beene many tumults raiſed againſt him, & the Church (as i through the malice of *Demetrius* a ſiluer-ſmith there was afterwards) if by name he had inueighed againſt *Diana*.

That thus we may, when we are in our enemies power, ſpeake as wee ought to ſpeake, we are to k pray for the *ſpirit of wiſdome*, that wee may l *diſcerne things that differ*, and that wee may rightly iudge of all circumſtances (as are *Time*, *Place*, and *Perſons*, with the like) and accordingly behaue our ſelues. That promiſe which Chriſt made to his Diſciples (ſaying m *when they deliuer you vp, it ſhall bee giuen you in that houre, what yee ſhall ſpeake: for it is not yee that ſpeake, but the Spirit of your Father which ſpeaketh in you*) and that which more generally he made to al that call vpon him aright (namely, that n *God will giue the Holy Ghoſt to them which deſire him*) Theſe and ſuch like promiſes may aſſure Gods faithfull Ambaſſadours, that the Lord their Maſter will giue them vnderſtanding how to deliuer their ambaſſage, if at leaſt they ſeeke to o *vnderſtand according to ſobriety*, & be not too prepoſterous, following the apprehenſion of their owne conceit, rather then the direction of Gods word. p *O Lord grant vnto thy ſeruants that with all boldneſſe they may ſpeake thy Word*, that ſo thy name may be the more glorified, and thy Church edified. *Amen.*

g verſ.26.
h verſ.8.
i verſ.24,25, &c.

Vſe.
Pray for the ſpirit of wiſdome.
k Ephe. 1.17.
l Phil.1.10.
m Mat.10.19, 20.
n Luk. 11.13.
o Rom.12.3.
p Act.4.29.

An Analyſis or Reſolution of a Declaration which Chriſt made of *the ſinne againſt the Holy Ghoſt*: Recorded, MATTH. 12. 31, 32. and MARKE 3. 28, 29.



A TREATISE OF THE SINNE AGAINST THE HOLY GHOST.

§. 1. *Of the occaſion that Chriſt tooke, to declare the ſinne againſt the holy Ghoſt.*

THE *Sinne againſt the holy Ghoſt*, is moſt plainly and fully laid downe by Chriſt in his *Recrimination*, and iuſt cenſure of the Scribes and Phariſies, who malitiouſly ſlandred and blaſphemed the cleare euidence which he gaue of his Diuine power in diſpoſſeſſing a Diuell, that made the party whom he poſſeſſed both *blinde* and *dumbe*. Matth.12.22.

Their blaſphemous ſlander was, that *Chriſt caſt not out diuels but by* Beelzebub, *the prince of Diuels*. Verſ.24.

This ſlander doth Chriſt firſt remooue, by ſhewing that it was neither *probable*, nor *poſſible*, that by Satan ſhould Satan be caſt out.

Not *probable* either in *the thing it ſelfe*, or in *their opinion* who ſaid it.

Not in *the thing it ſelfe*, becauſe then ſhould Satan bee diuided againſt himſelfe: which is no way likely, for ſo ſhould he procure his owne ruine: as is proued by an induction of three particulars, one of a *Kingdome*, another of a *Citie*, the third of an *Houſe*, neither of which if it be diuided againſt it ſelfe can ſtand: ſo nor Satan. Verſ.26. Verſ.25.

Now what probabilitie is there, that Satan an old, politique, experienced Prince, as deſirous as any other, to maintaine his owne Power and Dominion, ſhould wittingly ſeeke his owne ruine and ouerthrow.

Nor *in their owne opinion* was that which they ſaid of Verſ. 27. Chriſt *probable*; becauſe they otherwiſe thought of other men that caſt out diuels. Their owne children (men bred and brought vp among themſelues) that caſt out diuels, as Chriſt did, were not by them thought to caſt out diuels by the power of Satan, but by the finger of God. Is it then likely, that in their conſciences they thought that which they vttered with their tongues, that *Chriſt caſt out Diuels by the Prince of Diuels?*

Verſ. 29. That it was not *poſſible*, that by Satan, Satan ſhould be caſt out, Chriſt proueth by that ſuperiour power which he caſteth one out, muſt haue ouer him that is caſt out: he muſt bee able firſt to binde him, and then to ſpoile his houſe. But Satan hath not a ſuperiour power ouer himſelfe: It is impoſſible that Satan ſhould be ſtronger then Satan.

Thus our Lord Chriſt hauing cleane quenched the fire of that blaſphemous ſlander (for a ſlander caſt on him that is innocent, is as a fire-brand put into water) and by his iuſt apologie ſtopped their blacke mouthes, ſo as they had not to oppoſe againſt that he ſaid, he ſetteth forth the high pitch of their impietie, which proceeded to plaine *blaſphemie againſt the holy Ghoſt:* and from thence taketh occaſion to declare the vile nature, and fearefull iſſue of that ſinne.

Two Euangeliſts record the Summe of that which Chriſt deliuered, concerning the ſinne againſt the holy Ghoſt, I will therefore ſet downe the text out of them both.

Matth.

Matth. 12. 31, 32.

Wherefore I say vnto you, All maner of sin and blasphemy shalbe forgiuen vnto men: but the blasphemy against the holy Ghost, shall not be forgiuen vnto men.

And whosoeuer speaketh a word against the Son of man, it shall be forgiuen him: but whosoeuer speaketh against the holy Ghost, it shall not be forgiuē him, neither in this world, nor in the world to come.

Mark. 3. 28, 29.

Verily I say vnto you, All sinnes shall be forgiuen vnto the sonnes of men, and blasphemies, wherewith soeuer they shall blaspheme.

But hee that shall blaspheme against the Holy Ghost, hath neuer forgiuenesse, but is in danger of eternall damnation.

§. 2. *Of the inference of Christs censure vpon their slander.*

THE forenamed *Recrimination*, and censure which Christ gaue of the Scribes and Parisies, is in these words; very sharpe indeed it is, but most iust. The reason thereof is intimated by Saint *Matthew*, in the particle of inference set downe in the first place (*Wherefore*) and expressed by Saint *Marke*, in the reason which hee layeth downe in the last place (*because they said he had an vncleane spirit.*) Very brazen-faced and impudent they were, that durst openly vtter such a vile slander against all *probabilitie* and *possibilitie*, yea against *their own iudgement* and opinion, and therefore Christ thought it not meete to spare them any whit at all. Whence learne, that

Ad vilē.

As sinners wax bold and impudent in sinne, so is the hainousnesse and fearefull issue of their sinne to be discouered. [a] *Cry aloud* (saith the Lord to his Prophet) *spare not: shew my people their transgression, and the house of* Iaakob *their sinnes.* [b] *Rebuke*

Doct. 1. The sinnes of impudent sinners are to be plainly discouered.

[a] Isa. 58. 1.

[b] Titus 1.13.

[b] *Rebuke them sharpely*, saith also Saint *Paul* to *Titus*. They who are acquainted with the histories of the Prophets, of Christ, and of his Apostles, cannot be ignorant of their holy zeale, in laying open the fearefull estate of notorious sinners, euen to their very faces.

Reasons.
1 This may be a meanes to reclaime them.
[c] Act.2.37.
Tit.1.13.

Thus, if they be not past all recouery, they may bee brought to some compunction and remorse, [c] as the Iews were vpon *Peters* laying forth the hainousnesse of their sin in crucifying the Lord Iesus. This reason doth Saint *Paul* alledge, where he aduiseth *Titus* to reproue the Cretians sharpely: for he addeth this clause, *that they may bee found in the faith.*

2 Others may bee warned thereby to take heed of the like sins.
Ier.44.16.
Ezec.3.7.

If those sinners themselues, whose estate is so laide forth, be obstinate, and will not thereby be any whit moued, nor brought to remorse, but rather wax more impudent (as these Scribes and Pharisies; like the Iewes their fore-fathers, who said to *Ieremiah*, *As for the word which thou hast spoken to vs in the name of the Lord, we will not harken vnto thee*: and of whom the Lord said to *Ezechiel*, *The house of Israel will not hearken vnto thee, for they will not harken vnto me: for all the house of Israel are impudent and hard-hearted*) yet may others be kept from going on in their course, and frow growing to their degree of impudency, as is noted of some in *Malachies* time, who obseruing the stoutnesse of their fellowes against the Lord, *feared the Lord.*
Malac.3.16.

3 They are made more inexcusable: and God more iustified
Dan.9.5.
Vers.6.

If none at all be wrought vpon by the knowledge of their sinne, then are they made the more inexcusable: and Gods seuere proceeding against them is the more iustified. Thus much *Daniel* declareth in his confession vnto God, where first he saith, *We haue sinned and committed iniquitie, and haue done wickedly*, &c. then he addeth, *neither haue we hearkened vnto thy seruants the Prophets*: whereby he

he implieth that the Prophets declared their ſinnes, and denounced Gods iudgements againſt them: and thereupon he inferreth, *O Lord, Righteouſneſſe belongeth vnto thee, but vnto vs confuſion of faces.* Verſ. 7.

Vpon theſe and other like proofes and reaſons Miniſters muſt learne, as they ſee iuſt occaſion, to put in practiſe the forenamed Doctrine, and by their holy zeale in laying forth ſinne, and the iſſue thereof, to ſhew their deſire of reclaiming ſinners, of ſtaying the infection and contagion of ſinne, and of iuſtifying Gods proceeding againſt ſinners. *Vſe.*

§. 3. *Of the reſolution and ſeuerall heads of the text.*

TO paſſe from the *Occaſion* and *Inference* of Chriſts cenſure, note further the { *Manner* / *Matter* } thereof.

Chriſts *manner* of ſetting it forth, is with great *ardency* and *authority*, noted in the Preface prefixed before his cenſure (*Verily I ſay vnto you.*) The particle of aſſeueration (*Verily*) declareth his *ardencie*: his auerring of it in his owne name (*I ſay*) ſheweth his *authoritie.*

The *matter* of Chriſts cenſure is { 1 Generally propounded. / 2 Particularly applied. }

In the general propoſition is noted { 1 The *Nature.* / 2 The *Iſſue.* } of the ſinne cenſured.

The *Nature* thereof is declared by the perſon againſt whom it is in ſpeciall directed, namely, *againſt the Holy Ghoſt.*

The *Iſſue* of it is, that *it ſhall neuer be forgiuen.*

Both theſe are amplified by comparing them with the *Nature* and *Iſſue* of other ſinnes.

Other ſinnes are committed againſt the *Sonne of Man.*
This againſt the *Holy Ghoſt.*

Other

Other sinnes *shall be forgiuen.*

This *shall neuer be forgiuen.*

In this comparison is set forth a liuely representation of Gods *Mercy* and *Iustice.*

Of his *Mercy* in forgiuing euery sinne committed against the *Sonne of Man.*

Of his *Iustice*, in vouchsafing no pardon to the sinne against the *Holy Ghost.*

§. 4. *Of the truth and weight of the points heere deliuered.*

THe first point to be noted is Christs Preface: whereby he sheweth, that what he deliuereth concerning this point, is both a certaine and infallible truth: and also a point of weight and moment. Christ auerreth it vpon his authoritie and credit. *I say* (saith he) *I that am a faithfull and true witnesse, I who cannot lye, I who am the very truth, I say.* So as, of what authoritie our Lord, the eternall Son of God is, this which he hath here deliuered is also, namely, true, certaine, infallible, vnchangeable, *Heauen and earth shall passe away, but his word shall not passe away.* With this authority doth Christ * oft ratifie and confirme that exposition which he gaue of the Morall Law: and opposeth it to the light credit of the ancient Doctors of the Iewes, saying, *You haue heard it said of old,* &c. *But I say vnto you,* &c. so as his authoritie is more then any others can be, for Christ is the onely true Doctor of the Church: as he himselfe testifieth of himselfe, saying, *One is your Doctor, euen Christ.* He hath power in his own name, by his own authoritie to deliuer any thing to his Church: which power is intimated vnder this imperial phrase (*I say.*) And herein his manner of teaching is different from all others. For the vsuall phrases of the Prophets were, *Thus saith the*

Mar. 13. 31.

* Mat. 5. 22, 28, 32, 34, 39, 44.

Math. 23. 8.

Isa. 56. 1.

the Lord: The word of the Lord: The burden of the word of the Lord: with the like. To make doubt of any thing which Christ saith, is to call his authority into question. If therefore the word spoken by the Prophets was stedfast, how much more stedfast is the Word spoken by the Lord himselfe, Christ Iesus? Ier.2.1,4. Mal.1.1.

The particle set by Saint *Marke* before the clause of Christs authoritie, is in the Greeke *Amen*, and in the Hebrew signifieth *Truth*, and so not vnfitly translated *Verily*. It is a note of an earnest and vehement asseueration. Hereby then we are giuen to vnderstand, that the truth heere deliuered is a weightie truth: not lightly to be regarded, and sleightly passed ouer. For hee which gaue this commandement (*Let your communication be yea, yea, nay, nay*) would neuer haue added this vehement asseueration, if there had not been need thereof. Mat.5.37.

The reason why Christ first vsed this Preface, was to moue them who heard it, to giue the greater credence, and the more diligent heed to that which hee deliuered, lest at any time they should let it slip. And it is thus recorded by the Euangelists, that wee which reade it, or heare, should know that the points heere deliuered are worthy our due and serious meditation: points needfull to be taught and learned.

§. 5. *Of Gods mercy in forgiuing sinne.*

CHrist hauing raised vp the attention of his hearers, by the forenamed Preface, in the next place he mollifieth the seuerity of Gods iustice against the *blasphemy of the Holy Ghost*, by declaring the riches of his mercy, in respect of all other sinnes, in these words, *All sinnes shall be forgiuen vnto the sonnes of men, and blasphemies wherewith soeuer they blaspheme. And whosoeuer speaketh against the Sonne of Man, it shall be forgiuen him.*

The

The mercie of God heere propounded, consisteth in the forgiuenesse of sinne: the greatest euidence of mercy that could be giuen.

It is further amplified:

1 By the kinds of sinne set downe both generally (*all sinnes, all manner of sinne*) and particularly (Blasphemie).

2 By the persons that commit sinne (*sonnes of men*) and among them (whosoeuer).

3 By the person against whom the sinne is committed (*the Sonne of Man*)

Doctr. Sinne may be forgiuen. Mat.1.21. 1.Tim.1.15.

The first and generall point here to bee noted, is that *Sinne may bee forgiuen.* A point well knowne to all that know the end of Christs comming, (which was, *to saue sinners*) and the true scope and intent of the *Gospell*, which was to mitigate the rigor of the Law, that saith, *Cursed is euery one that continueth not in all things which are written in the booke of the Law to doe them.* Gal.3.10. All the Sacrifices vnder the Law prefigured the truth of this Doctrine: and the many promises of the Word both in the old and new Testament, together with the manifold performances thereof to poore sinners, doe abundantly confirme the same.

Reasons. Ezek.33.11. Heb.9.26.

The true proper reasons hereof are, the mercy of *God* (who *desireth not the death of sinners*) and the Sacrifice of Christ, whereby the Iustice of God is satisfied: in which respect Christ is said *to put away sinne by the sacrifice of himselfe.* So as there is nothing in the sinner to moue God to passe by his sinnes, but onely the sweete concurrence of mercy and iustice in God.

Vse. Consolation to sinners.

Admirable is the comfort which hence ariseth to poore sinners. Sinne makes the creature to be most wretched and cursed. By reason thereof hee is odious in the pure eyes of God: yea he is lyable to the infinit wrath of God, and to all the tearefull fruits thereof, which are all the iudge-

iudgements and plagues which can be inflicted on bodie or ſoule in this world, and a curſed death at the departure out of this world, and eternall torment and torture in the world to come. Now then what comfort can be miniſtred to ſuch a creature ſo long as he lieth vnder ſinne? The very thought of the nature and iſſue of ſinne is like that *hand writing* which appeared to *Belſhazzer*, and *changed his countenance, and troubled him, ſo as the ioynts of his loynes were looſed, and his knees ſmote one againſt another.* But what comfort and ioy will it bring to the conſcience of ſuch a ſinner, to heare the voice of Chriſt ſay vnto him (as to the poore palſie man which was brought before him) *Son be of good comfort, thy ſinnes are forgiuen thee?* Loe Chriſt hath here indefinitly, without reſpect vnto any particular perſon, ſaid, that *Sinne ſhall be forgiuen.* Dan.5.6. Matth.9.2.

Let our care therefore be to ſeeke for pardon: and not deſpaire, and ſinke downe vnder the burden of ſinne. The pardon is purchaſed and granted; let not vs reiect it, or neglect it. *If we acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* *Vſe.2.* Inſtruction. Seeke for pardon. 1.Iohn 1.9.

Behold heere a ſure ground of repentance, and a ſtrong motiue to ſtirre vs vp to forſake our ſinnes. If there were no hope of pardon, what incouragement could the ſinner haue to turne from his ſinnes? for his heart would thus reaſon, *Indeed I am a woefull wretch through ſinne: but what will it now boote me to leaue my ſinne? my iudgement is paſt: there is no recalling of it: there remaines no pardon.* But aſſurance of pardon makes him to alter the caſe, and thus to reaſon, *Though I haue heretofore beene ſo wretched, as by ſinne to implunge my ſelfe into endleſſe miſerie, yet I heare that there is pardon for ſinners: ſurely I will no more continue in this wofull eſtate, I will ſeeke pardon for ſin paſt, and be watchfull* *Vſe. 3.* Admonition. Turne from ſinne.

full againſt ſinne for the time to come. Were there no hope of pardon of ſinne, man would no more care to turne from ſinne, then the Diuell doth. This point therefore of the remiſſion of ſinne, muſt be vrged as a meanes and motiue to draw men from their ſinnes, and to worke in them true and ſound repentance. That repentance which ariſeth from faith in the pardon of ſin, and is performed in way of gratefulneſſe vnto God for his great mercie in pardoning our ſinnes, is the moſt kindly wrought, and will proue the trueſt, and beſt repentance.

§. 6. *Of the extent of Gods mercy in pardoning all ſins.*

SO farre reacheth the goodneſſe of God in forgiuing ſinne, as there is no ſinne (except that onely which is heere excepted, *The ſinne againſt the Holy Ghoſt*) but commeth within the Compaſſe thereof. *All ſinnes* (as Saint *Marke* hath recorded Chriſts ſpeech) *All manner of ſinne*, (as S. *Matthew* hath recorded it) *ſhall be forgiuen*: notas if in the iſſue and euent, euery ſin ſhould indeed be pardoned (for then few men ſhould be condemned, which is contrary to the current of the Scripture, that ſaith, *Few ſhall be ſaued*) but becauſe euery ſinne is *pardonable*. The point then heere to be noted, is that (except before excepted) *No ſinne in the nature thereof is irremiſſible*: originall corruption, and actuall tranſgreſſions: whether few or many: light or hainous: new bred, or old and inueterate: only once, or oft committed; on ignorance or againſt knowledge: voluntarily or by force: of infirmitie or preſumption: againſt God or man; without a mans bodie, or againſt his owne body: in ſecret or openly: by omitting or ſleightly performing that which is good: all may be pardoned. For a particular proofe hereof, take the example of *Manaſſeh*, who (I thinke) went the furtheſt in ſinne

Mat. 7. 14.

ſinne that euer any did ſince *Adams* time, and receiued pardon. Of his originall corruption no queſtion can be made: that his actuall tranſgreſſions were many, & thoſe moſt hainous bloody, crying ſinnes, committed not on ignorance only, but againſt knowledge, voluntarily, preſumptuouſly, againſt God and man, the hiſtory recorded of him apparantly ſheweth: and yet were they all pardoned. 2.Chro.33.2, &c. Verſ 13.

The reaſon hereof may not be ſought in the party that ſinneth, or in the nature of ſinne (for euery ſin is mortall, and deſerueth eternall condemnation). In either of thoſe no reaſon at all can be found out: But onely in the extent of Gods mercy, and in the all-ſufficiencie of Chriſts ſacrifice. For the mercy of God is greater, not onely then any one, but then all ſinnes whatſoeuer: and the ſacrifice of Chriſt is a ſufficient price of redemption for all: *His blood cleanſeth from all ſinne.* As Gods mercy and Chriſts ſacrifice are the cauſe of pardoning any one ſinne: ſo the riches of Gods mercy, and the infinite value of Chriſts Sacrifice, are the cauſe of pardoning all ſinnes. *Reaſon.* Rom.6.23. 1.John 1.7.

Obiect. Why then is not the ſinne againſt the Holy Ghoſt pardonable?

Anſw. Not becauſe it is greater then Gods mercy, or aboue the price of Chriſts oblation, but becauſe of Gods reuealed determination againſt it, as we ſhall * hereafter more diſtinctly heare. *5.27.

From this extent of Gods mercie we may well inferre, that *mans deſtruction is of himſelfe*: either becauſe he malitiouſly deſpiteth the Spirit of Grace, or wilfully reiecteth the offer of pardon. In the order of redemption God hath made mans ſinne pardonable, but man by his impenitencie makes it not to be pardoned. *Vſe 1.* Oſe.13.9.

From the forenamed Doctrine we may take courage to flye *Vſe 2.*

flye to the Throne of grace for pardon, how many ſoeuer, or how great ſoeuer our ſinnes haue beene. Note the gracious inuitation of the Lord by his Prophet, ſaying, Iſai. 1. 18. *Come now and let vs reaſon together: though your ſinnes be as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wooll.* Whenſoeuer the Diuell ſeeketh to bring vs to deſpaire, either by the multitude or by the hainouſneſſe of our ſinnes, let vs in faith plead this before God, *All ſinnes ſhall be forgiuen*: and thereupon apply to our ſoules the blood of Chriſt, which cleanſeth from *all* ſinne: and be moued thereby to turne from all.

§. 7. *Of Blaſphemie, how hainous a ſinne it is.*

THe particular ſinne, whereby the forenamed mercie of God in forgiuing ſinne, is exemplied, is *Blaſphemy*. For in Saint *Matthew*, *Blaſphemy* is expreſly added to *all manner of ſinne* that ſhall be forgiuen: and in Saint *Marke* it is ſaid, that *All blaſphemies wherewith ſoeuer men ſhal blaſpheme, ſhall be forgiuen.* Whence are offered two Doctrines to our conſideration.

1 Blaſphemie is a moſt hainous ſinne.

2 Blaſphemie may be forgiuen.

The former Doctrine is implied by the particular mention of it in this place. For in that Chriſt giueth this as an inſtance and euidence of Gods rich mercy, in forgiuing al manner of ſinne, becauſe he forgiueth *Blaſphemie*, hee giueth vs thereby to vnderſtand, that *Blaſphemie* is one of the moſt notorious ſinnes, a ſinne which is moſt hardly forgiuen, which yet notwithſtanding being forgiuen, wee may well hope that other ſinnes may be forgiuen.

The truth of this Doctrine will yet more clearely appeare if we conſider the nature of *Blaſphemie*.

What blaſphemie is. *Blaſphemie* (according to the notation of the Greeke word)

word) signifieth * *to hurt ones fame*, or credit: yea in Hebrew alſo a blaſphemer of God is ſaid * *to ſtrike thorow the name of Iehouah.*

* τὸν, τίμιον βλασφήμει.
* נקב שם יהוה transfigere nomen Iehouæ. Leu.24.16.

In former ancient times this word, *Blaſphemie*, hath bin vſed to ſet forth the diſhonor and diſgrace that is done to mans name and credit, in which ſence it is alſo ſometimes vſed in the new Teſtament: as where Saint *Paul* ſaith of himſelfe, and other Miniſters of the Goſpell, *Being defamed*, (or (word for word to tranſlate it) *being blaſphemed*) we pray: and where Saint *Iude* ſaith of the wicked in his time, *They ſpeake euill of* (or *they blaſpheme*) *dignities*: Yet now long vſe in Gods Church hath appropriated the word *Blaſphemie* to an high diſhonour done to the great name of God: and that both in regard of the *Matter*, and alſo of the *Manner*, whereby Gods name is diſhonoured.

βλασφημούμενοι. 1.Cor.4.13.
δόξας βλασφημοῦσι.

In regard of the matter of *Blaſphemie*, God is blaſphemed two wayes: either *Priuatiuely*, by taking away from God that which is due vnto him, and wherein his honor conſiſteth: or *Poſitiuely*, by attributing that vnto him, which is vnbeſeeming his Maieſtie, and diſhonorable to his great name.

The honor due to God is taken from him two wayes.

1 *Simply*, when that which properly belongeth vnto him is denied him. Thus becauſe the King of Aſſhur denied that God was able to ſaue Ieruſalem, and to deliuer it out of his hands, hee is ſaid to *blaſpheme the Lord God of Iſrael.* 2.Chro.32.17.

2 *By conſequence*, when that which is proper to the Creator, is attributed to the creature: thus the Scribes and Phariſies imagining Chriſt to bee a meere creature, and not thinking that he was God, becauſe he tooke vpon him to forgiue ſinnes (which is a power proper onely vnto God) accuſed him of *Blaſphemie*: and againe, the Mat.9.3.

Iewes went about to ſtone him for *Blaſphemie*, becauſe (as they alledge) he *being a man, made himſelfe God*. Though their cenſure of Chriſt were moſt falſe and ſlanderous, yet thereby they plainly ſhew what was accounted *blaſphemie*. But to make this point more cleare, the Holy Ghoſt expreſly ſaith of the Iſraelites in the wilderneſſe, that *they committed great blaſphemies*, becauſe they ſaid of the molten Calfe which they ſet vp, *This is thy God which brought thee vp out of the Land of Ægypt*, whereby they attribute to the *Calfe*, a creature of their owne making, that which *God* the Creator of all things did.

Ioh.10.33.

Neh.9.18.

The other kind of *blaſphemie*, in attributing ſuch things to God which are vnbeſeeming his *Excellencie*, is noted in thoſe Iſraelites that cauſed their ſonnes to paſſe thorow the fire, making God thereby like vnto the Diuell, to delight in mans blood: a thing moſt diſhonorable to the Diuine Maieſtie. The Lord hauing relation to that Heatheniſh and barbarous fact of the Iſraelites, ſaith to their children, *In this haue your Fathers blaſphemed me*. Thus it is noted of thoſe on whom the Viall of Gods wrath was powred out, that *they blaſphemed the God of heauen for their paines*: their blaſpemie, without queſtion, was that they impeached God of iniuſtice, vnmercifulnes, cruelty and ſuch like things, much vnbeſeeming his glorious name.

Ezek.20.27.

Reu.16.11.

In regard of the *manner of blaſphemie*, when any thing is ſpoken of God, or to God ignominiouſly, reproachfully, diſgracefully, contemptuouſly, or the like. Gods name is blaſphemed thereby: as when *Pharaoh* ſaid, *Who is the Lord that I ſhould heare his voice, &c.* And when *Ieroram*, King of Iſrael ſaid, *Behold this euil is of the Lord, what ſhould I waite for the Lord any longer?* And when *Nebuchadnezzar* ſaid, *Who is that God that ſhall deliuer you out of my hands?* And when the wicked in *Iobs* time ſaid, *What is the Al-*

Exod.5.2.

2.King.6.33.

Dan.3.15.

Iob 21.15.

mightie

mightie, that we ſhould ſerue him? and what profit ſhould wee haue, if we pray vnto him?

By the ſeuerall wayes wherein men blaſpheme God, wee may obſerue that this ſin of *blaſphemie* is directly derogatory to the honor of Gods name, which ought not to be taken in vaine, but rather had in all high account, and therefore a moſt hainous ſinne. Which doth further appeare by that feare which the Iewes had of naming it. *Blaſphemie* ſeemed ſo horrible a thing to them, that when a man was to be openly accuſed thereof, they did not ſay in their publike accuſation, ſuch an one *blaſphemed*, but *ironically* ſuch an one *bleſſed God*; vnder the name of that vertue compriſing the contrary vice. In imitation hereof, *Iezabel*, when ſhee would haue *Naboth* put to death, thus frameth the inditement againſt him, *Thou diddeſt bleſſe God:* and accordingly the witneſſes gaue this euidence, *Naboth did bleſſe God.* Both ſhee and they meant that hee blaſphemed God: and ſo was their meaning taken: for thereupon they put *Naboth* to death.

נטה
1. King. 21. 10.

בך
Verſ. 13.

The capitall puniſhment which by Gods Law was to bee inflicted on blaſphemers, doth alſo declare the hainouſneſſe of the ſin: (the words of the Law are expreſſe, *He that blaſphemeth the name of the Lord ſhalbe put to death*). But much more that hainous cenſure which the Apoſtle denounceth againſt blaſphemers, ſaying, *I haue deliuered them vnto Satan, that they might learne not to blaſpheme.* To this purpoſe ſaith the Canon, *A blaſphemer according to the Law is to be beheaded, according to the Canon to be accurſed.*

Leu. 24. 16.

1. Tim. 1. 20.

Blaſphemus ſecundum legem eſt decapitandus, ſecundum canonem anathematizandus Can. penit. 3.

Laſtly, the practiſe of the Diuels and other damned in hell, which is, *To blaſpheme the great God who caſt them in thither:* directly contrary to the practiſe of the glorious Angels and bleſſed Saints in heauen, which is *continually to ſing Hallelu-iah, praiſe and glory to God*, ſheweth that blaſ-

phemers remaining blasphemers without repentance, are farre from hauing a part in the heauenly Society of Saints and Angels, and can expect nothing but to haue a part in *the lake which burneth with fire and brimstone.*

Thus by the very nature of *blasphemie*, as also by the temporall, spirituall, and eternall punishment of it (all expressly noted in the Scripture) we see that it is a most haynous sinne: so as Christ might well bring this as a pregnant proofe of the riches of Gods mercy in pardoning al manner of sinne. For if blasphemie be pardoned, what sinne may not be pardoned?

Vse 1. Reproofe of Papists blasphemies. Reu. 17. 3.

By the hainousnesse of this sin, learne to iudge of that supposed Vicar of Christ, or rather plaine Antichrist, the Pope of Rome, and his parasites. If euer the name of *Blasphemie* might be written on the fore-head of any, it may bee written on the fore-head of that *Seuen-headed scarlet-coloured Beast*, which hath opened her black-mouth to blaspheme the God of heauen, and the Sauiour of the world, more then euer any Pagan. What a blasphemous speech was that of *Iulius* the third, to say, *If God were angrie with* ADAM *for eating an apple, might not he be angrie with his Cooke for eating his Peacock?* And at another time, when his Physitian kept away from him a dish which he liked well, but was hurtfull to his health, he said, *Bring me my dish in despite of God.* The blasphemie of *Leo* the tenth was more odious, because it seemeth to be more serious, for when *Bembo* his Cardinall was speaking of the glad tidings of the Gospell, he answered, *What profit doth that fable of Christ bring vs?* O intollerable blasphemie! But not to insist on particular speeches of particular men, many of the Decrees made of their Popes are very blasphemous, whereof take for a taste these particulars.

In Decretal. *The Pope of Rome is a God. Let no man dare say to the Pope*

What

What doſt thou. The Pope may diſpenſe againſt an Apoſtle. The Pope may change the nature of things. The Pope may make ſomething of nothing. The Pope may diſpenſe aboue Law. The Pope of iniuſtice may make iuſtice.

Yea, many of their publike Prayers are alſo in the higheſt kinde blaſphemous againſt Chriſt, as where they pray to Chriſt to bring them to his Father through the interceſſion and merits of *Peter*, *Paul*, *Thomas*, *Nicholas*, *Gregorie*, and other whom they account Saints: and where they pray to the Virgin *Mary* to vſe her motherly authoritie ouer her Sonne, and to command him to doe this, and that.

The power of Abſolution which they giue not onely to the Pope, but alſo to euery Prieſt, is blaſphemous: for * by the Councell of Trent it is decreed, not to be a *miniſteriall declaration*, but *a iudiciall act of forgiuing*. The conceit of offering vp Chriſts glorified body by the hands of a Prieſt, is alſo blaſphemous: and ſo is the new Ieſuiticall inuention of mixing the milke of the Virgin *Mary* with the blood of Chriſt. Theſe and ſuch like blaſphemies cannot proceed but from the Impes of Antichriſt.

§. 14. *De Abſol. cap. 6. can. 9.*

Blaſphemie being ſo hainous a ſinne, Magiſtrates, who are gods on earth, ought to vſe all the meanes they can to ſuppreſſe it: and therefore they ought both to make ſeuere laws againſt it, & alſo ſtrictly to look to the due execution of thoſe lawes: otherwiſe the vniuſt Iudges in *Ahabs* time, who condemned innocent *Naboth* to death, for a meere pretence, and vniuſt accuſation of blaſphemie; and the Iewes who ſuppoſing that Chriſt blaſphemed, were ready to ſtone him, ſhal riſe vp in iudgement againſt them: much more ſhall that Heathen King condemne thē who made a decree, that whoſoeuer ſhould ſpeak any blaſphemy againſt God, ſhould be drawne in peeces, &c.

Vſe 2. Exhortation to Magiſtrates to puniſh blaſphemers. 1. King. 21. 13.

Iohn 10. 33.

Dan. 3. 29.

Yea their practise in censuring and punishing those *who speake euill of Dignities*, and that seuerely (wherein they doe that which is iust and equall) shall condemne their remisnesse in suffering blasphemies against the great and glorious name of God to goe vnpunished.

Vse. 3. Admonition to take heed of blasphemy.

And let euery particular Christian take heed, that the Diuell neuer preuaile so far ouer him, as to vse his tongue as an instrument to blaspheme God. For auoiding wherof, let vs retaine a reuerend and high account of the great name of God in our hearts: and be afraid to conceiue an euill thought, which may tend to the dishonor thereof: much more fearefull let vs be of taking his name in our mouthes vainely, and of rash swearing by his name. Common swearing by the name of God, wil soone bring vs to plaine blasphemie.

Vse 4. Direction to giue no occasion to others to blaspheme.

Yea, seeing blasphemie is such an high pitch of iniquity, let vs giue no occasion vnto others to blaspheme Gods name. They who call vpon the true God, and yet depart not from iniquitie, who professe the truth of the Gospel, and yet turne the grace of God into wantonnesse, who make shew of Religion, and yet deny the power thereof, who seuerely iudge others, and yet themselues do the same things, cause the name of God to be blasphemed among the enemies of pietie and sinceritie. Reade for this purpose, *Rom.* 2. 17, 18. &c. whosoeuer giue occasion to the enemies of the Gospell to blaspheme God, the Author of the Gospell, for their vnworthy walking therin, make themselues accessary to this great and grieuous sinne of blasphemie: and accordingly shall bee iudged with the iudgement of blasphemers.

§. 8. *Of*

§. 8. *Of Gods mercy in forgiuing blaſphemy.*

THough blaſphemy bee ſo heinous a ſinne as hath beene declared, yet Chriſt here expreſly ſaith, that *Blaſphemy ſhall be forgiuen*; ſo as from hence we may gather, that

Doctr. A blaſphemer may be pardoned. 1 Tim.1, 13.

Blaſphemers are not vtterly excluded from all hope of pardon. Inſtance Saint *Paul*, who thus ſaith of himſelfe; *I was a blaſphemer, but I obtained mercy.*

Reaſon. Thus the Lord ſheweth that the ſaluation of man is as deare and tender vnto him as his owne name: the piercing and ſtriking thorow of his own name doth not prouoke him to caſt the blaſphemer into hel, but his pitty rather moueth him to offer pardon, that ſo the blaſphemer beholding Gods goodneſſe ſtriuing with his wretchedneſſe, may be aſhamed of the foulneſſe of ſinne, and brought to repentance for it.

Vſe 1. Admiration of Gods mercie.

Haue we not iuſt cauſe in this reſpect to wonder, and ſay; *O the depth of the riches of the mercy of God!*

Vſe 2. Exhortation for blaſphemers to repent. Zac.5.2,3. 1 Tim.1.16.

Hearken to this ô ye blaſphemers of the name of God, though the great flying Booke of Gods curſe be gone forth againſt you, yet may it be called in againe. Note for this purpoſe what Saint *Paul* ſaith of Gods mercy to him, who had beene in former times a blaſphemer: *For this cauſe I obtained mercy, that in me firſt Ieſus Chriſt might ſhew forth all long ſuffering for a patterne to them, which ſhould hereafter beleeue in him to life euerlaſting.* Ceaſe therefore to blaſpheme any more. Lay hold of this Goſpell, this glad tidings of reconciliation, and be moued thereby to ſeeke how you may beſt honour his name, whom in former times you haue blaſphemed.

Vſe 3. Imitation to bleſſe them that curſe vs.

And let all of vs herein ſhew our ſelues children of our Heauenly Father, in bearing with ſuch as haue ſought

our diſgrace. This is an hard leſſon to learne: for man accounts his name more deare then his life, and had rather his head or heart ſhould be ſtricken thorow, then his name and honour. Hence is it that the leaſt reproach and diſgrace cauſeth the greateſt reuenge that can be thought of. But this humour ariſeth from corrupt nature. Chriſt commandeth to *bleſſe them that curſe vs*: which precept the Apoſtles put in practiſe; for of himſelfe, and of others ſaith Saint *Paul*, *Being defamed, we intreat.*

Mat. 5. 44.

1 Cor. 4. 13.

§. 9. *Of the principall Obiect of Gods mercy, Man.*

AS the riches of Gods mercy is in generall commended by forgiuing all manner of ſinne, euen blaſphemie; ſo in particular it is commended vnto *Man*, by making him the peculiar obiect of this mercy of God: for to man doth Chriſt in ſpeciall appropriate it, ſaying; *All manner of ſinne ſhall be forgiuen vnto* MEN, (as Saint *Matthew* records it) *To the* SONS OF MEN (as Saint *Marke* ſets it downe.) From whence we may gather, that

MAN *is the moſt principall obiect of Gods mercy.* This inſtance of forgiuing ſinne, goeth beyond all other that can be giuen to commend the mercy of God; eſpecially if we conſider what was done to effect this.

What was done to obtaine forgiueneſſe for man.

To diſcharge man of that debt whereunto hee ſtood bound through ſinne vnto the iuſtice of God; the *Sonne of God* muſt come downe from Heauen, and become *a ſon of man*, and in mans roome and ſteed *he made ſinne*, offering himſelfe vp a ſacrifice to ſatisfie Gods iuſtice for mans ſinne. And that man might be made partaker of that which Chriſt did in this kind, *Sonnes of men* muſt be vnited to *the Sonne of God*, by the Spirit of God; that as by the former vnion God and man became one perſon, ſo by this latter vnion, the ſonnes of men, and the Son of God, might

might make one body, *which is, Christ.* 1 Cor.12.12.

No creature but *Man* doth partake of Gods mercy in this kinde: vnſenſible, and vnreaſonable creatures are not ſubiect to ſin, nor yet to the eternall puniſhment of ſinne, becauſe they haue no immortall ſoules. The good Angels neuer ſinned, and in that reſpect had no need to taſte of this kind of mercy: whereupon when an Angell brought the newes of Chriſts birth, he ſaith in the ſecond perſon, *To you*, is borne a Sauiour: but when the Prophet a ſonne of man foretold thereof, he ſaith in the firſt perſon, *To vs* a child is borne, *To vs* a Sonne is giuen. The euill Angels, that had as much need thereof as ſonnes of men, *are reſerued in euerlaſting chaines vnder darkeneſſe, vnto the iudgement of the great day.* This mercy is not vouchſafed vnto them, in regard whereof it is ſaid, that *Chriſt tooke not on him the nature of Angels, but he tooke on him the ſeede of Abraham.* In this reſpect we may with an holy admiration cry out, and ſay; *What is man, that thou art mindfull of him? and the ſonne of man, that thou viſiteſt him?*

Luke 2. 10. Iſai. 9. 6. Iude v. 6. Heb. 2. 16. Pſal. 8. 4.

The reaſon why God ſhould thus reſpect man aboue all other creatures, cannot be fetched out of man. Man hath his being from God as well as other creatures; in his nature there is no ſuch excellency, as for it he ſhould be preferred before all others: for he was made of the *duſt*, and in his ſubſtance much inferiour to the Angels; neither can there be any merit or deſert in his actions: for in his beſt eſtate hee could doe no more then what of duty hee was bound vnto. But when God afforded him this great mercy, whereof we now ſpeake, he was dead in ſin, a ſlaue of Satan, an enemy of God. It was therefore Gods good pleaſure that made him thus to make choice of man, to make him the moſt principall obiect of his mercy; and in this reſpect the Apoſtle vſeth * a word, which ſigni-

Gen. 2. 7.

* φιλανθρωπία.

Tit. 3. 4.
Vse 1.
Reproofe of mans vngratefulnesse.

signifieth a proper, and peculiar *loue to man*.

How doth this checke the sonnes of men for their vngratefulnesse against God? whereas this proper and peculiar loue of God to man, should prouoke him to exceede all other creatures in setting forth the honour and glory of God, who hath so respected him: Man for the most part dishonoureth God more then all other creatures, except the infernall spirits, who wholy and onely set themselues to dishonour and blaspheme the name of that great God, who reserueth them in euerlasting chaines. For if wee looke into the highest Heauens, there we shall see the heauenly Spirits stand before the Throne of God, ready to receiue and execute any charge that he shall giue them: yea, there we shall heare them singing continually praise vnto the Lord, and reioycing when God is any way glorified in Heauen or in earth. Doe any of the sonnes of men so farre exceede the Angels in glorifying God, as Gods mercy hath more abounded to vs then to them? What we shall doe in Heauen I know not, but how farre short the best of vs on earth doe come of them, none can be ignorant. Descend we therefore a little lower into the next heauens, where wee may behold the Sunne, Moone, Starres, and whole hoast of those heauens keepe constantly that fixed order and course which at first their Maker appointed them: yea, the Moone in her changes, and the very wandring Starres in their wandring, obserue the decree of the Creator, and start not from that order which he hath set vnto them; and yet the sonnes of men daily transgresse the Ordinances which the Lord their God hath giuen them. The very earth which was cursed for mans sake, with little tillage bringeth forth all manner of needfull and pleasant fruits for man: yet all the spirituall culture which God vseth on the sonnes of men, cannot make

make many of them bring forth good fruit. Reade Gods complaint to this purpose, in the song which was made to the *Vineyard of the Lord*. The Prophet *Isayah* noteth that the Oxe and the Asse (two of the most brutish creatures that be) take better notice of the kindnesse of their Masters, then the Sonnes of Men doe of the mercies of the Lord to them.

Isa. 5. 1, 2. &c.

Isa. 1. 3.

Oh beloued, let this peruersenesse of our nature humble vs, and let vs endeauour to answere with gratefulnesse Gods goodnesse to vs. As he in mercy hath abounded towards vs aboue all other creatures, so let vs striue to excell all in honouring him. Though notwithstanding our vttermost endeauour we come much short, yet let our true desire mount aloft, and let vs still endeauour to goe as farre as possibly we can, and euen moane againe, because we cannot attaine to the perfection of the most perfect. This is that which is intended in the third petition of the Lords prayer, *Thy will be done in earth as it is in Heauen.*

Vse 2: Exhortation to excell all creatures in obedience.

§. 10. *Of Gods impartiality in offering mercy without respect of persons.*

GOds mercy to *Man* is further amplified by the generality of the *Obiect*, which is first intimated by these indefinite words, *Men*, and *Sonnes of Men*: and then more expresly noted by Saint *Matthew* vnder this generall particle (*Whosoeuer*) whereby we are taught, that

God excludeth none from the participation of his mercy.

Doct. In what respects pardon is offered to all.

1 This doctrine is to be vnderstood of Gods outward dispensation and manifestation of his mercy by the ministry of the Word, wherein no difference is made betwixt persons, nor exemption of any; so as it calleth not into question the secret counsell, and eternall decree of God.

2 It is to be referred to the seuerall degrees, sorts, and condi-

conditions of men, betwixt which God maketh no difference, as honourable, meane, rich, poore, learned, vnlearned, olde, yong, free, bond, male, female, Magistrate, subiect, with the like.

3 It is to be applied to the all-sufficiency of Christs sacrifice, which is auailable to take away the sinnes of the most notorious sinners that can be (as we heard *before) as well as of any other sinners.

*§. 6.

Thus this doctrine rightly taken, is abundantly confirmed throughout the whole Scripture. *Salomon* brings in Wisdome in the open streetes, proclaiming mercy to all: and Christ commandeth his Apostles to *Preach the Gospell to euery creature*: meaning euery reasonable creature capable thereof. But more particularly and expresly saith the Apostle; *He that is Lord ouer all, is rich vnto all that call vpon him.* And againe, *God will that all men shall be saued: and Christ gaue himselfe a ransome for all men.*

Prou. 1. 21. & 9. 3, 4.

Mar. 16. 15.

Rom. 10. 12.

1 Tim. 2. 4. 6.

Reason. 1

For with God there is no respect of persons; hee hath not carnall eyes, nor seeth as man seeth: the soules of the meanest are as deare and precious to him, as the soules of the greatest: *All soules are mine*, saith the Lord.

Ezec. 18. 4.

This further confirmeth that which was noted* before, that mans destruction is of himselfe. No man can iustly blame God, who offereth mercy and pardon to euery one.

*§. 6.

Vse 1.

Let euery one of what ranke or condition soeuer he be, be encouraged to apply to himselfe this glad tidings of pardon: and seeing God excludeth none, let not any of vs exclude our selues.

Vse 2

See more herof 2. Treatise of Faith, §. 29.

§. 11. *Of the title* Son of Man *giuen to Christ.*

THe last branch whereby Gods mercy in forgiuing sin is amplified, respecteth the *person* against whom the sinne

ſinne is committed in this phraſe (*Sonne of Man*).

This title in Scripture is vſed ſometimes *indefinitly*, and ſometimes *determinatly*.

Indefinitly, in a double reſpect.

1 To ſet forth all mankind in generall, and ſo it compriſeth vnder it euery ſon of *Adam*, euery mothers childe (as we ſpeak). In which ſence *Bildad* vſeth it, where comparing mankind with the celeſtiall bodies, he ſaith, *How much leſſe* MAN *a worme, euen the* SONNE OF MAN, *a worme?*

2 To deſigne corrupt and wicked men, in which ſence it is oppoſed to *ſons of God*: as where *Moſes* ſaith, that *the ſonnes of God ſaw the* DAVGHTERS OF MEN: and *Dauid* his complaint, *I lye among them that are ſet on fire, euen the* SONNES OF MEN.

Determinately and particularly it is attributed to the *Prophets* of God, and to *Chriſt* the Sonne of God.

In the old Teſtament it is moſt vſually attributed to the Prophets, eſpecially when it is expreſſed in the ſingular number. Among other Prophets *Ezechiel* is moſt frequently ſtiled with this title, SONNE OF MAN: he is in his Propheſie ſo called almoſt an hundred times. The reaſon wherof I take to be this, He had viſions both more in number, and more rare in kinde, reuealed vnto him, then any other Prophet had: now leſt he ſhould be exalted out of meaſure through the abundance of reuelations, the Lord often putteth him in minde of his eſtate by nature, that he was but *a ſonne of man*, a mortall man, euen a worme.

In the new Teſtament it is moſt vſually attributed vnto Chriſt, and that moſt frequently in the hiſtorie of the Euangeliſts, and when Chriſt ſpeaketh of himſelfe. Once Saint *Stephen* termeth Chriſt the *Sonne of Man*.

This

To whom this title, *Son of Man*, is attributed.

1 To mankind in generall.

Iob 25.6.

2 To wicked men.

Gen 6.2.

Pſal.57.4.

3 To Prophets.

4 To Chriſt.

Act.7.56.

In what reſpect Chriſt is called *Son of Man.*

This title hath relation eſpecially to the humane nature of Chriſt, in regard whereof hee was borne of a woman, and ſo a true Son of Man: yet is it not to be reſtrained only to his Manhood; for it compriſeth vnder it the perſon of Chriſt, God and Man: elſe how could Chriſt while his humane nature was on earth ſay, *The Sonne of Man is in heauen.*

1. Ioh. 3. 13.

Reaſon why Chriſt is called *Sonne of Man.*

The reaſon why this title is giuen to Chriſt, is not, (as ſome too nicely inferre, from the ſingular number) becauſe Chriſt was borne of a Virgin, and had but one Parent, and ſo was a ſonne of MAN, not of MEN, that is, onely of a mother, and not of father and mother both, as others are: For by the ſame reaſon it might be inferred that *Ezechiel* had but one parent, becauſe hee is called *A ſonne of* MAN: beſides, by this reaſon Chriſt ſhould bee called * *A ſonne of woman*, not *a ſonne of man.* But other better reaſons may be giuen of this title, as to ſhew

* υἱὸς τῆς ἀνθρώπου.

1 That Chriſt was true man.

2 That he came of the ſtock of man, and brought not his humane nature from heauen.

3 That he deſcended very low for our ſakes, being the *Sonne of God*, to become *a Sonne of Man.* If any ſhall reply againſt this, and ſay, *The title* MAN *might haue implied as much*, I anſwere, that there is a farre greater emphaſis in this title *Sonne of Man*: as, according to the Hebrew phraſe it is more emphaticall to ſay, *a ſonne of diſobedience, a ſonne of perdition*, then *a diſobedient and forlorne man.*

To apply that which hath been ſaid of this title, it is without all exception cleare, that by the *Sonne of Man*, is heere meant Chriſt Ieſus. For Chriſt neuer attributeth this title to any but to himſelf. Beſides, ſin and blaſphemy (which is heere ſaid to be committed againſt *the Sonne of Man*) is not properly committed againſt a meere man.

In

In Chriſts manner of ſetting forth himſelfe vnder this title, *Sonne of Man*, note his modeſtie and his humilitie. Christs modeſtie.

Hee doth heere ſet himſelfe forth as God, that hath power to forgiue ſinnes (a great and excellent dignitie) and therefore ſpeaketh of himſelfe in the third Perſon, as of another. Behold his modeſtie.

There were many moſt excellent titles due and proper to him, which others attributed to him, as *Sonne of God, King, Lord, Ieſus, Rabbi*, and the like, but he himſelfe maketh choice of that which of all other was the meaneſt, and miniſtred leaſt matter of oſtentation. Behold his humilitie. Christs humilitie.

As theſe graces are to be admired in Chriſt, ſo are they to be imitated by vs.

§. 12. *Of the particular reſpect wherein the title* (Sonne of Man) *is heere vſed.*

HAuing ſpoken of this title, *Sonne of Man*, in generall, let vs now more diſtinctly and particularly conſider in what reſpect it is heere vſed.

Many take it heere by way of extenuation, as if Chriſt more largely had thus ſaid, *Conſidering that the Son of God was pleaſed to take vpon him mans nature, and in that nature to appeare vnto men, and in ſuch a ſhape to appeare, as he could not be diſcerned, to be any other then a man, they which ſpeake againſt him, and blaſpheme him, may ſeeme to haue ſome pretext and excuſe, becauſe they knew him not to be the Sonne of God: and in that reſpect their ſin may be forgiuen them.* They who take this title vſed heere in this ſence, illuſtrate their meaning with the ſimilitude of a Kings ſonne and heire, apparrelled with a beggers tagged ragges: if any of the ſubiects meeting him, but not knowing him, ſhould reuile him, and otherwiſe abuſe him, that ſubiect ſhould not

not be condemned of high treaſon: his ignorance of the perſon would extenuate his fact.

Anſw. Though that ſimilitude doe fitly illuſtrate the pretended ſence and meaning of the words: yet this ſence is not pertinent to the preſent place and purpoſe of Chriſt.

Poſt vniuerſalem commemorationem omnium peccatorũ, omniſque blaſphemiæ, eminentius voluit exprimere blaſphemiam quæ fit contra filium hominis. Aug. Serm. 11. de verb. Dom.

The maine ſcope of Chriſt in this place is to aggrauate the ſinne againſt the Holy Ghoſt. But to compare it with a ſmall light ſinne, is no aggrauation. Wherefore, I rather take this title (*Sonne of Man*) in a contrary ſence, not in way of *extenuation*, but of *aggrauation*: whereunto it tendeth, if this title bee taken as ſetting forth on the one ſide the low degree of humiliation, whereunto Chriſt deſcended for our ſakes, together with the vnſpeakeable loue of God, in giuing his onely begotten Sonne to be a Sonne of Man; and on the other ſide mans light account, or rather plaine contempt of Chriſts abaſement, and of Gods kindneſſe: as if more largely and diſtinctly it had been thus ſaid, *Though men, not in thought only, but by word and deed alſo, diſhonor and blaſpheme him, who is not onely the Almightie Creator of all things, but alſo the merciſull Redeemer of mankind, who being the eternall Sonne of God, for mans ſake became a Sonne of Man, and from the higheſt heauens deſcended into the loweſt parts of the earth, to deliuer them, who through feare of death were all their life-time ſubiect to bondage, yet may this ſinne and this blaſphemie be forgiuen.* To illuſtrate this with the forenamed ſimilitude; Suppoſe a Kings ſubiect be a gally-ſlaue, and to redeeme him, the King ſend his only ſonne, and this ſonne become a poore ſlaue to deliuer that ſubiect, and yet that ſubiect ſpeake againſt, reuile, and euill intreate this Prince, is not this more then monſtrous ingratitude? And is it not admirable goodneſſe in the King and Prince to forgiue that ingratitude?

Simile.

gratitude? This is that goodneſſe of God which is intimated vnder this phraſe, *Whoſoeuer ſhall ſpeake a word againſt the* SONNE OF MAN, *it ſhall be forgiuen him.*

§. 13. *Of Gods goodneſſe ouercomming mans vngratefulneſſe*

THE Doctrine ariſing from the fore-named clauſe, is this: *Doct.*

Mans vngratefulneſſe drieth not vp the ſpring of Gods goodneſſe.

Note how *Dauid* ſetteth forth Gods goodneſſe in this reſpect: for after hee had ſet forth the ingratitude of the Iſraelites in many reſpects, concerning God he ſaith, *Yet he being full of compaſſion forgaue their iniquitie.* And again, after hee had ſhewed how they *forgate God their Sauiour*, &c. He addeth, that *God turned away his wrath, and remembred for them his Couenant. Thou haſt played the harlot with many louers* (a great point of ingratitude) *yet turne againe to me*, ſaith the Lord to rebellious Iſrael. But moſt euidētly is this proued by that mercy which was ſhewed to many thouſands of thoſe Iewes, who euilly intreated *the Sonne of Man, a man approued of God among them by miracles, wonders and ſignes: And denied the Holy one and Iuſt, and deſired a murtherer to be granted vnto them: And killed the Prince of life.* Pſal. 78. 38. Pſal. 105. 21, 23. 45. Ier. 3. 1. Act. 2. 22. & 3. 14, 15.

The Reaſon is euident. Gods goodneſſe ariſeth from himſelfe: and it is anſwerable to his greatneſſe. As mans vnworthineſſe hindreth not God to ſhew mercy to man at firſt, when he is dead in ſinne: ſo mans vngratefulneſſe ſtoppeth not the current of his mercie when it hath begun to flow forth: but like a flood of water it ouerfloweth all the dammes that are made againſt it by mans ingratitude: what God doth, he doth for his owne ſake. *Reaſon.*

Vse. As before we had euidences of Gods rich mercie, so heere behold *long-suffering* mixed with *mercy*: nothing commends ones patience more then abuse of kindnesse: By Gods ouercomming mans euill with his goodnesse, he sheweth himselfe to be *slow to anger*, and that hee delighteth not in the death of sinners.

Vse 2. Hereby men that haue formerly despised the bounty and goodnesse of God, may bee emboldened notwithstanding to returne vnto the Lord, according to that which the Prophet said vnto the vngratefull Israelites, in the name of the Lord, *Thou disobedient Israel returne, and I will not let my wrath fall vpon you, for I am mercifull.*

Vse. 3. Hereby also, all that professe themselues to be the children of God our heauenly Father, may learne to be like him in long-suffering, and not to suffer themselues to be ouercome with euill, but *to ouercome euill with goodnesse.*

Rom. 12. 21.

THE SECOND PART.

Of Gods Iustice.

A Transition from Gods mercy to his iustice.

A Generall vse of all that hath been said of the Mercy of God in forgiuing sinnes, euen all manner of sinnes, not blasphemies excepted, committed by any person, yea though the blaspemie be vttered against the Sonne of Man, is to iustifie Gods seueritie against the sinne and blasphemie of the Holy Ghost. For which purpose, without question, Christ hath heere so magnified the Mercy of God, as the like place is not to bee found throughout the

the whole Scripture. Wherefore hauing ſpoken of Gods mercy in pardoning euery ſinne but one, let vs conſider his Iuſtice in affording no pardon to that one ſin: which is the ſinne againſt the Holy Ghoſt.

§. 14. *Of abuſing Gods mercy.*

IN that Chriſt inferreth the ſeueritie of Gods Iuſtice vpon the riches of his mercy, and after he had deliuered what he could of the Mercy of God, addeth a BVT (*Euery ſin ſhall be forgiuen*, BVT *the ſin againſt the holy Ghoſt ſhall neuer be forgiuen*). He giueth vs to vnderſtand, that

Gods mercy and long-ſuffering may be ſo farre abuſed, as nothing but extremitie of iuſtice can be looked for. Thus much implieth the Apoſtle, where he ſaith, *It is impoſſible that ſuch and ſuch ſhould be renewed*: And againe, *There remaineth no more ſacrifice for ſinne, but a fearefull looking for of iudgement.* The phraſes of *Gods walking ſtubbornely againſt them that walke ſtubbornely againſt him, and ſhewing himſelfe froward with the froward, and ſwearing that the iniquitie of men ſhall not bee purged with ſacrifice, nor offering for euer*, with the like, doe alſo proue as much.

Doctr. Abuſe of mercie cauſeth extremity of iuſtice. Heb.6 4,6. & 10.26,27. Leu.26.23,24 Pſal.18.26. 1.Sam.3.14.

Gods mercy would be notoriouſly abuſed, if at ſome times, and in ſome caſes, the very extremitie of iuſtice ſhould not be executed. It ſtandeth much with the honor of God, to ſhew himſelfe ſometimes a God of vengeance, and a conſuming fire.

Reaſon.

Take wee heed therefore how we goe too farre in abuſing Gods lenity and patience, leſt we depriue our ſelues of all the fruit and benefit thereof: and inſteede of being the principall obiect of Gods mercy, we make our ſelues the principall obiect of his mercy. A man may ſo farre proceede in ſinning againſt the *Sonne of Man*, as by degrees fall into the ſinne againſt the *Holy Ghoſt*. The

Vſe.

fearefulneſſe of which eſtate followeth now to bee declared.

§. 15. *Of the obiect of the vnpardonable ſinne. The Holy Ghoſt.*

IN handling the ſinne againſt the Holy Ghoſt, wee are to conſider { 1 The *Nature* } thereof. { 2 The *Iſſue* }

The *Nature* of the ſinne is ſet foorth vnder the *names* giuen to it. It is by * Saint *Matthew* termed *the blaſphemy of the Holy Ghoſt*, and *a ſpeaking againſt the Holy Ghoſt*. By Saint *Marke*, * *a blaſpheming againſt the Holy Ghoſt*. In all which phraſes are noted forth, both the *Obiect*, and the *Qualitie* of that ſinne.

* Ἐπὶ τῷ πνεύματι βλασφημία, ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος ἁγίου.

* Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον.

The *Obiect*, againſt which in ſpeciall this ſinne is directed and committed, is the *Holy Ghoſt*. And in this reſpect Saint *Matthew* calleth it *the blaſphemie of the Holy Ghoſt*: not as if it were in the Holy Ghoſt, which is blaſphemie to thinke, but becauſe (as the other phraſes doe expreſſly declare) it is againſt the Holy Ghoſt. In this ſence this kinde of phraſe is oft vſed: for where it ſaid that Chriſt gaue his Diſciples *power againſt vncleane ſpirits* (as it is well tranſlated according to the meaning of the phraſe) word for word it is in the originall *Power of vncleane ſpirits*. This I haue the rather noted, to mollifie the phraſe of ſome, who ſpeaking, preaching and writing of this ſinne, ſtile it *The ſinne of the Holy Ghoſt*: which ſpeech being well taken (the Holy Ghoſt being conceiued to bee not the *ſubiect*, but the *Obiect* thereof) it may ſafely bee vſed.

Matth. 10.1. Marke 6.7. ἐξουσίαν πνευμάτων.

Now the *Holy Ghoſt* is made the *Obiect* of this ſinne, not in regard of his *Eſſence*, or *Perſon*, but in regard of his *Office* and *Operation*.

The

The *Holy Ghost*, in regard of his *Essence*, is all one with the *Father* and the *Sonne*: all the three Persons are one in nature and essence, all *one God*: in which respect a sinne committed against any one, is committed against euery one of the three Persons.

The *Holy Ghost* also in regard of his Person, is the Spirit of the Father, and of the Son, proceedigg from them both, and no way greater then the *Father* or the *Sonne*: they are all in dignitie coequall: so as in this respect a sin against the *Holy Ghost* cannot be greater then against the *Father* and the *Sonne*.

But there is an office and operation peculiarly in Scripture attributed to each Person. The peculiar office and operation attributed to the Spirit, is,

1 To inlighten mens mindes with the knowledge of the Gospell, and to reueale vnto them the good will of God, and way to happinesse, in which respect he is called *The Spirit of reuelation.* Ephes.1.17.

2 To perswade their harts of the truth of those things which he hath reuealed to their vnderstanding, by vertue whereof, men are said to *taste of the good word of God*, after that they are made partakers of the Holy Ghost. Heb.6.5.

3 To mooue them to acknowledge and professe the Gospell to bee the Word of God, which is implied by the Apostle vnder this phrase of *receiuing the knowledge of the truth.* Heb.10.26.

There are also many other workes of the Spirit, but these are the most pertinent vnto our purpose, and will giue light vnto all the rest.

The sinne heere noted to be committed against the *Holy Ghost*, is committed against him, in regard of the forenamed operations of the Spirit, so as it is against that truth of God, which the Spirit hath reuealed to a man, and

cuicted and perſwaded his heart of the certaintie thereof, ſo as in his heart he cannot but acknowledge, that it is an euident and vndeniable truth, and is oft moued with his mouth to profeſſe as much.

§. 16. *Of the qualitie of the ſinne againſt the Holy Ghoſt.*

THe *Quality* (or *effect* of this ſinne: for the ſin it ſelfe is ſeated principally in the heart) is *ſpeaking againſt*, and *blaſphemie*. This latter word expoundeth the former. For it is not euery kind of *ſpeaking againſt*, but an ignominious, approbrious, diſpitefull ſpeaking againſt: which is *blaſphemie*. For blaſphemie is heere taken in the vttermoſt extent thereof, and that both in regard of the *matter*, which is to deny the euidence of the Spirit, and alſo in regard of the *manner*, which is to doe it with diſgracefull, and deſpitefull ſpeeches, to the open diſhonour of God, and of his Goſpell, and of the Spirit, which hath giuen vndoubted euidence of the power of God: as the Scribes and Phariſies, who did not only deny that Chriſt caſt out diuels by the finger and power of God: but alſo moſt reproachfully and ſlanderouſly ſaid, *This fellow doth not caſt out diuels, but by* Beel-zebub *the Prince of diuels*: And againe, *He hath an vncleane ſpirit*.

Matth. 12. 24.

Mark. 3. 30.

§. 17. *Of the definition of the ſinne againſt the Holy Ghoſt.*

THe words and phraſes whereby Chriſt ſetteth foorth the nature of this ſin, being expounded, wee may out of them gather this definition.

The ſinne againſt the Holy Ghoſt is a deſpitefull reiecting of the Goſpell, after that the Spirit hath ſupernaturally perſwaded a mans heart of the truth and benefit thereof.

The

The * *generall matter* of this definition, is, *a reiecting of the Goſpell.* * Genus.

The * *particular forme*, whereby this ſinne is diſtinguiſhed from other ſinnes, is in the other words. * Forma.

For the *matter*.

The Goſpell is it, againſt which this ſinne in particular is directed, and not euery part of Gods word. By the Goſpell, I meane that part of Gods word, which God hath reuealed for mans ſaluation, euen after his fall: and in that reſpect commonly called *the glad tidings of ſaluation*. So as the very obiect matter, whereabout this ſinne is occupied, doth in part diſcouer the hainouſneſſe thereof, and declare a reaſon why it is not pardoned. Of the Goſpel, ſee Treat. 2. part. 5. §. 4.

To oppoſe againſt any part of Gods truth, is a monſtrous and hainous ſinne: for an eſpeciall part of Gods honor conſiſteth in his truth, which is as deare and precious to him, as any thing can be: to gain-ſay it, is to deny him to be God: for he is ſtiled, *The Lord God of truth*. But to gain-ſay the Goſpell, that part of Gods truth wherein *Ieſus* who was ſent to *ſaue his people from their ſins*, wherein the *riches of Gods mercy*, & wherein the *peculiar loue of God to man* is reuealed, and that for mans good, euen for his eternall ſaluation, is more then monſtrous. For this is not onely a denying of Gods *truth*, but of his *mercy* alſo: yea (if we well conſider the extent of the Goſpell) of the wiſdome, power, iuſtice, and all other properties of God. It addeth vnto other ſins (to make vp the heape of them) ingratitude. It taketh away the meanes of pardon and life: for in the Goſpell, onely in the Goſpell is pardon offered, and life to bee found; without it, is nothing but death and damnation. When the Goſpell is not receiued, what hope can there be of pardon? This is it that bringeth God (who by a ſolemne oath hath proteſted, that he Of Gods truth, ſee Treat. 2. part. 6. §. 27. Pſal. 31. 5. Matth. 1. 21. * φιλανθρωπία. Ezek. 33. 11.

desireth not the death of the wicked, but that the wicked should turne from his way and liue) to complaine and say
Isa.5.4. *What could I haue done any more, that I haue not done?* If not to receiue the Gospell be a deadly and damnable sinne, what is to *reiect* it. To *reiect* a thing is more then not to receiue it: it is to *put it away*, as the Iewes, who in that respect are said to
Act.13.46. *iudge themselues vnworthy of euerlasting life.* It is as if traytors and rebels being risen vp against their Soueraigne, and hee offering pardon vnto them, if they would lay downe their weapons, and turne to bee loyall subiects; they should reiect his gratious offer, and say they wil none of his fauour, they care not for pardon: they had rather be hanged, drawne, and quartered, then be beholding to him for fauour and pardon. Doth not this reiecting of fauour much aggrauate the crime? Yea, is not this a more hainous crime then the treason and rebellion it selfe?
Simile.

Hereinto all that commit the sinne against the Holy Ghost do fall: but yet all that fall thereinto do not commit that sinne. For as none that perish in their sin receiue the Gospell, so all incredulous persons which liue vnder the Gospel, and ministry thereof, whereby pardon is proclaimed and offered vnto them, do refuse and reiect it: so as this part of the *generall matter* of this sinne is common to all that, at least liuing vnder the ministry of the Gospel, beleeue not.

In the definition of this sinne, wee further added this word, *Despitefull:* which also appertaineth to the generall matter thereof.

To reiect the Gospel *despitefully*, doth make the matter much more desperate: for it implieth an inbred hatred against the Gospell it selfe, the Word of saluation: whence proceed open blasphemies against God and his Word, and

and fierce and cruell perſecuting of the Preachers, and profeſſors of the Goſpell.

This *deſpitefulneſſe* added to *reiecting of the Goſpell*, brings a man into a moſt fearefull and deſperate eſtate: yet all that aſcend to this high pitch of impiety, doe not ſimply therein ſinne againſt the holy Ghoſt: for all this may be done on ignorance. Inſtance *Pauls* example: he was ſo zealous of the traditions which the Iewes receiued from their Elders, as he hated the Goſpell, which he deemed to be contrary thereunto: in which reſpect, *Hee thought that he ought to doe many things contrary to the name of Ieſus*: and ſo he did: for out of his inward hatred *Hee breathed out threatnings and ſlaughter againſt the Diſciples of the Lord: he did much euill to the Saints: hee deſtroyed them that called on the name of Ieſus: hee compelled many to blaſpheme, and waxed mad againſt the Saints:* yea, he himſelfe was a *blaſphemer*. But all theſe he did *ignorantly*: for a man may hate and blaſpheme that which hee knoweth not. Great was that deſpite which many of the Iewes ſhewed againſt Chriſt, and againſt *Stephen*: *They were cut to the heart, and gnaſhed at* Stephen *with their teeth*: yet both Chriſt and *Stephen* prayed for them: which they would not haue done, if they had ſinned the ſinne vnto death, becauſe it is forbidden ſo to doe.

Act.26.9.

Act.9.1, 3,21

Act.26.11.

1.Tim.1.13.

Act.7.55: Luke 23.34. Act.7.60.

1.Ioh.5.16.

Thus much of the *generall matter* of the ſinne againſt the Holy Ghoſt: wherein other ſins may agree with it.

The particular forme whereby it is diſtinguiſhed from all other ſinnes, is in theſe words (*After that the Spirit hath ſupernaturally perſwaded a mans heart of the truth and benefit thereof.*) Out of which I gather theſe concluſions, concerning the perſons that commit this ſinne.

1. They muſt haue knowledge of the Goſpell: their iudgement muſt be euicted of that truth which they oppoſe:

poſe: whereby they come to ſinne againſt their owne knowledge and iudgement.

2 This knowledge muſt not onely ſwimme in the braine, but alſo worke vpon their will, and diue into their heart: ſo as their will giue conſent, and their heart aſſent to what their iudgement conceiueth to bee true. There muſt be a perſwaſion as well as knowledge; wherby they come to ſinne againſt *conſcience*, that iudge which God hath placed in mens ſoules to accuſe or excuſe them.

3 This knowledge and perſwaſion muſt be wrought not onely by euidence of vndeniable arguments, (for ſo an Heathen man may be euicted, and perſwaded) but alſo by a ſupernaturall and inward worke of Gods Spirit, wherby they are in their very ſoules perſwaded that they gain-ſay the vndoubted word of God, and ſo ſin againſt the worke of the Spirit in them.

4 This inward ſupernaturall perſwaſion muſt bee of the benefit of the Word, as well as of the truth thereof: that the Word which they deſpitefully gain-ſay, is the Word of ſaluation (which, whoſoeuer beleeueth, ſhall not periſh, but haue life euerlaſting) and the only meanes of ſaluation (whoſoeuer reiecteth it, ſhall be damned.) Thus in ſinning againſt the forenamed worke of the Spirit, they ſinne againſt their owne ſoules, and bring ſwift damnation vpon themſelues.

Briefly to ſumme vp all that hath been deliuered of the ſinne againſt the Holy Ghoſt: It conſiſteth of theſe degrees.

Heb. 10. 28, 29.

1 *A reiecting of the Goſpell:* which the Apoſtle in his deſcription of this ſinne euidently noteth: for firſt hee maketh an oppoſition betwixt deſpiſers of the Law, and deſpiſers of that againſt which they ſin, that fall into this vnpardonable ſin: now what can that which is oppoſed

to

to the Law be, but the Goſpell? Againe, his deſcription of that which is deſpiſed, can agree to nothing ſo wel as to the Goſpell. Verſ.29.

2 *A deſpitefull reiecting thereof*, which the ſame Apoſtle noteth vnder theſe phraſes, *a treading vnder foote: counting an vnholy thing*; *deſpiting*. Ibid.

Vnder this clauſe are compriſed *malice & hatred of hart, blaſphemie of the tongue, and perſecution*, in all which the Scribes and Phariſies manifeſted great deſpight againſt Chriſt: ſo haue all others that euer committed this ſinne. In this reſpect the Apoſtle calleth them *aduerſaries*. Verſ.27.

3 A deſpitefull reiecting of the Goſpell *againſt knowledge*: which the Apoſtle expreſſely noteth in this phraſe, *after we haue receiued the knowledge of the truth*. Verſ.26.

4 A deſpitefull reiecting of the Goſpell *againſt conſcience*: which the Apoſtle implieth vnder this word *Wilfully*.

5 *A wilfull gainſaying and oppoſing againſt the inward operation, and ſupernatural reuelation of the Holy Ghoſt*: which is noted by the Apoſtle vnder this phraſe, *Hath done deſpite vnto the Spirit of grace*. Verſ.29.

6 *A deſpiting of the Spirit in ſuch things as he reuealeth to them for their awne good*, euen the ſaluation of their ſoules: this is compriſed vnder thoſe phraſes of *taſting the heauenly gift, the good word of God, and powers of the world to come*, which they doe, as it were, ſpit out againe. Heb.6.4,5.

§. 18. *Of the difference betwixt the ſinne againſt the Holy Ghoſt, and other ſinnes.*

BY the forenamed definition may *the ſinne againſt the Holy Ghoſt* be diſtinguiſhed from many other ſinnes which come neere vnto it, as,

1 From many *ſinnes againſt knowledge*: yea and *againſt conſcience*

conscience also: for they may be without malice of heart, which this cannot be. The elect may fall into them: but not into this. *Dauid* and *Peter* sinned both against knowledge, and also against conscience.

2.Sam.24.4. Mat.26.69.

2 From many *sins committed on malice* against Christ and his Gospell: which may be done on ignorance.

1.Tim.1.13.

3 From blasphemie and persecution: which may be done also [a] on ignorance, [b] or in passion.

[a] Ibid. [b] 2.Cro.16.10

4 From *denial of Christ*, which may be done on feare (instance *Peters* example) or other like temptations. It is an ancient heresie of the Nouatians to deny repentance and pardon to such as haue once denied Christ.

Mat.26.69. *Aug.lib.de har. & lib.de quæst.*

5 From *Apostasie from the faith*, and profession of religion, which also may bee done not on malice, but through the violence of some temptation. It is noted of *Salomon*, that *he continued not to follow the Lord, but turned after other gods, through the perswasion of his wiues.* When a Kingdome changeth Religion, as England in Queene *Maries* dayes, many prooue Apostates, and fall away from the profession of the Gospell, and professe idolatrie for feare of persecution, or for too much loue of this world, to hold their places and offices, their honors and dignities, their houses and lands; or else on an infirme and weake perswasion, that they can keepe their hearts pure, and their faith sound, though with their bodies they outwardly subiect themselues to idolatry. The Leuites which in the captiuitie fell away, though they were barred from medling with the holy things, yet they were admitted to doe other seruices in the Temple, whereby it is manifest that they fell not into this vnpardonable sinne.

1.King.11.4, 5,6.

Ezek.44.10. &c.

6 From *Presumption* and sinning with an high hand, as *Manasseh* did.

2.Cro.33.13.

7 From *Hardnesse of heart, from impudencie, and committing*

Ephe.4.17.18

mitting ſin with greedineſſe. For ſo did the Gentiles which had not the Goſpell ſupernaturally reuealed vnto them.

8 From *Infidelitie* and *impenitencie*, yea from *finall infidelitie* and *impenitencie*, whereinto all the reprobate fall. If finall impenitencie ſhould be the ſin againſt the Holy Ghoſt (as ſome do take it) then ſhould euery one that is damned ſinne againſt the Holy Ghoſt: yea then could not this ſinne be committed till death: and then in vaine ſhould the caueat of Saint *Iohn* be, concerning not praying for them. 1.Ioh.5.16.

§.19. *Of the perſons that may fall into the ſinne againſt the Holy Ghoſt.*

HAuing ſeene what the ſinne againſt the Holy Ghoſt is, for application of the point to the parties with whom Chriſt had to do, we will in the next place diſcuſſe whether the Scribes and Phariſies that ſlandered Chriſt, committed this ſinne or noe. Whether the Scribes and Phariſies blaſphemed the holy Ghoſt, or noe.

Many ſay they did not commit this ſin: and to prooue their aſſertion, they vſe theſe two arguments.

1 They neuer profeſſed Chriſt.

2 Chriſt prayed for them. Luke 23.34.

To the firſt I anſwere, that two ſorts of people may fall into this ſinne: namely, they who profeſſe Chriſt and his Goſpell, and they who neuer profeſſed it.

Profeſſors that ſin againſt the Holy Ghoſt, are called *Apoſtates*, that is, *departers away*, namely, from the faith, or from the profeſſion of the Goſpell (for the Greeke word, which according to the notation of it, ſignifieth *Apoſtaſie*, is tranſlated *a departing*, and *a falling away*) not that all who depart away, and in that generall ſence are called *Apoſtates*, doe commit this ſin, as was noted * before: but becauſe they that fall into this ſin, are moſt notorious Who are Apoſtates. 2.Theſ.2.3. ἀποστασία.

* §.18.

torious Apoſtates: denying the truth, not in tongue only, but in heart alſo: not through feare, but in malice, vterly renouncing, and bidding defiance to the faith: not contenting themſelues to deny it, but ſhewing themſelues deadly enemies againſt it, and perſecuting all that are friends vnto it: hauing in that reſpect a very diabolicall propertie, not enduring that any ſhould reap benefit by that which they haue reiected: ſuch an Apoſtate was *Alexander the Copper-ſmith*, and *Iulian*.

2. Tim. 4. 14.

They who neuer profeſſed the Goſpell may ſinne againſt the holy Ghoſt.

They who neuer profeſſed the truth of the Goſpell, may alſo ſinne againſt the Holy Ghoſt, as they doe to whom the Spirit hath ſo clearely and ſupernaturally reuealed the truth of the Goſpell, as their heart and conſcience doth inwardly tell them that they ought to make profeſſion thereof, yet their malice againſt it, not onely keepeth them from profeſſing it, but alſo maketh them to reuile it, and to perſecute the profeſſors of it. The Apoſtle ſaith of ſuch an one; that he is *condemned of himſelfe*. Such were the Scribes and Phariſies which blaſphemed Chriſt: and ſuch are many of the learneder Papiſts.

Tit. 3. 11. αὐτοκατάκριτος.

The difference betwixt theſe two ſorts, is that the former hath gone a ſtep further in ſhew of goodneſſe, but thereby haue made their fall the more offenſiue, and their ſinne the greater, in that to *the ſinne againſt the Holy Ghoſt*, they haue added *Apoſtaſie*, as ſome adde oppreſſion, murther, and the like.

Whether Chriſt prayed for them that blaſphemed his workes. Luke 23. 34.

To the ſecond argument, to proue that the forenamed Scribes and Phariſies ſinned not againſt the holy Ghoſt, taken from Chriſts prayer, I anſwere that Chriſt prayed not in particular for theſe, but for ſuch as were indeed in the outward act aſſociates, but not of ſo euill a diſpoſition as they. As among Papiſts blinde zeale moueth many to doe that, which deadly malice moueth others to doe.

I doubt not but we may, according to the truth of the matter, conclude that the forenamed Scribes and Phariſies ſinned againſt the Holy Ghoſt: for

Reaſons that the Scribes and Phariſies ſinned againſt the Holy Ghoſt.

1 The Goſpell was preached to them by *Iohn* the *Baptiſt*, Chriſt, and his Diſciples, yet they receiued it not, but refuſed and reiected it.

2 They did it deſpitefully, as their carriage ſheweth.

3 They blaſphemed Chriſt, as we haue heard before, and they perſecuted him and his Diſciples.

4 They did all this againſt knowledge and againſt conſcience: as the inſtance which Chriſt giueth, of their iuſtifying that in their children, which they condemned in Chriſt: yea they could ſay of Chriſt, *This is the heire.* Matth. 12. 27. Matth. 21. 38.

5 They did all, alſo, after the Spirit had ſupernaturally reuealed Chriſt vnto them: for it is noted that *Ieſus knew their thoughts*, and thereupon hee accuſed them of blaſpheming the Holy Ghoſt: he knew their thoughts, that is, he knew how far the Spirit had wrought in them, and how they ſtriued againſt, and reſiſted the Spirit, and in that reſpect accuſeth them of this blaſphemie. Matth. 12. 25. Verſ. 31.

Laſtly, to put the matter out of all doubt, after that Chriſt had ſet out this ſin, Saint *Marke* addeth this clauſe, *Becauſe they ſaid he had an vncleane ſpirit.* Implying by that inference, that, that blaſphemie was in them an euidence of the ſinne againſt the Holy Ghoſt. Marke. 3. 30.

§. 20. *Of the meaning of theſe words,* SHALL NOT, *and* SHALL NEVER *be forgiuen,*

THe ſecond generall point, noted by Chriſt, about the ſinne againſt the Holy Ghoſt, is the *Iſſue* thereof: which is ſet downe { *Negatiuely*: / *Affirmatiuely.*

Nega-

Negatiuely, both by Saint *Marke* in these words (*hath neuer forgiuenesse*) and also by S. *Matthew* in these words (*shall not be forgiuen vnto men*) which is further amplified by a distinction of times, in these words (*neither in this world, nor in the world to come*).

Affirmatiuely, onely by Saint *Marke*, in these words (*is in danger of eternall damnation*).

The sentence and doome which Christ in all these words and phrases hath giuen of this sinne, is very perspicuous and cleare, but that Papists haue brought a cloud of obscuritie vpon them, by the vapours of their false glosses and heresies: which we will first remoue, and then declare the fearefull issue of this sinne.

Bellar. tom. 3. contr. 4. de pœnit. lib. 2. cap. 16. Iansen. Concor. Euang. cap. 49.

First, the Papists cleane ouerthrow the maine point heere intended, by interpreting the indefinite negatiue particle (*not*) and the generall negatiue (*neuer*) to as if a *difficultie* onely, and not an *impossibility* were intended, as it Christ had said, the sinne against the holy Ghost shall *not easily*, but *very hardly* be forgiuen: or, *ordinarily and for the most part*, it shall not be forgiuen. But the words are more cleare, then so to be obscured. For, *Not*, *Neuer*, *Nor in this world*, *nor in the world to come*: are much more then *not ordinarily*, *not easily*, *hardly*, *and for the most part*. Besides, if there were not an impossibilitie of the pardon of it, prayer might be made for the partie that committeth it,

* 1. Ioh. 5. 16. *which may not be done. But as this text is cleare enough to such as haue not contentious and captious spirits, so there are other texts which put the point more out of all

Heb. 6. 4. 6. & 10. 26, 27. doubt and question: as where the Apostle saith, *It is impossible to renew them againe*: And againe, *There remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement, and fiery indignation.*

§. 21. *Of*

§. 21. *Of the errors which Papiſts gather from this phraſe,* nor in the World to come.

AGaine, Papiſts roue farre beyond the ſcope of Chriſt in this place, by inferring from this clauſe (*nor in the World to come*) that ſome ſinnes which are not forgiuen in this World, may be forgiuen in the World to come: whence they further inferre, that there is *a Purgatory* after this life; and render theſe reaſons of this latter inference: Firſt, that into Heauen can enter no vncleane thing. Secondly, that out of hel there can be no redemption: therefore (ſay they) there muſt needs be a Purgatory, by which they which die in their ſinnes muſt be purged, and out of which they whoſe ſinnes are forgiuen after this life, muſt be deliuered.

Bellar. de Purgat. lib. 1. ca. 4. 11.

Anſw. The two poſitions which are laide downe for reaſons, are ſound and true: for neither can any vncleane thing enter into Heauen, nor can any that are once caſt into hell, be euer deliuered out of it; for the Scripture termeth their paine *euerlaſting:* and yet the Papiſts are not conſtant in thoſe aſſertions, but deliuer many points contrary to them both: as that many who for treaſons, rebellions, and ſuch like damnable ſinnes are executed, and die without repentance for them, die Martyrs, and are immediatly carried to glory: is not this to thruſt vncleane birds into Heauen. And againe, that many who died in mortall ſinnes, and ſo by their owne poſitions went to hell, were deliuered from thence. Some of the inſtances which their owne writers haue giuen hereof, are theſe: [a] *The ſoule of Falconilla a Pagan, was freed from hell by the prayers of Saint Thecla, and* [b] *the ſoule of Traiane a Pagan Emperour, by the prayers of Pope Gregorie, and* [c] *a certaine lewde man carried by the Diuels into hell, was deliuered by Saint Screus.*

Reu. 21. 27.

Mat. 25. 46.

Papiſts make lewd ſinners Saints in heauen.

Papiſts teach that ſome haue beene deliuered out of hell.

[a] *Ioh. Damaſc. in orat. de mortuis.*

[b] *Ibid.*

[c] *Greg. lib. 1. dialog. cap. 12.*

But to passe by these lying fables, the consequences which from the forenamed sound positions they gather, are most vnsound, and absurd; namely, that there is a purgatory, (of which fiction I haue spoken* before) and that sinnes may be forgiuen after this life: a point which (as was said before) they gather from this phrase (*nor in the world to come.*) The falshood whereof is easily discouered by a due consideration of the true meaning of the words.

* Treat. 3. of Prayer. §. 40.

Rhemists on Mat. 12. 32.

§. 22. *Of the true meaning of this phrase,* nor in this world, nor in the world to come.

THe Greeke word, and the Latin also, which we translate *world*, signifieth rather *time*, then place. By *this World*, is meant the time of a mans life here vpon earth: by *the World to come*, all the time from his death proceeding on without end to eternity. Two Worlds are in Scripture giuen to euery man to be in, one from the time of his conception, or birth, to his death; the other from thence for euer: for after death there is no alteration of a mans estate. But because the manifestation of that perpetuall and eternall estate is at the great day of iudgement, when all shall stand before their Iudge, and receiue their doome, the beginning of that age, or *world to come*, is commonly reckoned from the day of iudgement: in which respect Christ ioyneth *that world, and the resurrection from the dead together.* Which being so, it is as euident as may be, that no sinne can be forgiuen in *the World to come*.

αἰὼν, seculum.

Luk. 20. 35.

§. 23. Of

§.23. *Of the many anſwers which may be giuen againſt the Papiſts collection concerning forgiueneſſe of ſinnes in the World to come.*

BVt fully to diſcouer the erroneous collection of Papiſts touching forgiueneſſe of ſinnes after death, out of this phraſe (*nor in the World to come.*) Let it be noted that

1 Saint *Marke*, the beſt interpreter of Saint *Matthew*, expoundeth that phraſe by this generall particle, NEVER, or *in no age*: Mar.3.29. *in æternum*

2 They cannot ſhew that *the world to come* is any where taken for the time that paſſeth betwixt this life ended, and the day of iudgement, which is the time appointed by them for remiſſion of ſinnes in Purgatory: for they hold that at the day of iudgement that fire ſhall be put out; and * that it is a manifeſt error to extend the time of Purgatory beyond the day of the reſurrection. * *Extendere tempora purgatorij vltra diem reſurrectionis eſt error explaratus. Bellar. de purg. lib.2. cap.9.*

3 If it were granted that by *the World to come*, is meant the time betwixt death and iudgement, yet may it be applied to the very end or paſſing away of the former World, and beginning or entrance into the other World; namely, for the very moment of death, as if he had ſaid, this ſinne ſhall not be forgiuen, either in the time of this life, or at the point of death, when a man is entring into another World. Thus the * *euening of the Sabbath* is called *the firſt day of the weeke*. *Compare Mat. 28. 1. with Luke 24. 1.

4 The *remiſſion* here ſpoken of *in the World to come*, may bee taken for the manifeſtation and ratification of that which was granted before: as if he had thus ſaid, *As in this World he ſhall receiue no remiſſion, ſo in the World to come when all ſhall ſtand vpon their triall to be acquitted, or condemned,*

ned, no remission shall be pronounced to him, but he shall receiue the sentence of condemnation.

5 This phrase (*shall not be forgiuen*) may figuratiuely be put for the effect that followeth vpon *sinne not forgiuen*, namely, iust vengeance, and so the meaning may be this; *Iust vengeance shall bee executed vpon him both in this world, and in the world to come; as euer hath beene executed on all such as sinned against the Holy Ghost.*

6 It is no good consequence from a negatiue to inferre the contrary affirmatiue. What if Christ had said that Blasphemy against the Holy Ghost shall neuer be forgiuen, neither on earth, nor in hell; would it from thence follow that some sinnes may be forgiuen in hell?

7 Christ comparing this sinne which shall not be forgiuen *in this world, or in the world to come*, with blasphemy against the Sonne of Man, by the consequence which they inferre, it would follow that blasphemy against the Sonne may be forgiuen in the world to come; which is directly against their owne principles: for all blasphemy is a mortall sinne; but they say * that Purgatory is onely for them who die in veniall sinnes.

* *Purgatorium proijs tantum est qui cum venialibus culpis moriuntur. Bellar. de Purg. lib. 2. cap. 1.*

8 If any sinnes might be forgiuen in the world to come, by the order of the words in this phrase, (*nor in this world, nor in the world to come*) it would follow that the more hainous sinnes should be forgiuen in the world to come: else Christ would haue said, *Nor in the world to come, nor in this world.*

9 Christ here speaketh of remitting the *Fault*: but by their doctrine onely the *punishment* is remitted after this life: for they acknowledge that * the very *faults* themselues are purged by the blood of Christ, and that they who in this life haue not the fault remitted, can haue no hope of eternall life. This place therefore speaking of for-

* *Culpas ipsas Catholici omnes Christi sanguine purgari affirmant. Bellar. de pœn. lib. 1. cap. 2.*

forgiuing the fault, how can they apply it to the punishment?

§. 24. *Of the reasons why this phrase* (nor in this world, nor in the world to come) *is vsed.*

Quest. IF no sin can be forgiuen in the world to come, why is this clause (*nor in the World to come*) added?

Answ. Though no reason could be giuen, yet we may not from thence inferre a paradox, and an error contrary to other places of Scripture. But among other reasons two especially may be noted to make the phrase the more perspicuous.

1 To aggrauate the terror of the iudgement here denounced against such as sinne against the Holy Ghost: for the very consideration of this, that both in this world, and in the world to come, they lie vnder the fiery wrath, and heauy vengeance of God, cannot be but very fearefull and terrible.

2 To shew the misery of these sinners aboue others: for,

Difference betwixt sinners.

1 There be some who keeping sinne vnder, and giuing raines thereto, but walking by faith vprightly before the Lord, are neither punished in this world, nor in the world to come. Such an one was *Enoch*. Gen. 5. 24.

2 There be others that are not so watchfull ouer themselues, but through security suffer sinne to get some head ouer them, for which they are punished in this world, but truly repenting, are not condemned in the world to come. Such an one was the incestuous person, both excommunicated, and also restored by the Apostle. Such also were many of those who *discerned not the Lords body* when they came to the holy Communion. 1 Cor. 5. 5. 1 Cor. 11. 30. &c.

3 There be others also, who though they be impenitent sinners, yet through Gods indulgency are suffered to

enioy outward peace and prosperity in this world, and feele the smart of their sinne onely in the world to come. Such were they whom *Iob* noteth to *die in all ease and prosperity:* and such an one was *Dives.*

Iob 21. 23.
Luk. 16. 19. 23

4 But they that sinne against the Holy Ghost, are made a spectable of Gods vengeance, both in this world, and in the world to come: as *Iudas, Iulian,* and such other.

Mat. 27. 5.

§. 25. *Of seeking pardon for sinne in this life.*

THus we haue seene what small reason Papists haue to gather frō this text, that *sin may be forgiuen after death.* For our parts let vs giue no rest to our soules, till wee haue assurance of the pardon of all our sinnes, applying to our selues the sacrifice of Christ for all our sins whatsoeuer, and let vs vnfainedly turne from them all while here we liue; fearing him who after he hath killed the body, hath power to cast both body and soule into hell. And let vs not fondly dreame of mercy (like the fiue foolish Virgins) when it is too late. The time that the Gospell is preached, and thereby remission of sinnes offered, is the *accepted time, the day of saluation:* and the time of this life, the onely time of repentance. If the Lord be not then found, he will neuer be found. Wherefore *seeke the Lord while he may be found;* and *to day, while it is called to day, harden not your hearts.*

Exhortation to seeke pardon while we liue.
Luke 12. 5.
Mat. 25. 11.
2 Cor. 6. 2.
Isay 55. 6.
Psal. 95. 7.

§. 26. *Of the sence wherein it is said that the sinne against the Holie Ghost shall not be pardoned.*

BVt to returne to our matter. Notwithstanding the false glosses of Papists on this Text, it is most euident and cleare, both by the words of Christ, and also by other Texts of Scripture, noted * before, that *the sinne against the Holie Ghost neither shall, nor can euer be pardoned.*

*§ 20.

This

This ſinne is not onely in the iſſue and euent *vnpardoned*, but in the nature and kind of it *vnpardonable*. And herein ſtandeth the difference which Chriſt here maketh betwixt this ſinne, and all other ſinnes. In regard of the *iſſue*, many other ſinnes are no more pardoned then this: for if in the euent all other ſinnes but this ſhould be pardoned, many millions which are now in hell ſhould be ſaued. But the difference is, that other ſinnes are of that kind and condition, as through the meanes which God hath afforded to man, they may be forgiuen: but this cannot by any meanes.

§. 27. *Of the reaſons why the ſinne againſt the Holie Ghoſt is vnpardonable.*

THE reaſon why the ſinne againſt the Holy Ghoſt neither ſhall, nor can be forgiuen, is not ſimply in regard of the greatneſſe and hainouſneſſe of it, as if it were greater then the mercy of God, and ſacrifice of Chriſt; ſo as if that ſinne were put into one ballance, and Gods mercy with Chriſts ſacrifice into another, that would weigh downe this: but rather in regard of that order which God hath ſet downe, and that fixed decree and doome (more immutable then the *decrees and ſtatutes which the things of the Medes and Perſians confirmed*) which hee hath both eſtabliſhed, and reuealed: I ſay *reuealed*, becauſe his ſecret decree is eſtabliſhed againſt euery impenitent ſinner, but the order is publiſhed, and the decree reuealed onely againſt ſuch as ſinne againſt the Holy Ghoſt.

The generall reaſon why the ſin againſt the Holy Ghoſt is not pardoned. Dan. 6. 15.

If further we would know reaſons of this reuealed decree, I anſwere, that God is not bound to render man a reaſon of his orders, and decrees: But yet it hath pleaſed him to make knowne ſome reaſons thereof in his word, for the better ſatisfaction of mens minds, and iuſtification of his owne proceedings: as

Particular reaſons why the ſin againſt the Holy Ghoſt is not pardoned.

1 It is neuer repented of. Heb 6. 4. 6.

1 Because it is *impossible that they who sinne against the Holie Ghost, should be renewed againe vnto repentance.* As no sinne, whereof the man that commits it, repenteth not, is in the issue and euent pardoned; so this sinne, because the cõmitter thereof cannot repent, cannot be pardoned.

2 Means of pardon is reiected. Heb. 10. 29.

Heb. 6. 6. & 10. 26.

2 Because they vtterly renounce, and cleane reiect the onely meanes of pardon; which is, *Christ Iesus* offered in the Gospell: so as, if they be pardoned, either Christ must be offered vp againe, and crucified anew; or else there must be some other sacrifice for remission of sinnes. But both those are impossible: impossible it is therefore, that the sinne against the Holy Ghost should be pardoned. It falleth out with those that commit this sinne, as with a man that is desperately and mortally sicke of a disease, which cannot possibly be cured but by one meanes, and the patient vtterly refuseth that meanes, and wil not haue it vsed; would we not say on that ground, that he is irrecouerably sicke, that it is impossible he should be cured?

Simile.

3 God is vtterly renounced

3 Because they haue wittingly so wholy cast themselues into Satans power, and vtterly renounced to haue to doe with God, as it cannot stand with equity, and with the honour of God to receiue them againe to mercy; they are in a manner in such a case and estate as the damned in hell, concerning whom it is said, that betwixt them and the Saints in Heauen *there is a great gulfe fixed*, so as there can be no passage from one to another. Besides, it is probable, that as they who truly beleeue, and are ingrafted into Christ, haue an inward testimony that they are Gods, and that they shall for euer abide in Christ, and be saued: so they who sinne against the Holy Ghost, hauing as it were subscribed to be Satans, and euer to be with him, and on his side, haue an inward certificate in their hearts that they are vtterly forsaken of God, and shall be damned:

Luke 16. 26.

damned: and thereupon (as the damned in hell) they blaſpheme God whom they haue renounced; yea, with all the ſpight they can they oppugne the Goſpel through an inward hatred of God the *Author*, of Chriſt the *matter*, of the Holy Ghoſt the *Reuealer* thereof; whom becauſe they cannot reach and come at, they perſecute the profeſſors of the Goſpell: like the old red Dragon, who, becauſe hee could not touch *the woman that was cloathed with the Sunne, the Moone being vnder her feete, he went to make warre with the remnant of her ſeede, which keepe the Commandements of God, and haue the teſtimony of Ieſus Chriſt.* Reuel. 12.

§. 28. *Of the certainty of his damnation who ſinneth againſt the Holie Ghoſt.*

HItherto of the fearefull iſſue of ſuch as ſinne againſt the Holie Ghoſt, ſet downe negatiuely, in that this ſinne ſhall neuer be forgiuen.

To aggrauate the terror hereof, Chriſt further ſetteth forth the iſſue of the ſame *affirmatiuely*, as Saint *Marke* hath recorded his words thus,

Is in danger of eternall damnation. Mar.3.29.

The * word tranſlated *in danger*, or (as others) *culpable*, doth not ſo much imply a *likelihood* that hee *may* be damned, as a *certainty* that he *ſhall* be damned: for it properly ſignifieth to be *held faſt*, as a bird when ſhee is taken in a ſnare, or a Malefactor when he is arreſted by a Sergeant, or a condemned man when hee is manicled, and fetteted againſt the day of execution. It implyeth that there is no meanes, no hope of eſcaping damnation: ſo as the maine point here intended, is this; *He that ſinneth againſt the Holy Ghoſt, ſhall moſt certainly be damned.* This the Apoſtle alſo implyeth, where he ſaith, that to ſuch an one *there remaineth no more ſacrifice for ſinnes, but a certaine fearefull looking* Heb.10.26.27

for

* ἔνοχος.

for of iudgement, and fierie indignation.

*§ 27. The reasons * before alleadged to proue that this sinne shall not be forgiuen, doe also proue the certainty of his damnation who committeth it.

§. 29. *Of the eternity of Damnation.*

YEt further to aggrauate the tearefull estate of him that sinneth against the Holy Ghost, it is added, that *his damnation is* ETERNALL. This *euerlasting continuance* is common to all that are cast into hell, in which respect their torments is set forth by such like phrases as these, [a] *The worme that dieth not, Fire that shall neuer be quenched,* [b] *Euerlasting chaines, Eternall fire,* [d] *Euerlasting perdition* But the *certainty* of this euerlasting damnation, is that which is proper to them that sinne against the Holy Ghost. The doome is irreuocably passed against them; while here they liue, they know they shall be cast into endlesse, easelesse, mercilesse, and remedilesse torment.

[a] Mar. 9. 43, 44
[b] Iude v. 6.
[c] Mat. 25 41.
[d] 2 Thes. 1. 9.

The heresie of the Chiliasts refuted.

This aggrauation of damnation by the euerlasting continuance of it, doth euidently refute the hereticall position of *Chiliasts*, or *Millinaries*, or (to vse our English word) *Thousandaries*, who held that the Diuels and all the damned in hell should after a thousand yeeres be deliuered. Eternall and euerlasting continuance properly taken, as it is in the forenamed places, admitteth no date or end of time: which the forenamed heretikes obseruing, grant that indeed the fire of hell burneth eternally; but they further say that it burneth after the damned are deliuered out of it: but this euasion will not helpe them. It is certain that God maketh nothing in vaine. If there be fire burning eternally, it is for some end and purpose. But what other end or purpose can be imagined, then the iust punishing and tormenting of the damned in hell? Shall there be an hell, and no creature in it? Besides, Christ expressly saith,

saith, they shall goe into *eternall punishment*. Now the fire of hell is no longer a punishment, then the damned be tormented therein: eternally therefore they are tormented therein, and can neuer be freed from it. Mat.25.46.

As for their obiections taken from Gods *mercy* and *iustice*, they may easily be answered, if Gods former dealing with the damned, and the nature of sinne for which they are condemned, be duly weighed.

§. 30. *Of the answeres to the Chiliasts obiection taken from Gods mercy.*

COncerning Gods mercy, they say, that it is ouer all his workes, and thereupon they conclude, that the damned must partake thereof: which (say they) they cannot doe if eternally they lie tormented in hell. *Obiect.*1. Gods mercy is ouer all his workes.

Answ. Surely they haue tasted of Gods mercy: for the Diuels were made at first glorious Angels, Angels of light. The damned were also at first created in a most happy estate, euen *after Gods image*: and many of them had a long time, and faire meanes of repentance offered vnto them; besides, the many outward temporal blessings which in this world they haue enioyed. They all haue abused and reiected Gods mercy. *Answ.*1. The diuels & damned haue beene made partakers of Gods mercy.

As for their present estate, I might say that it is some mercy that they are not more tormented: for God could make them feele more then they doe. *Answ.*2. Some mercy is manifested in hell.

But we are to know that Gods mercy and iustice must goe together. Where iustice is not satisfied, no place is left for mercy: but Gods iustice is not satisfied for the Diuels and damned: how then should mercy be expected? *Answ.*3. Gods iustice is not satisfied for the damned.

§. 31. *Of the answeres to the Chiliasts obiection, taken from Gods iustice.*

COncerning Gods *Iustice*, they say that it cannot stand with Iustice to punish a temporary sinne, a sin which was *Obiect.* 2. Vniust to punish a temporary sin eternally.

was committing in time, with an euerlasting punishment.

Answ. 1. Sinne infinite in nature.

But sin though in continuance it were not euerlasting, yet is it in nature infinite: for the greatnesse of a sin is measured according to the greatnesse of the person against whom it is committed. Wee see in the counts of men that one and the same wrong committed against a meane man, and a Monarch, is accounted lesse or greater. That which being done against a meane man, will scarce beare an action in Law (as we speake) committed against a King may proue a capitall matter, a matter of high treason, and bring a man to the gallowes. Now euery sin is a transgression of Gods Law, and committed directly against the infinite Maiestie; and in that respect it is infinite in nature, and deserueth an infinite punishment. But the creature is finite, and cannot in time beare an infinite weight of vengeance, and therefore it lieth eternally vnder it. There is then a proportion betwixt the sin of the damned, and their punishment: both are infinite. Sin in quantity and greatnes, the punishment in time and continuance: what sin wanteth in continuance, it hath in greatnes; and what the punishment wanteth in weight, it hath in continuance. Thus the sin and the punishment are correspondent each to other, and God is iust in inflicting an eternall punishment on an infinite sin.

Answ. 2. The will of the damned to sin is euerlasting.

Besides, though the damned be restrained, or cut off by the hand of God from an euerlasting continuance to commit sin, yet their will and desire is neuer to cease sinning. For herein lieth a maine difference betwixt such sinners as haue their sins forgiuen, and so are saued, and such as are neuer forgiuen, but are damned. Those mens minds and wils are altered, and they truly repent of their sinnes past, and desire and endeauour to sin no more. But these mens minds and wils vnto their very death are set

on

on ſin: and if they could alwaies liue on earth, they would alwayes ſin on earth. Now it is the mind, will, and diſpoſition of a man, whereunto God hath eſpecially reſpect.

Anſw. 3. The damned neuer ceaſe ſinning in hel.

Againe, the damned continue to ſinne euerlaſtingly in hell: As the glorious Angels and bleſſed Saints in Heauen euer continue to praiſe the God of Heauen, ſo the diuels and damned in hell continue to blaſpheme the ſame God. Their puniſhment therefore endureth no longer then their ſinne.

Anſw. 4. The damned wittingly pull on themſelues eternal puniſhment. *Simile.*

Laſtly, they wittingly & wilfully pull vpon themſelues that eternall weight of Gods wrath, and therefore iuſtly lie vnder it eternally. God hath declared before hand that eternall damnation ſhall be the reward of impenitent ſinners; and yet they impenitently continue in ſin. Suppoſe a mill-ſtone hanging by a coard, a man ſhould wilfully ſtand vnder that mil-ſtone, and cut the coard, and withall refuſe to haue any meanes to keepe the mil-ſtone from falling downe: did not he by cutting that coard pull death on himſelfe? This is the caſe of the damned. Gods wrath is an infinite burden, by Gods law it is held vp ouer mens heads: ſinne is a ſword, whereby the coard of Gods law is cut: by faith and repentance Gods wrath is ſtaid from falling on man. The vnbeleeuing and impenitent ſinner refuſeth the meanes of with-holding and ſtaying Gods wrath. Is it not now iuſt that this eternall weight of Gods wrath ſhould lie on him?

Thus wee ſee that it is neither againſt Gods *mercy*, nor againſt his *iuſtice* to inflict *eternall* damnation.

§. 32. *Of the neceſsitie of being pardoned, or damned.*

FRom the connexion of this *affirmatiue* part of the iudgement (*ſhall be in danger of eternall damnation*) with the negatiue (*ſhall neuer be forgiuen*) I collect that, *The ſinner*

ner which hath not his pardon cannot escape eternall damnation: or pardon must be obtained, or the punishment must be vndergone. The seruant whose debt the Lord recalled, and would not forgiue, because of his vnmercifulnesse, was deliuered to the tormenters.

Matth. 18.34.

Reason. Otherwise men would not care for Gods fauour in pardoning sinne, nor any thing esteeme Christs sacrifice, whereby pardon is purchased.

Vse. O let vs giue no rest to our soules, till wee haue assurance of the pardon of our sins. A man attainted, and euicted of treason, though his life may be prolonged, and sentence of death not executed, yet is not quiet till hee haue his pardon, vpon feare that aduantage may sometime or other be taken against him for his crime: and yet the vttermost perill is but death of body. The perill of sin is eternall damnation. It shall assuredly be executed, if pardon bee not gotten. How then can the sinner, who hath no assurance of pardon, sleepe quietly? Surely this doctrine is either not knowne, or not beleeued, or not regarded by such as hauing no euidence of pardon, passe their time ouer in mirth and iollity. Well did *Dauid* know this point, which made him with an holy admiration say, *Blessed is he whose transgression is forgiuen, whose sinne is couered: Blessed is the man vnto whom the Lord imputeth not iniquitie.* On the contrarie side wee may say, *Cursed is hee whose sinnes are not forgiuen.* If eternall damnation doe make a man cursed, he is cursed.

Psal. 32.1,2.

§. 33. *Of preuenting the sinne against the Holy Ghost:*

TO returne to the point in hand, wee haue heard what the sinne against the Holy Ghost is, and what the issue thereof is, namely, *Impossibility of pardon, certaintie of eternall damnation.* Whose heart doth not tremble to thinke

thinke of their eſtate? The very Diuels doe tremble to thinke of their owne doome and iudgement. *Dives* is thought to be in a moſt miſerable plight. That which miniſtreth any comfort to ſinners in this world, is, that they hope the due vengeance of their ſinnes ſhal not be executed vpon them. This hope can none haue that ſinne againſt the Holy Ghoſt. Though all ſinnes (as before we haue heard) ſhall bee pardoned, yet a man may ſo grow on in impudencie and obſtinacie, as to ſinne againſt the Holy Ghoſt, and make his ſin irremiſſible, and himſelfe certaine of eternall damnation.

Vſe 1. Make no way to the ſinne againſt the Holy Ghoſt.

Let vs therefore take heed of making any way to this ſin, and of prouoking God to caſt vs cleane ouer into Satans power, or rather to ſuffer vs to giue vp our ſelues wholly vnto Satan. For the preuenting hereof, let the directions heere following bee carefully obſerued.

1 Withſtand beginnings. Epheſ.4.27. Heb.3.12.

1 Be watchfull againſt euery ſin, yea againſt the very beginnings of ſinne. *Giue no place to the Diuell. Take heed leſt there be at any time in any of you an euill heart of vnbeleefe, in departing from the liuing God.* Eſpecially let vs take heed of ſinning againſt our owne iudgement and knowledge, againſt the perſwaſion of our heart and conſcience, and againſt the reuelation and motion of Gods Spirit in vs. Sinne is deceitfull, and Satan is ſubtill. They allure men ſtep by ſtep to deſcend, till by degrees they bring vs into this irrecouerable downefall of the ſinne againſt the Holy Ghoſt.

2 Set thy heart on the Goſpell.

2 Haue the Goſpell, the Word of ſaluation, in high account. As we haue knowledge thereof, ſo let vs ſet our heart and loue vpon it. Loue of the Goſpell will make men cleaue cloſe vnto it, and will keepe them from renouncing of it. If men receiue not the loue of the truth, that they might be ſaued, God will ſend them ſtrong de-

2. Theſſ.2.10, 11.

luſion,

lution, that they should beleeue a lye, and bee damned. Through light esteeme of the Gospell, men oft come to reiect it: and to proue Apostates.

3 Consider the gaine which commeth by holding Christ.

3 Duely weigh the difference betwixt Christ and the world; how Christ can vphold thee, and preserue, and protect and prosper thee against the world: but all the world cannot shelter thee from his warth. True knowledge of Christ, of the benefits wee reape by him, of the priuiledges we haue in him, of the comfort and peace we receiue through him, will make vs account all the things of this world, in comparison of Christ, but as dung: and it will make vs also stand the more resolutely against all the assaults of the world, and not suffer our selues thereby to be drawne from Christ. Let vs oft call to minde that which Christ hath said to this purpose, *What is a man profited if he gaine the whole world, and lose his owne soule? or what shall he giue in exchange for his soule?*

Phil. 3. 8.

Matth. 16. 26.

4 Perist not in denying the faith.

4 If at any time through his owne weakenesse, or the violence of any temptation, a man be so farre ouertaken, as to deny the Gospell, and to forsake Christ, let him not persist therein; but rather (as *Peter* did) vpon the first occasion offered to discouer his folly, let him throughly humble himselfe, and speedily repent. The longer sinne continueth, the stronger it groweth: and the greater aduantage will Satan take thereby. Deadly poison being speedily purged out, may be kept from infecting the vitall parts.

Matth. 26. 75.

Simile.

5 Take heed of lapse.

5 After once thou art recalled, hauing before time denied Christ, be the more watchfull ouer thy selfe, that thou deny him not againe, and againe. If the Diuell being once cast out, returne againe, *Hee will come with seuen other spirits more wicked then himselfe. If after men haue escaped the pollutions of the world, through the knowledge of th-*

Luke 11. 26.

2. Pet. 2. 20.

Lo-

Lord and Saviour Iesus Christ, they are againe intangled therin and ouercome, the latter end is worse with them then the beginning.

6 While thine heart is pliable pray; earnestly, instantly pray, as against all sins, so especially against presumptuous sinnes (as *Dauid* did) and in particular, against this vnpardonable sinne. Nothing more powerfull against sinne and Satan, then faithfull prayer: without this all other meanes are fruitlesse. This meanes is to be vsed as for our selues, so also for others (as we haue* before shewed). There is nothing against which we ought more earnestly to pray, then against this sinne: for no estate more desperate then theirs who fall into this sinne.

6 Pray against this sinne. Psal.19.13.

See Treat.3. of prayer. §. 20, 21.

* Treat.3. of Prayer. §. 36.

§. 34. *Of the persons who cannot fall into the sinne against the holy Ghost.*

AS this Treatise was begun with declaration of Gods Mercy, in forgiuing all manner of sins, so it shall bee concluded with application of comfort to the elect, and that in regard of the nature and issue of the sinne against the Holy Ghost. That which maketh this sin to seeme as an hot fiery thunderbolt, euen that which maketh it most terrible and dreadfull, that, I say, ministreth matter of comfort to the elect, namely, that *it is impossible it should be pardoned*, and that *the committers thereof are sure to bee eternally damned.*

The comfort is this, that the elect are absolutely freed from it, so as they cannot fall into it.

The Elect cannot sinne against the holy Ghost.

Reasons.

The Reasons are euident.

1 When they come to bee inlightned, together with their illumination, regeneration is wrought in them. Now they who are borne againe, cannot so wholly giue vp themselues to sin and Satan, as to sin against the Ho-

1 When inlightned, they are born againe.

ly Ghost. The Apostle (in a more inferiour degree and kinde of sinning, then in this kinde against the Holy Ghost) saith, *whosoeuer is borne of God doth not commit sin: for his seed remaineth in him, and he cannot sinne because he is borne againe.*

1. Iohn 3.9.

2 All their sinnes are veniall.

2 All the sinnes of the elect in the issue and euent are *Veniall*, such as shall be pardoned. For though in the nature and kinde of sin, euery of their sins are (as the sins of all other) mortall (For *the wages* (and due deserts) *of sin* (not any one sin excepted) *is death*) yet hath Christ by his death satisfied for all their sins. All therefore shall be pardoned to them.

Rom.6.23.

3 They are elected to life

3 All that are elected, are elected to eternall life: and being elected thereto, they shall assuredly be made partakers thereof. Gods purpose and decree remaineth firme and stable, and cannot be made frustrate. They are not therefore in danger of eternall damnation: and so cannot fall into that sin.

Yet let no man be presumptuous, or secure in this regard: for first, hee may bee mistaken in his election, and thinke he is chosen, when indeed he is not. If hee be deceiued, and mistake the markes of his election, then is he not exempted from this sinne, and the fearefull issue thereof.

Againe, though he be elected, yet if hee be not watchfull ouer himselfe, he may fall into so great a gulfe of sin, and be so neere the pit of eternall damnation, as hee will haue cause againe, and againe to repent his folly, as wee haue * before shewed. Let vs therefore *worke out our saluation with feare and trembling.* Vnto which saluation that we may be kept blamelesse, *The Grace of the Lord Iesus Christ, and the loue of God, and the Communion of the Holy Ghost be with vs all.* Amen.

Treat. 2. of Faith. §.60. Phil.2.12. 2.Cor. 13.14.

FINIS.

AN

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